

ALEXANDER DUGIN

~ ARTICLES ~

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BOOKS



418 subject masks (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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418 SUBJECT MASKS

(essay about Sergei Kuryokhin)

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"72. We no longer have a place in this world where people's hearts hardened like iron or like the cement of a dead temple.

72'. The more cruel and wild they are, the more torture will hurt them more and death will overwhelm them all the more completely."

Louis Cattier "The Newfound News", book XXII

1. Two postmodernisms

Postmodernism is not something fixed and strict, once and for all given and described. We are talking only about a progressive awareness of exhaustion value systems and artistic methods characteristic of the "modern" era. Postmodernism is unanimous in denying modernism, in an attempt to overcome it but where it comes to a new, alternative statement, this is unanimity disappears instantly. Some postmodernists completely inherit the very spirit of the "new." time', seeing in postmodernity only a new (albeit special) stage continuous cultural development. But there are other carriers of the same postmodernism impulses, understanding, however, postmodernism as the end of an entire period in civilizations associated with "new times" as suddenly opened the opportunity to turn (albeit in a new form) to those realities in denial which this civilization is based on. Postmodern – in its sarcasm and ridicule the seriousness of avant-garde reflection – makes spiritual rehabilitation possible "premodern",

i.e. world of tradition, with its characteristic culture, axiology, ethics, etc. In other words, one can define this second a version of postmodernism as a version of the Conservative Revolution...

Sergei Kuryokhin certainly belonged to this conservatively revolutionary one direction.

2. Pop-mechanical "totalitarianism"

Kuryokhin collects almost all types in his Pop Mechanics arts – ballet, music, melodic recitation, circus, theatrical performances or puppet theater, erotic performance, painting, decorative arts, cinema, etc. Moreover, such a merger of disparate elements passes through all his work – with obsession, emphasizing non-randomness, deep the validity of the method for the artist himself. It seems that we are facing with real chaos, with a total syncretic mixture of all styles and genres in a strange half-funny, half-crazy performance (in which it's not clear when it's fun to clap and when it's gloomy). At first glance, this is mixing – pure avant-gardeism, i.e. step forward in relation to distribution genres even in a modernist context, where the most radical attempts to get out outside the style, they still obey the internal logic inherent in this the field of arts. Kuryokhin –, especially in its large-scale, total, massive ones "Pop mechanics" – the desire to combine is visible (impressively) exactly all, all combined. As "Pop Mechanics" developed it wasn't just the number of elements used in the show that was inexorably expanding but also the number of genres and disciplines... The very last stages of Kuryokhin's work (stumped by many) are characterized by the fact that in this context gradually politics (naturally, extremist), ritual, and scientific experiments are included. Units of representation expand from individuals to collectives, from objects to species, from styles to genres, from personalities to disciplines.

In this desire to totalize creativity – explanation of recent hobbies Sergei. Those who did not understand the meaning of this orientation, apparently, never seriously we didn't think about the essence of what he had done before. Otherwise chance and appeal to politics, geopolitics, and esotericism were not perceived it would be like something strange, "scandalous". Expansion beyond the genre limitations, some postmodern "imperialism" in art they logically flowed into the political sphere, where they operate with especially large ones quantities – history, social teachings, masses. Naturally, that the "imperialist" is most attracted to the Eurasian one in his work scale in politics, and the desire for limits in art naturally transforms into a passion for political radicalism...

3. Buffoons – priests of the premodern

If in relation to "modern" there is a mixture of all types of art (wider, cultures) into something unified is, indeed, new and unprecedented then in a broader historical context everything looks different. The point is, what are orthodox types of contemporary art – such as: music, ballet, painting, theater, literature, etc. – developed as unshakable independent ones genres quite late – since the Renaissance, and crystallized completely recently – with the beginning of modern times. It turns out to be "modern" or contemporary art has received a genre specification (from which they crave to free oneself in postmodernism) strictly at the moment of transition from traditional society towards a profane society.

What happened before that?

Here we are faced with some interesting circumstances. Everything is modern art in Christian (and post-Christian) civilization developed from a certain general complex in which the heritage of pre-Christian was concentrated ("pagan") religious and esoteric cult. In Europe it was the culture of the Truvers or Minnesingers in Russia (with even greater clarity) the same function was performed buffoons.

Christianity, and especially strictly Orthodoxy, condemns all non-religious things art (this is especially true for music, dancing, social songs, theater views, etc.), rightly considering all this to be a continuation of pre-Christian sacredness. Later becoming social entertainment, playing music instruments, dances, poetry, theatrical performances, etc. initially they were instruments of magical and theurgic rituals. They were performed by special ones categories of priests or prophets (remember the Celtic "bards" and "wattas", who were members of the Druid priestly hierarchy). Until now some primitive peoples whose shamanism is widespread are of time they maintain the same attitude towards art. Singing, dancing, performing, recurrence of myths, etc. – it's solely the shaman's business, which is a central and main figure in the sphere of what is in profane civilization it became known as "art". Even the Old Testament mentions about such a practice: for example, the prophet Elisha (disciple of Elijah) begins to prophesy when he hears a specially invited musician playing the harp. But in fact in original society, the prophet and the musician were not two different characters and the same person. Thus, in Essene circles the concept of "prophetic school" and "music school" were synonymous! But in fact in original society, the prophet and the musician were not two different characters and the same person. Thus, in Essene circles the concept of "prophetic school" and "music school" were synonymous! But in fact in original society, the prophet and the musician were not two different characters and the same person. Thus, in Essene circles the concept of "prophetic school" and "music school" were synonymous!

Christianity displaced these pre-Christian theurgic cults from the social reality, but they have not completely disappeared and have become the property of special groups quite marginal, but preserving, despite everything, the foundations of the oldest knowledge, principles of cult practices. In Rus', the

main brotherhood of this kind after the final eradication of the Magi and their traditions, the buffoons became "funny people".

Buffoons in their ideas were actually embodied in synthetic ones the state is everything that will later be called art in modernist terms meaning. They are we played on musical instruments, they danced, they showed theatrical performances, they told legends in poetry in uniform, they took trained people with them animals etc But all these elements their activities were united by a common sacred knowledge of the cosmological order – their jokes (even the crudest ones) were a form of presentation symbolic doctrines and dances represented theurgic magical gestures, in their own they conveyed initiatory secrets to songs, supplanted by Christian ones dogmatics. At the same time, both they themselves and their viewers fell into a state trance, those. a special spiritual mood (charm) in which the presence is clearly felt the other world. Not surprisingly, use played an important role in this alcohol or other psychotropic substances (possibly mushrooms).

It is buffoons (and their tradition) that are the initial autochthonous for Russia a synthesis of what would later become art and its genres. The dance will pass ballet, singing – opera, playing musical instruments – symphony music, retelling myths – into literature, training animals and buffoonery - to the circus, etc. It is important to note that in a separate area – occult sciences The sacred side of the buffoonery's teachings also stood out.

The only thing is that the secularization of Russian society was under direct influence West, so the formation of secular culture was more influenced by products decompositions western esoteric organizations (which, however, they were direct analogues of Russian buffoonery). This has led to some cultural dualism, which continues to this day: the upper classes of Russian societies consider the results of the splitting of a single complex to be "culture" european "trouvères" or "jugglers", while folk the masses largely inherit the autochthonous "quick-fashioned" understanding "entertainment" or "fun" (in particular related to this) the iconic meaning of "drunk", but it is a special theme).

4. Sinister laughter

What Sergei Kuryokhin has always done – is not just a creative search, it is persistent and consistent recreation of that organic unity that it preceded classical, modern, and hypermodern (rock music, avant-garde) etc.). It is amazing with what consistency he reproduced all the fundamental ones features of traditional, "pre-cultural", "archaic" priesthood. Being a classical musician, pianist and composer by training (one of the best Russian jazz players), he gravitated towards introduction from the very beginning in their concerts of animals and animals. Not one-time shocking –, but persistent confidence in the meaningfulness of presenting an animal on stage as self-important a deeply symbolic act. Beasts

in tradition – calendar and cosmological symbols. Each species – letter in a sacred book that is intelligible to the priests. Rabbits, lions, cows, Kuryokhin's chickens (like bears, dogs and goats of Russian buffoons) the essence is totemic and astronomical signs. Like the Roman augurs (predictors) on bird flight) Kuryokhin is particularly interested in ornithological symbolism he dedicates his brilliant "Sparrow Oratorio" to sparrows, for example (he was at one time excited by the project of staging a monumental monument to sparrows).

In "Pop Mechanics" the theme of theater and production constantly arose. Sometimes the concert actually turned completely into a performance. External absurdity the plot (like the buffoons) hides symbolic rows. They explain it the same way and outwardly strange (almost comic) TV shows (the famous "Mushrooms") - hidden beneath the apparent absurdity are esoteric doctrines. After publication in Russian texts by Terence McKenna ("Food of the Gods") about the influence on the psyche of psychedelic mushrooms and their connection with sacred cults among the ancient peoples, the idea that "Lenin was a mushroom" must be perceived it's not nearly as crazy. The magical background of Bolshevism is becoming everything more obvious; Kuryokhin is only ahead of strict scientific research, putting on the most serious doctrines in grotesque forms that cause laughter.

By the way, about laughter. The phenomenon of laughter itself is not as obvious and simple as it seems. Tradition believes that this is a common action in human society in fact, there is a form of contact with the otherworldly, and therefore in some magical ones practitioners use laughter to summon spirits (compare the ban on this with this laughter and smiling in many ascetic practices, as well as ritual character laughter in medieval society; for example, alchemical and occult, operational-magical "message" at Rabelais).

The laughter that Kuryokhin evoked is strange and ambiguous. The one who thought that he understood the meaning of his smile was even more mistaken than the one who frankly perplexed. There is something original in this laughter, extremely sad. In principle, buffoons themselves often appear in history as ambiguous characters. Embodying the archetype of "alien", "other", "alien", buffoons aroused both interest and rejection (even horror). They were like messengers "from the other side."

There is an opinion that over the years "Pop Mechanics" has become darker and darker from "radiant humor" moving on to "sinister obscurantism". In fact, Kuryokhin's original project was only becoming clearer. Becoming more understandable from the completeness of its implementation, it began to frighten.

5. Dissolution of personality

"Pop Mechanics" featured many famous personalities - musicians, singers, actors, artists, poets, public figures. But everyone became a kind of mannequins in the strange action of Sergei Kuryokhin in whose minds they acquired a special cult functional meaning completely separate from the status that was inherent in them in itself. Some special reality, a special uncertain one, began to shine through everyone the creature... Moreover, this is not the personality of the director himself, the organizer and the manipulator strange chaos, but something else, a "magical presence", blurred, but rather sinister features of "someone else". Smiling, Kuryokhin himself he spoke about the premonition of the birth of a "new being" in the cosmic environment which should be about to acquire a physiological shell. And again in this there are notes of archaic theurgy, a strong-willed manifestation in the usual context a menacing otherworldly reality...

The word "skomorokh" comes from the word "mask". In the last one "Pop Mechanics" (October 1995) all participants wore masks. U Kuryokhin everything becomes masks, a strange carnival, an ominous whirlpool in which the personality dissolves, the familiar reality, where all expectations invariably deceived. The persona disappears...

But let us remember the etymology of the word "person" – that was the name "masks" in Greek tragedies. Guenon emphasizes the initiatory the meaning of ancient theater. – Changing masks by the same actors illustrates the initiatory idea that the individual is not a thing in himself, complete and absolute reality. This – is only a game of higher spiritual forces, temporary a formation woven from coarse elements, ready to dissolve at any moment. And behind all this – is cold and unchanging – stands the motionless heavenly Presence, eternal "I". Getting involved in a whirlpool of the absurd and without independence the meaning of situations, in some cosmic "Pop mechanics", eternal The "I" forgets about its nature and begins to identify with the mask. Sacred theater is intended to remind us that this is a misconception what is important only a formidable Presence, and people – only shadows of otherworldly objects. Pop mechanics – as well as raek skomorokhov – model of the world, "remake" archaic sanctuary.

6. 418

Sergei Kuryokhin's life project is extremely ambitious. Pop mechanics it should become completely total. On the other side of modernity, things are becoming clearer features new reality. Art as it was in the era of "modernity", exhausted. Together with it, the culture of modernity, the philosophy of modernity, has been exhausted modern politics... The modern man has approached the fatal (for himself) line. The apocalyptic motives of current civilization have become almost "advertising" obvious.

And beyond the darkness, as yet invisible rays break through. New eon, new peace, new man.

People with a "soft" psychology see the future in the tones of the infantile optimism – new age, ecology, Zen Buddhism, remnants of "hippies". Kuryokhin is much closer to the apocalyptic colors of Aleister Crowley. New eon it will be cruel and paradoxical. The age of the crowned baby, acquisition runes, the cosmic rampage of the Superman. "Slaves will serve and suffer."

Restoration of archaic sacredness, the newest and the oldest at the same time synthetic super-art – an important moment in eschatological drama, "the storm equinoxes".

Crowley argued in his Book of Laws that only that anyone who knows the meaning of the number 418 will be able to move into the new eon in which it will occur the era of genuine postmodernism – without groans and compromises.

The last "Pop Mechanics" was held under sign 418. In fact, it was a Crowleyan setting illustrating the end of the Aeon of Osiris.

Something tells us that we will soon see strange signs around us.

Storm of the equinoxes.

"Pop Mechanics" by Sergei Kuryokhin played in the coming of a new one eon a special role.

The article was written in 1996, first published in «Nezavisimaya Gazeta» in 1996

A continent on the World Wide Web (2001)

A.G. Dugin /Invasion/Web Archive

"Invasion" №38, M., 2001

Alexander Dugin

A continent on the World Wide Web

1. «World Wide Web» – implementation of an ancient conspiracy

The Internet, the world computer network or «world web», was clearly not invented by the right people.

In the last stages of the Cold War, Western strategists believed that the development of computer communications would contribute to the dominance of Western values throughout the world, help break the resistance of the Eastern Bloc, and bring closer the implementation of the mondialist ideal «one world». Since the pole of production and distribution of network technologies was the West itself, control in this process was guaranteed.

In a sense, this situation continues to this day. We see that the basic language of the network is English, and today it is known that the language itself greatly determines what will be expressed in it. A person who pronounces out of habit «Hi!», «How do you do?» or «Hello!» as a greeting, he has a completely different attitude towards life, towards death, towards love and nature, towards politics and hygiene, towards the opposite sex, towards children and the elderly, than he is accustomed to the solemn, almost Old Believer «Hello!», which, by the way, exactly corresponds to German «Heil!» – «Heil!» in German «health» (or cunningly benevolent «as-salam alaikum»). Through language, a way of thinking, a way of life, an archetype is transmitted.

In addition to Anglophony «the World Wide Web», it imposes other important features of the Atlantic geopolitical model: manufacturers of basic computer programs and know-how – Western firms that extract gigantic profits from network and computer markets, largely supporting the economies of Western societies. Next: Whoever defines the norms and rules of network life, the paradigms of information exchange, gain enormous advantages over those who passively participate in the network, and at the same time, huge unprecedented information databases accumulate in the centers of Atlanticist analytics without much effort.

It is not just the ease of communication between people and organizations located in different parts of the globe that carries the Internet, but along with this «ease» the parameters of this communication are implicitly imposed, priority topics and modes are suggested, and style is dictated.

The network continues today, in a certain aspect, to perform the same role of promoting the «open society» model, drawn up on a liberal model, as it did 10 years ago.

At the same time, the convenience and dynamism of the development of computer technology is gradually advancing on traditional media, declaring their claims to the priority of a networked, virtual approach to information. If several years ago online versions of printed newspapers and magazines were an optional application, a kind of «bonus», then gradually the circulation of online and paper publications is equalized, and soon Internet newspapers and magazines will become an independent phenomenon, and printed products will act in turn as «bonus», like a vinyl record in the empire of sound CDs.

The network carries a charge of mondialism (its omnipresence) and Atlanticism (the guiding threads of the strategists of Western civilization).

It is no coincidence that some conservative religious circles in the West identify the Internet with «the Antichrist», while mentioning the mysterious «Brussels Computer» with the familiar name «The Beast». The same theme, by the way, is developed by some Old Believer authorities from among «chapels», in particular, Rodion of the Urals, who identifies the notorious Brussels computer with the «sensory Antichrist».

There are undoubtedly many alarming aspects on the Internet, on the «World Wide Web». It is curious that it was «the World Wide Web» that the socialists (including the National Socialists) of the beginning of the century called the system of international oligarchic capitalism associated with «the bankers' conspiracy» and the power of TNCs.

So, conservative, impressionable and (rightly) distrustful people of the modern world should have understandable distrust, hostility, disgust, and disgust for the Internet.

2. Interactivity and public availability

But there is another side to the network, in its logic, in its operating models. It is associated with the organic nature of the Internet «interactivity». This is the most fundamental point. «Interactivity» implies a certain share. equality in the transmission of information between those who emit it and those who perceive it. The principle of the network is that everyone can become «a newspaper», «a radio station» or «an announcer», an author and a critic, each quantum of information received can be quickly comprehended and sent back with any comment. This is almost the same as if a minute after the start «of Results» a hundred screens would light up in Kiselev's studio, and from there this notorious liar would be showered with wild swearing from all those who have been forced to listen to him unrequitedly for painful years, taking out their anger and irritation only on the unfortunate one, to a family shuddering at obscenities. It is clear that «The Outcome» would have been different. Or they wouldn't exist at all.

Imagine also that in some situation everyone could publish and distribute at their own expense the same newspaper as «Izvestia», writing in it to themselves, about their difficult thoughts about the world, or publishing there whatever their heart desires – even articles from «Encyclopedia», even old jokes. And subscribers will be forced to read all this nonsense...

The situation seems absurd, we are so accustomed to the fact that there is a power center that emits a word and a passive huge consumer majority that is forced to remain silent or retell the stupidity that they heard the day before from the screen, if once or twice in their lives they are approached on the street a great guy with a microphone – «What do you think about the musical abilities of the Musical Perfect?»

There is, as it were, «ideal democracy» on the Internet. One that has never existed and never will exist in reality.

It is difficult to say how it happened that the strict system of the West released such a dangerous remedy out of control, because in a real democracy, and not under the pressure of totalitarian liberal Atlanticist lies, many basic myths of Atlanticism can collapse quite quickly. For example, it is worth looking at the number of links to words «anarchy», «drugs», «fascism», «maniacs», «bomb», «nationalism», «extremism» issued on the Internet, and they will leave far behind them quiet political - correct «market», «human rights», «soros», «open society». Unknown to anyone in big show business, Michael Monihan or Boyd Rice will go online along with «Spice Girl», and Jean Rollin or Edd Wood will probably also block Spielberg.

Perhaps, in the conditions of the end «of the Cold War», this risk «of ideal network democracy» was justified, since «an open society» was opposed by a completely clumsy, fading rigid Soviet system, which sooner or later the network element would certainly have corroded.

But the Soviet camp collapsed too quickly. And such an ideological weapon as the Internet has somewhat changed its function.

A certain conceptual contradiction arose. «The World Wide Web» as a geopolitical tool of the West presupposes unidirectional speech: the West has the right to vote (and, most importantly, the right to language), the right to listen – everyone else. On the other hand, the principle of interactivity underlying the network suggests that «the talking West» may receive a less than adequate response when Chinese, Iranian, Russian and Filipino respond with strange, not at all English messages with an easily guessable (according to the aggressively obscene attached graphics) meaning – they say, Yankee go home.

In principle, the same contradiction has matured in our decade in the political sphere, where opposition is gradually intensifying: liberalism versus democracy. If liberalism clearly serves Atlanticism and mondialism, then democracy can become an expression of completely different – non-Atlantic and illiberal values. In such cases, liberals traditionally resort to the stadiums of Sant Iago and shoot their Parliaments with tanks.

The same is true with «the World Wide Web». On the one hand, its entire structure is built according to Atlanticist standards, and on the other, it contains a contradictory «principle of interactivity», theoretically capable of turning this weapon against its creators.

3. Copyright

Smart Atlanticists are thinking through ways to protect themselves from the excesses of interactivity. The most important and effective lever – economic. If the network can serve as a potential territory for the development and implementation of a civilizational alternative to Atlanticism (and the consolidation of anti-Atlantic forces becomes possible precisely due to the universality and omnipresence of the network) and if there is a danger of developing one's own language within the network and the ability to ignore the power monologues of the West, then it is necessary to create an economic filter, with the help of which users will be placed in unequal conditions. Law-abiding citizens will be able to fully use expensive «software» (software) that makes interactivity complete, while marginalized people will remain on the threshold of interactivity, in the position of ordinary «consumers» (users), and their

works – online publications, pages, Internet forums – will have very local success. In addition, the electronic surveillance system will make it possible to counter nonconformists using police methods. Through the “cookies” function, it is easy to track where a particular user has been, what sites he has visited, what pictures he has looked at, in addition, the servers record the IP addresses of the visitor, so that everyone is in full view.

But all these measures will apply in those territories where financial legislation and legal details are sacredly respected. Where the great idol «copyright» reigns.

If you imagine a country where economic laws are easily circumvented through almost open software piracy, and intelligence agencies are not a direct and puppet obedient continuation of the CIA, this barrier becomes easily overcome.

We know what is meant today by «a multipolar world». This is a potential alliance of Eurasian powers (Russia + CIS, China, India and Iran) aimed at balancing the sole planetary dominance of the United States and NATO countries.

It is these Eurasian countries that are today the main manufacturers and distributors of pirated software equipment, and the scale of distribution of hacked programs has a strategic volume. It is so large that it allows us to talk about a geographical strategic zone «of anti-copyright».

In this gigantic Eurasian region, on the path of true interactivity and, accordingly, the possibility of escaping in network reality from the dictates of Atlanticism, the most important economic barrier is removed, since the pirated «software» necessary for full participation in the network costs practically nothing, and its quality does not become worse. Add to this the very cool attitude of the Eurasian intelligence services towards their overseas colleagues and the difference in their ideas about the main threat to society - this way we get a very unexpected picture.

Moreover, the whole paradox is that the emerging degree of network freedom in conditions of nominal «democracy» in Eurasia turned out to be immeasurably higher than in the purely hypothetical case if the Soviet system had held out for another decade in the same state in which it had been recently. The Internet would be clearly associated with the West, and no one would even think of turning this «a weapon of liberation from totalitarianism» against its creators.

Little consolation for the death of a great empire, but if it was not preserved, then they could have preserved it at all, even purely theoretically? And if they were so tired and stupid that they believed the stupidest chimera «reformers», then they could lead the country in the most difficult confrontational conditions with a cunning, dangerous and powerful enemy?

Better late than never.

4. Network Eurasia

The position of those conservators who brush aside everything modern is impeccable, they say, «damn me, damn me». If at the same time they could really remain in the golden age and avoid any «peacefulness», their example would be worthy of imitation. But relevance is overtaking everyone today. No one will be able to sit out, and no matter how much we brush aside «the World Wide Web», sooner or later we will wake up swaddled by it, and then, indeed, it will be too late.

That conservator who does not seek to tame the course of the current of time hostile to his nature is – a bad conservator, he is – a defeatist and a demagogue. Revolutions should not be prevented, but led, then there is a chance «to ride a tiger». Otherwise there will be whining, stagnation and loss. Only he can afford to remain pure from the world, who, like members of the Old Believer running consonant, even considers a bicycle to be «an iron scribbler of Lucifer», which an Orthodox Christian – would be a mortal sin to sit on, not to mention a traumatic car or a car.

Therefore, it is logical to move on to the project Virtual Eurasia.

Its essence is simple. We are consciously entering «the world wide web». We are trying to outline the maximum possible sector in it. We must fill the network with our presence, educate a generation of Eurasian networkers, and in tomorrow's world, a person who is off the network will be like those who do not have a telephone, TV, radio and mailbox.

We must restore domestic software development at a new stage, as well as support the development of our processors (which, in fact, even today are produced much more successfully than the Atlanticists and Russophobes want to present to us).

We must protect the domestic encoding of koi-8, which is a Eurasian code as opposed to the Atlanticist win-1251.

We must offer our own Eurasian network media system. So far, we see that the most successful online media projects are financed by Atlanticist companies from the West, both economically and geopolitically aimed at profiting from Russian users. Today Atlanticism in the Russian network is in its infancy. But it is growing at an alarming rate. Most successful network projects in strategic areas – news feeds, analytics, politics, culture – are under the direct control of dubious Western foundations, exist with the money of mondialist organizations that continue to wage their «cold war», «ideological war» against us.

It's time to understand that Eurasia has its place not only in physical, economic and political geography, but also in virtual, network geography.

It is clear that little by little the entire civilization moves into virtual worlds. The world of signs and screen simulations absorbs and pushes to the periphery the world of things and creatures. This is not the beginning of the degeneration of apocalyptic humanity. This is its crown, the last stage of the transformation of human history into «the society of the play».

But even in this furnace of rarefied elements «the World Wide Web» we must be present, we must declare ourselves, we must carry the flame of our struggle, our Idea, our Faith.

Here and on the other side. In networks of computers or under the yoke of the interest web, growing from the same centers of evil, from the same notorious Brussels «beast», from NATO headquarters, from «the green country» America, from the Atlantic depths of world hell, our Eurasia continues the battle – in fire, in smoke, in tears, in groans and cries of fiery aggression.

Against the Beast.

"Invasion" №38, M., 2001

A non-combatant feat (1994)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Limonka", 1994

"Invasion"

"Russian Thing", Arctogea, 2001

A DEFIANT FEAT

Demons are necessary on the path of asceticism

The function of demons «evil spirits» in Orthodox doctrine is very important. It is not limited to the narrow moral aspect «of intimidation» of believers and the reductionist explanation of the source of sinfulness and depravity. Within the Christian spiritual realization, demons play a special and unique role.

It is known that the basis of monastic ascetic practice, which is a full-fledged Christian realization, is warfare with demons, «struggle». Desert people, anachoretes, monks constantly undergo attacks «du khov», the reflection of which forms the fabric of the intense spiritual life of an ascetic. One can at least recall the (traditional for surrealism) plot about «the temptation of St. Anthony», which is the archetype of a Christian hermit. The saint is depicted surrounded by disgusting creatures that surround him on all sides.

The fight with demons is not an accidental and secondary side «of smart work», but it represents an essential and important, axial element of the entire spiritual path. Here a gap immediately arises between the exoteric idea of «righteousness» and the esoteric idea of «holiness». The righteous avoids the temptation, avoids «demons», and withdraws from their obsessive advances. The monk, on the contrary, strives for active interaction with «spirits of evil», wants to visualize them, grab the flesh of their subtle presence in order to realize their entire ontological volume and then overcome them. The indication of St. is very important here. Gregory Palamas on some aspects of hesychast practice. Thus, the hesychast, «placing the mind in the heart» first of all encounters «a dark serpent» curled up around

the heart and holding it in its ring. Visualizing the demonic principle is the threshold a decisive line in front of the place in which the Deity resides («in the depths of the heart»).

So, for spiritual Christian realization, encountering demons is desirable and useful, it is a sign of entering the secret regions of the spirit.

Role «of evil spirits» in other traditions

A similar attitude towards «demons» in other traditions can be pointed out. Thus, Hindu tantrism believes that initiation begins with contact with «the female spirit», «the dakinya», an ugly demonic being surrounded by the black goddess Kali. After following «the dakinya» into the regions of darkness, the initiate encounters Kali herself, merges with her, thereby defeating her, and henceforth becomes beyond the reach of the illusory worlds of change, suffering and fear.

Among Tibetan Buddhists, a similar role is played by «threshold guards», demons guarding the outer peripheries «mandalas», and sacred circles. While the Buddhist stands outside the sacred circle, the «guardians of the threshold» frighten and frighten him. As soon as he manages to cross the magic line and enter the circle, it turns out that «the guardian of the threshold» is not any demon, but a mask of a guardian spirit, who acted out the entire scene only to test «the neophyte» and protect the shrines from the idle curiosity of the unworthy. In initiatory legends of the so-called «primitive» tribes, the theme of encounter with spirit on the path of initiation is also repeated regularly and invariably. Among the Melanesian Malamala people, a person encounters «the forest spirit», which takes him far from his native place. If in a struggle the spirit merges with a person, then he finds his way back, but becomes different – sees everything with different eyes, distinguishes between a subtle presence and understands the secret properties of herbs and plants. Can speak the language of animals, etc. (If a person loses, he never returns again; only his strangely changed skeleton suspended from the vines is found).

So, the collision with «the spirit», with «the demon» has an ambivalent meaning. Being evil to those who remain outside, it leads to «good» those who choose to go inside...

Two circles with a common border

The Christian tradition is no exception. Like all sacred teachings, it affirms moral dualism: good_evil—for the bulk, leaving the practical implementation of Unity for the inner circle – monks, ascetics, hesychasts, anachorettes, etc. The tradition of Orthodox foolishness is a vivid example of such a purely esoteric practice, when «obsession with a demon» turns from a minus into a plus, from illness into dignity, from weakness— as a sign of the highest prophetic spiritual health. To more clearly understand this rather paradoxical situation, let us recall the image of the structure of the spiritual world and its relationship with the ordinary world.

The ordinary existence of a person –with all social, moral, legal, «diurnal» standards (including exoterically understood religion) – is a semblance of a circle. At the center is – a reasonable formula that predetermines what is «acceptable» and «normal» and what is not. On the periphery of the circle – deviations, perversions, anomalies, crimes, vices, dreams, delirium flashes, etc. All together (the center and the periphery) make up «this world».

But beyond the fatal line a different circle begins. The world is spiritual. However, its specificity is such that it meets the circle «of this world» in a non-geometric way. What is the periphery «of the day world» is also the periphery «of the spiritual world». At some point, when crossing a certain line, centrifugal movement in relation to the circle of the day becomes centripetal in relation to the circle of the spirit. Beyond earthly sin, evil, degeneration and degeneration, a plane of a different order begins. At first, these are also only chaotic (but already essentially different, incomparably more terrible and monstrous) impulses, movements, movements, inclinations and creatures. However, if you continue to move in the same direction as initially, at some point the shadows begin to dissipate and the first rays of the day appear, but the Day of the other, eternal, Judgment Day, which has no end...

The path away from the center leads to the absolute center, the movement towards decay and death cleanses and makes one immortal. Immersion in the world of demons forever cleanses the heart of the spots of human nature, which fell and decomposed in an apocalyptic situation like gelatinous pus.

Three categories and subject to punishment

The righteous and ascetics follow completely different paths. The righteous only put aside the passionate forces of sin, veil them, compromise them and conventionally hide them (out of sight), drive them underground and disgustedly disperse the pernicious smell of sulfur with incense. Ascetics themselves, of their own free will, descend into the dungeon, go into the stinking leper colonies of demonic worlds in order to extract from there the pure fire of the spirit, irreversibly transforming the

very essence of human nature down to the body, which is stolen from the dark reality of demonic chaos and becomes a vessel of divine energies.

The path of asceticism – uncompromising, radical, revolutionary. Nothing can cancel his results. But he is a hundred times more dangerous. The forces of the periphery, the worlds «of the threshold guards» are clingy, tenacious, grasping and ruthless. They submit only to the strong, stern and wise. In the worlds of spirit, hackwork does not go away. You have to pay all the bills and even a little more. If you lack the determination to move deeper and deeper into the night, right up to her heart, it is better not to go beyond this line.

But if this is beyond your capabilities, there is no point in blossoming in the world of the day. Tough routine, discipline, sobriety, performance of duty, modesty and restraint. From now on there is no interest in the world of passions. Besov – underground and on a strict bolt. Everything incomprehensible and paradoxical in religion is delicately avoided. No judgment is made regarding initiative and ascetic practices. This is beyond the competence «of external». But only if someone succumbed to the instigation of demons – through harsh fasting and self-torture to atone for sins, and not to get drunk with vodka and beer. A demon is a demon, but he himself is still a man, not a pig; the order of the day also requires a certain amount of courage and self-discipline.

The third category remains – a rabble crowding on the periphery and unable to move either here or there. People (are they people?), pliable to the latent violence «of the other side», but cowardly holding on to the rudiments of daily norms, are unable «to step over», but also unable to control themselves and integrate into the discipline «of this world». Here we are dealing with «twice traitors». In relation to them, both circles act in the most ruthless manner. After all, it is known that those who sell their souls to the devil soon become a masochistic sacrifice for the same demons who pushed them to sin. (And again demons act in a rather positive role – seducing, they also punish for weakness; that's right, there's no point in opening your mouths and believing anyone). And from the point of view of the world of the day, such – who have descended, but not completely – should not be spared either. The prison sobs for them and the whip is sad.

Crush the reptile now

World of Demons – hallway of heaven, something like a foyer or living room. Strictly speaking, from hell to heaven, the road is shorter than from the deanery of the bourgeois «Laodiceans» anywhere. But this is not yet a reason for spineless suckers or pensioners scorched by an unfulfilled vice to bloom.

Everyone's case will be considered impartially and individually. Ignorance and lack of awareness will not be accepted as a circumstance facilitating guilt.

Judging by certain signs, by «the signs of the times», the time will soon come for the first off-site hearing of the Last Judgment. It makes sense for everyone to look at their own path in life. And what someone is going to do in the future. (God judges by intent).

One priest argued that the most effective – fight demons... TV. With this gloomy cube it is beautiful to crush the horned skulls of eternally elusive bastards. Clap – and two illusions are broken with one blow... The sting of the society of the performance disappears, and the horns of the grimy one break off.

Strange advice...

Absolute Beginner (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001 | "Elements" №8, M., 1997

ABSOLUTE BEGINNERS

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1. David Bowie, dedicated

David Bowie is known as a musician and actor; few people know what he is a member of an initiative organization professing the principles of the "left path." hands "and" Thelemism. Therefore, it is not surprising that his songs clips and aesthetic projects have an occult dimension.

His song "Absolute Beginners" – is a typical example of such a multi-level "message", where the emotionality and psychological aesthetics of the external plan, hides the esoteric core.

2. A fake

"Absolute Beginner" – literally "absolute beginner" is a phrase containing a complete logical contradiction in itself. What is absolute – does not "begin" because it is genuine the absolute, has neither beginning nor end, does not arise or disappear. AND THE on the contrary: what has a beginning – is fundamentally not absolute, but, on the contrary, relatively. This is the philosophical aspect.

There is also a contradiction at a purely everyday level: an attempt to "start." from the beginning" among our contemporaries, their weak and inexpressive protest against one's own degeneration, aging, stupidity, against the backdrop is rapid no one can resist a cooling civilization, where there is entropy, or even doesn't try – highly questionable. Children, exactly according to Hesiod, are born today, with gray temples and from the cradle, they strive to wash cars and open accounts in banks. All signs of the end of the Iron Age. What a "new beginning" here and even absolute...

Bowie himself, despite his ingenuity and talent, can hardly seriously claim an alternative. He fascinates precisely as a decadent like a pervert deepened into anxious narcissism, like an elderly melancholy one an Anglo-Saxon pervert, but not at all as a hero or bearer of the "new". There is neither "absolute" nor "beginning" in it, rather intoxicating exotic decay, the aroma of disintegrating flesh wrapped in mondialist flesh gadgets.

Absolute Beginner – concept taken from David Bowie's arsenal very deep Gnostic doctrines. She inspired a good song and a strange video.

3. Doctrine of the Star

The Absolute Beginning, which does not exist and cannot exist, nevertheless exists the axis of forbidden, heroic knowledge transmitted through a secret chain. Through a banal static picture of metaphysics – at the bottom is changeable relative, above is the unchanging absolute – special paradoxical will of some initiates she asserted a dizzying, exciting perspective at the risk of her mind and life. There is something that dissects logical and religious dualism – there is the Eternal The beginning, the mysterious Ray, which is "closed" on one side, and "open" on the other. All the great proportions and correspondences are on this ray three worlds lose their meaning. The top and bottom change places, it is done the impossible unimaginable marriage of Heaven and Hell, which the brilliant guessed Blake.

This is called the "Star Doctrine".

"Thelemites", followers of the Frenchman Rabelais and the Englishman Crowley (namely, it was from them that Bowie borrowed the concept of his song while he was a member himself OTO fraternities believe that "every man and everyone is a star a woman." The embodiment of finiteness and relativity, a clear species loser, ending its history with the complete vulgarity of the World Bank and the World Bank Market, an outright biological fake of the proud and pure angelic being – man, on the other ("Thelemic")

side, carries in a "star" for yourself, a blazing beam of ice. Through his wretched mess a strange, impossible, dizzying light hits the puny little soul.

This is the light of the Absolute Beginning, the one that cannot exist.

4. Black rays

The soil is disappearing from under your feet. The values of tradition are so degenerate and profaned that it is no longer able to resist sluggish nihilism. Conservatism and progress - two faces of the same process - degeneration. From a once stormy story hunger, lust and police remained. All the signs say that we are extreme far from the Beginning. Both old and new. Passionarity has been completely spent.

What do the "Thelemites" mean, - whose disturbing ideas are very far from optimistic are new age or retired theosophists - when they claim for everyone the paradoxical possibility of a "star" - "new" started"? Of course, we are not talking about vulgar "conversion", "enlightenment", "finding truth", etc. Look, on these "neophytes" of all religions and cults - hunted look, flashes of blissful stupidity, strange gestures of the clearly internally unhealthy tel... They move away, twitching and hissing, but do not gain or conceive at all.

The black ray of the Thelemite star slides along a different trajectory. It's not fixed from the outside, we don't grasp it with the usual means. He deliberately scares away and repels dressing up (provocatively) in the vestments of antinomianism. He quickly leaves that one who wants to turn transformative inspiration into a system. It defies institutionalization. But it flickers forever and absolutely in its aeonic rhythm against the will of the cycles and the gathering mass of dark eras. He chooses his own forms and bodies for manifestations, it is pointless and useless to strive for it - its choice is arbitrary and unprovoked, does not depend on merits, merits and actions, is indifferent to "moral character" and success in breathing exercises.

Absolute Beginning without gender, age, profession, fasting. Cutting through a curtain of crazy piles of atoms razor of crystal awakening.

5. A committed alternative

The question is actually central. No future - is not just a catchy thesis a grotesque youth movement, which by now is completely I'm exhausted. The "End of History" thesis, developed by Francis Fukuyama,

essentially the same thing, only taken in an optimistic soft key. Exhaustiveness is the main discovery of postmodernity. Triumph of simulation – unhealthy joy. The cunning predators of electronic lies rape reality so much that they will end up its social manipulation in a campaign of distraught machines. Ultimately as a result, all science fiction literature of the 19th century became a technical platitude in the 20th century, the same can be expected from the 21st century. Especially when you consider that most of the big science fiction writers (from Jules Verne to Lovecraft) were members powerful esoteric organizations actively involved in giving civilizations of a deliberately given appearance.

None of the science fiction writers and futurologists predict the "New Beginning". The forecasts are scary, the more distant the future – the more monstrous it looks. And a person rushes into narcissism that does not save him from anything, under patchwork veils of apparently false and not soothing formulas. Like painted vultures bankers and TV presenters are hovering over the collapse. Dead corpse charmers. Believe telemyths – turn into an idiot; don't believe – go crazy from loneliness (everyone around believes). No star in sight.

The Soviet system somehow reacted very coolly and stupidly to the desperate attempt by the "new left" to develop an alternative to the bourgeois one. I am building an ideological version, by modernizing (and revising) the traditional ones anti-capitalist doctrines. The cozy apparatchiks spat on the desperate ones attempts by nonconformists to break out into a positive project. Even then I realized the inevitable failure of the Council of Deputies, the "new left" turned to esotericism gnosticism, other (unorthodox for the left) disciplines.

The "new rightists" developed along a similar trajectory, throwing them away chauvinism, xenophobia and marketism of the "old right", and the discovered for yourself, the values of revolution and socialism. But all the "new" ones – and right and left – Soviet partyocrats (future "democrats") or "keperefniki") accused of "nihilism", but themselves in speed they stupidly collapsed their well-fed bodies into the lustful rot of the "reforms" and national betrayal. Again, like thousands of times in history, real nihilists accused those who sought to overcome nihilism of nihilism.

The result is sad. Without Moscow's help, smart and honest, but powerless "new" were crushed by the System (Foucault, Deleuze, Debord – suicide, the others natural death or oblivion) or degenerated into "policemen of thought" (Henri Bernard Levy, Glucksman, Habermas and other scum). Without pain in the spirit of the fiery uprising, Moscow itself slipped into the snares of the World Government.

There is no Beginning in everything, no hint, no chance. At best, intelligent pessimists hope that the coming catastrophe will go smoothly like euthanasia. That, in principle, everyone is "democratic" and "patriotic" do publications have Marcuse against the "one-dimensional man"? Like "the people" at the beginning of Nietzschean's Zarathustra, wishing for "the latter people", all sectors of our society would gladly stop at a "one-dimensional person" who will lead the "coalition government".

And former young people (now well over 30) would listen to Bowie's songs while sipping beer "Heineken".

6. The end of illusion

There is no alternative, a New Beginning. No outside (there are fakes all around). Not inside (the soul's powers have cooled). And yet, clusters of anger are brewing, nets are weaving conspiracy – world conspiracy against the hateful present.

This is the Star's conspiracy. At any age, at any place, in any condition, at any time, in any situation, in any position – "every man and every woman" can start, can open the Absolute Beginning, pierce yourself with a black Ray that has no end, passing through cycles and epochs contrary to all logic, all external predisposition, all cause-and-effect system. Any impulse in life, any passionate an impulse, any piercing state can suddenly go beyond the line if it will become excessive, unbridled, exceeding its meaning. Greed and generosity, asceticism and debauchery, jealousy and loyalty, malice and tenderness, illness and satiety they can become the Absolute Beginning, a terrible thunderous chord of the New Revolution one and indivisible, right and left, external and internal.

We just can't allow a new recession to occur after the peak. The intensity should only increase, the climax should follow an even greater climax, overheating of individuality should ignite the external one the world is the flame of rebellion – that rebellion that is (according to Sartre) the only one a force that saves a person from loneliness.

The Absolute Beginning does not depend on objectivity; there are no concepts for it "early" and "late", "here" and "there". So much the better if "nothing much to offer, nothing much to take"...

The end of the cycle – is ultimately the end of the illusion, as Guenon said.

Bowie's song accompanying the reading of the Book of Laws is bitterness absinthe, whom Crowley called the only initiatory substance among alcoholic drinks ("green goddess"), an unexpected roll eroto-comatose, beautiful and painful fanaticism of extremist political cells, an accidentally fallen shadow, similar to a Celtic cross...

Absolute Beginning at arm's length.

Article written in 1996, first published in «Nezavisimaya Gazeta» 1996, reproduced in j-le « Elements» №8 (dossier «National Bolshevism») 1997.

Absolute of Byzantism (1998)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

"Limonka", 1997

"Russian Thing", Arctogea, 2001

ABSOLUTE OF BYZANTISM

The need for Russian Doctrine

Our national position in today's world requires maximum intellectual consolidation from us. The challenge posed to us is extremely specific. The pressure exerted on us has all the necessary dimensions – from metaphysical through cultural and up to force. We Russians are being squeezed into a corner, taking advantage of our confusion, confusion, scalding fatigue and sleep. But despite everything, we are obliged, in the face of our national existence –which is by no means limited to just a few decades of shame, degeneration and betrayal – to put forward our national project, proclaim its main provisions and try to take at least a few steps in its implementation.

It is a mistake to complain about our powerlessness and give up. It is irresponsible to call first for material revival, and then for spiritual revival. But it is equally irresponsible to passively, lazily, cowardly rely on an unknown force. There is an unknown force, but to cause it, you need incredible mental stress, will, strength and valor, and not praying mice.

Everything should start from above, with theory. Our enemies are fully equipped, they rely on a serious theoretical basis. They are very smart and consistent. Our enemies – the West and the modern world, liberal ideology and capitalist system. This was built and led to triumph for many centuries. If we want to object or oppose anything, we must strain all our strength, appeal to all efficient and worthwhile characters, regardless of likes and dislikes, and take into account all existing (but responsible, justified) positions. Only such a total, non-group, non-clan, non-individualistic approach can bring us closer to the formulation of the Russian Doctrine.

Byzantism

We can talk a lot about the mythical centuries of ancient prehistoric Rus'. But somehow it is completely clear that these topics do not want to form an elastic myth that can mobilize and awaken the nation. Everything is too free, too vague. Appeals to pagan Rus' are not convincing. Persons of preachers – ridiculous. We need something more solid. This does not preclude reference to solar Slavic mythology, but as a secondary element.

Our strongest base is Byzantium. From a theological point of view, it was Byzantium that was a true Christian kingdom and lasted a thousand years. This was «the thousand-year kingdom». The entire difference in the destinies of the Western Roman Empire and the Eastern Roman Empire reflects the original dualism within which the Russian nation fights (or, more precisely, should fight). Orthodoxy – this is Byzantium. Russia – this is Byzantium. Rome initially shied away from the symphony of authorities and the right spiritual path. All stages of the deterioration of relations between Byzantium and Rome, up to the split of the Churches, are marked by the progressive fall of the West from the theological and social foundations of true Christianity.

Charlemagne's Empire was the final form of anti-Orthodox statehood, where the priestly tyranny of the Vatican coexisted with the secular tyranny of the Frankish aristocracy. Ghibelline Dante called it antichrist «the copulation of a harlot and a black giant».

Our formula: West – evil, Byzantium – good. Everything that is written about Byzantium is bad – a lie. These are just methods of ideological struggle on the part of the West. Catholicism – our irreconcilable enemy. No alliance with him is possible. Is it at the cost of his complete and unconditional surrender to Orthodoxy. In the Russian historical tradition, Byzantium is often treated negatively, repeating the insinuations of the West. Every Russian should know that Byzantium – is pure good. Anyone who claims something else is – an enemy. Perhaps the issue would not have been so acute if we had not been in such a terrible and depressed situation. Now we have no time for nuances. You criticize Byzantium – enemy of the Russian people. This should be our iron installation. Installation on Byzantium.

Byzantium insisted on communal cultivation of the land, put obstacles to feudal relations «commendations»_«benefices», which gradually led the West to capitalism. Community ownership of land, state support for the rural community – a distinctive feature of Byzantism in the economy. Limit in every possible way the power of landowners and the alienation of land – this principle underlies Byzantineism at the social level. This principle must still be defended today.

Byzantium is based on the political idea of a symphony of authorities. This symphony was radically disrupted in the West. «Symphony» means that the emperor, the basileus, is the guarantor of the unity of the state in the secular region. Patriarch – in the spiritual field. The harmony of Orthodoxy and Monarchy gives the empire a sacred character. In the West, after the fall of Rome, this idea was rejected – the Pope usurped power, both spiritual and secular, turning the Church into an administrative apparatus, and the kings, for their part, constantly tried to win back his power from the Pope (the struggle of the Guelphs and Ghibellines). Political Byzantism – a symphony of authorities, a providential true saving combination of the spiritual and the secular, the only one that gives sacredness to the state system, which in all other cases becomes synonymous with oppression and usurpation - and therefore loses legitimacy.

So, the historical column of the national affirmation of Russians is Byzantism. Byzantism on three levels –geopolitical (East versus West), social (community of workers versus individualism and selfishness of exploiters), political (symphony of authorities versus all types of usurpation).

At the mystical level, Byzantium is «a thousand-year kingdom» (the Empire lasted, in fact, approximately 1000 years), «catechon » from the Second Epistle of the Apostle Paul «To the Thessalonians», preventing the coming «of the son of perdition».

Byzantium – the absolute guideline of the Russian project, our starting point in history. It – is reliable and strong. This is – central. Everything else – as a frame.

Holy Rus'

Byzantium fell when it doubted its own rightness. The shameful Union of Florence enshrines its compromise with the West, the main enemy of Byzantism. The compromise did not help – in 1453 Byzantium fell to the Turks. The end of Byzantium came, since its essence lay in a special combination of the religious authority of the patriarch, the political monarchical power of the Orthodox sovereign and an economic system that encouraged communalism and, if possible, restrained feudal and early capitalist relations. The collapse of such a complex, from which the dependent patriarchal power subordinate to the Turkish Sultan remained (which changed the quality of its spiritual content), is the end of Byzantium for Byzantium. At the same time, this is the departure «of the catechon », the removal of a magical barrier on the path of the Antichrist.

Byzantium is over, but Byzantism is not over. He transferred to the Muscovite kingdom, which became Holy Russia. Holy Rus' adopted the political symphony of the authorities, introducing the patriarchate in Rus' along with the already existing monarchy, but this monarchy itself changed its meaning, becoming universal and eschatologically marked. The social sphere was also dominated by the community economy. On a mystical level «the catechon» moved from Byzantium to the North, obeying the eschatological attraction of the Nord.

Holy Rus' – second stage of the Russian Project. Moscow – Third Rome. Rus' as a new and final abode «catechon ». Elder Philotheus: «There are two pades of Rome, the third stands, but the fourth cannot exist». Universal column of Russian national affirmation – Moscow-Third Rome doctrine. Its significance is not limited to a time period – it is universal for our entire national destiny.

Anyone who critically covers this period – from 1453 to 1666 – ideological enemy. Criticism of Moscow is unacceptable. Moscow – absolute. Russian Patriarchate – the pinnacle of truth and the utmost authority in Orthodoxy. Resolutions of the Stoglav Council – are not subject to questioning. They are all true to the point of punctuation.

Period Moscow – The Third Rome is the heyday «of Russian Byzantism ». This is the second stage of realizing the national ideal. Everything directed both then and now against this truth – enemy machinations, insult to our national dignity. The answer to this must be a passionate and instinctive rebuff. If we were strong, we could afford more leniency and gentleness towards our opponents. Now it's about life and death.

Old Believers

What follows is a terrible event. Just as Byzantineism once left Byzantium, so Russian Byzantineism left Rus', from Moscow-Third Rome. But this time he did not go to another people, but to run, deserts and forests. Outer Rus' desacralized and went into Peter's St. Petersburg Russia. Inner Holy Rus' moved into schism and burning. The Nikon reform and, to an even greater extent, the council of 1666_1667 crossed out the bicentenary period «of Russian Byzantism» and denied it the right to exist.

Russian Byzantism has now become a nonconformist doctrine, a political-mystical tradition of the Old Believers. Less than a century had passed since the era of the fatal council of 1666, when the Patriarchate disappeared in Rus', the capital was moved to the northern swamps of a lifeless and

senseless city under the radar, the peasant community finally fell into the harsh Kabbalah of the exploiters. On a mystical level, this meant withdrawal «catechon». Now nothing prevented the arrival of the Antichrist.

Nothing but the Old Believers, who took with them the great universal idea of Byzantism.

It was the Old Believers, despite all the difficulties of its historical path, who were the custodian of a truly Orthodox and truly monarchical idea, the bearer of social traditions «of the thousand-year kingdom». The great idea, like Kitezh, went to the periphery of Russian society, but did not disappear completely.

Our national idea cannot but be Old Believer. Any appeal to Peter's, Romanov's Russia, to the synodal official St. Petersburg Orthodoxy – manifestations of anti-Byzantism and Russophobia. During this period, only revolutionary tendencies were national and latently Byzantine. All supporters of the idea of St. Petersburg – enemies of Russia.

Red Byzantism

The Soviet period was a mystical return to Byzantineism, but at a new stage. It was Byzantine spontaneous, spontaneous, fragmented. The Bolsheviks are moving the capital to the only truly holy Russian city – Moscow. At the same time, the Russian Patriarchate was restored. Instead of the fatal family of Romanov, the Mother of God, the Sovereign, takes power over the elected Russian people. And in the social sphere – a return to the community at a new level, the destruction of exploiters as a class. Amazingly, we see the same purely Byzantine processes in geopolitics – the confrontation with the West is becoming tougher, the rejection of its political-economic system and its culture is becoming clearer.

Soviet period – unique, albeit somewhat shifted, but a return «catechon». God-fighting outwardly, atheistic, materialistic power in its symbolic aspects strikingly coincides with the most sacred and pure paradigms of Byzantism. When the Russian National Bolsheviks and left-wing Eurasians realized this, they were shocked. There was a reason. How strangely the right hand of the Lord rules the world despite the small and short thoughts of pitiful humanity. No matter what the pimply seminarians and commoners tormented by complexes were up to, the bright Spirit turned the parody into a majestic

structure of the Soviet empire. «In a white crown of roses in front is Jesus Christ». –This is not the private opinion of the decadent, but the voice of the prophet of the secret of Rus'.

Sovietism, understood as «red Byzantineism», and it was only him and nothing else, is the most important element of the Russian Project, Russian Doctrine.

Byzantism of the future

Byzantism is not a historical model, but a universal archetypal ideal, a super-temporal reality of the Kingdom. It exists on the other side of time and space, but it is in it that the higher self of our God-chosen people, our Church, which has an unconditional prerogative to truth and salvation, enthusiastically dissolves. Historical Byzantineism was only a sign, an approximate, not without errors, educational reality. True Byzantineism – this is the kingdom of the next century, the wedding of Holy Rus' in the marriage moment of the Second Coming. Religious, eschatological and messianic projects always implicitly but persistently guide political teachings and social doctrines, whether it is openly stated or not (most often not). Perhaps we should also hide our highest ideals and the most intimate mystical and messianic guidelines. Yes, it would make sense to do this if the situation were not so critical. After all, it seems that these obvious Russian truths for any normal (awakened, awakened from dementia and fear) today are completely lost, diluted, erased, chatted, spat upon or ridiculed. When the critical mass wakes up, we will carefully hide our real plans. For now, the danger is completely different.

Alcohol and soul (1997)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Limonka", 1997

"Russian Thing", Arctogea, 2001

ALCOHOL AND SOUL

Learn to swim, learn to swim,

Learn to drink vodka from your throat

And early, early from Maupassant

Read only the story «Orla»

Evgeny Golovin

Secrets of alcohol

Islam provides an important image of the structure of reality. Circle – Sharia, external. Center of circle – truth, hakiqat. Ray from the circle to its center – tariqa, which means, in Arabic, «path». It is this ray that is called «wine» in the language of the initiatory tradition. And he is identical to the mystery of initiation. By the way, based on the same logic, Hindus call the initiatory doctrines of tantrism «the path of wine».

The same paradigm underlies the ritual drinking of famous Taoists in the Chinese tradition and the Bacchic Mysteries in Ancient Greece.

A spy dream

Wine is not just a symbol, an allegory. In Tradition, everything is connected. If something relates to something, then these things are practically connected. In other words, if alcohol is synonymous with initiation, then the action it produces on a person as a whole should reproduce the initiation scenario. Booze – is the way, the way in.

Indeed, alcohol produces an effect on people in which they seem to enter their being. Therefore, intoxication is like sleep. In it, all things, just like in a dream, acquire a special additional meaning, guessed and vague at the same time, words and sounds are heard in a new way, streams of associations and half-visions capture drinkers. Objects and feelings change their proportions. A negligible cause causes a hypertrophied reaction, the threat or danger is ignored. A drunk climbs onto the roof, walks along the ledge, climbs a tree, a pipe. Runs across highways. Attacks the strongest. In general, it behaves in a special mode, when the outside world is not nearly as weighty and dense, fixed and heavy as in the awakened state. It's a dream, but a dream with witnesses. The presence of witnesses to such a «dream» lies at the basis of morning hangover repentance. A person, even if he remembers very well what happens during a drinking session, feels remorse, as if he did something out of mind. This is the result of the consequences «of the second state», which eludes the critical day's reason.

Sleep and intoxication are typologically close. A person enters them as an area of his soul.

Master of Alcohol

There is fair bewilderment. If drunkenness is so positive from a spiritual point of view, why do drunk people make such a repulsive impression, causing disgust and contempt rather than delight? Out of himself, with cloudy eyes, mouth twitching greasy and idiotic, inarticulate aggressive words, squelching, anger, drooling unkempt sexuality, unmotivated stupid fun, repulsive and unimpressive mischief except the actor himself...

The fact is that alcohol itself only opens the gate inward, but does not ensure the safety of the path and does not guarantee the achievement of the goal. In traditional civilizations, alcohol rituals followed a strictly defined scenario. They were preceded by initiative training, during which the basics and laws of alcohol travel were outlined, important advice was given, guidelines and goals were indicated, and dangers were listed. In addition to the script, «a guide» or «a teacher» was always present in ritual

intoxication, who led the drinker (or drinkers) through the labyrinths of the inner world, tuned him in a certain way, and gave him advice in the right places.

Alcohol dissolves the material illusion of irresistible physicality, which predetermines the mode of existence in the daytime consciousness. But at the same time, unlike ordinary sleep, a person retains a certain volitional control over physical reality, which theoretically should go through various dissolutive stages under the supervision of an unasleep mind. This – is the meaning of the magical effects of alcohol.

But to go through all the stages of this path, this «swimming», you need to have very concentrated attention and developed consciousness. Otherwise, dissolved flesh only raises the mud of the intermediate space between body and soul. It is she who comes to the surface in the usual drunkards she knows, and dawns on them. This intermediate sphere is very interesting. After all, it is in it that the most important event of intoxication occurs. Here the ship of alcohol goes off course and falls into a spiral whirlpool.

Atrium

The Orthodox monastic tradition –in particular, Abba Dorotheos, and later all hesychasts – gives a detailed description of the subtle nature of man. This tradition, unlike Judaism and Indian yoga, places «the embryo of the soul», «the bone of immortality» in the heart, and not at the base of the spine. This is because Christian initiation considers the state of the second stage of initiation, when the mysterious force of life rises from the tailbone to the heart. Such subtle physiology corresponds, in the normal case, to the constitution of every baptized Orthodox Christian (for Catholics and Protestants everything is different, but this is a separate conversation), and the stage of the rise of this force belongs to the previous stage «publicity».

So the spiritual center, «truth», the pole is at the center of man. One can identify the picture of the Islamic circle – Sharia, tariqa, haqiqat or circle, ray, center – with the structure of the human body. Leather – «leather robes», shell, «epidermal cloak» – circumference. Tactility – the main «earthly» component of awake perception. Heart – center, pole. And between them there are bodily layers and internal organs. By the way, it is Abba Dorotheus who gives the symbol of a circle, ray and circle in relation to the structure of reality. The same figure – with some of the most important historical and mystical details – opens the manuscript of Archpriest Avvakum.

The atrium plays a vital role in fine physiology. It is symbolized by «a serpent coiled around a heart», «an ancient dragon guarding a treasure». Heart – soul. Atrium – that space that prevents entry.

Based on this picture, teachers of Clever Work warned against «the development of atrial fluid». From this reason two excesses occurred – rage and lust. Rage – masculine, fiery principle. Lust – female, wet. The innermost light of the soul hides behind the membrane of the snake atrium. And if the operation of going inside is not carried out carefully, false forces overwhelm the trainee's personality. Experience is being ruined.

This mention of two manifestations of atrium – rage and lust is very significant. The fact is that in the Hindu teaching the Sankhya «subtle body» of a person, «soul» is called differently – «body of pleasures», «sukshma sarira». This is about «lust». However, it is described as «chariot of fire» and has a second similar name «linga sharira» – «phallus body». This is the – «furious», «masculine» aspect. Scientifically minded Hindus described the same phenomena as Orthodox ascetics only in an extra-moral, strictly stated manner.

In any case, the meaning strictly coincides. – Atrium – shell of the soul, and the expansion of the energies of the soul outward, into the atrial region, gives rise to bursts of muscular aggressiveness and female eroticism.

The one following the path of alcohol moves in the opposite direction. It approaches the center from the outside, but by touching the source of its life, the heart-soul, it produces a similar effect – spillage of the cardiac substance in «the snake zone». The slumbering dragon awakens, pounces on the sighted alien and consumes it. Here before us is a senseless (sometimes spitting) inarticulate creature with flashes of desire and a cloud of aggression. The weak simply groan and drool. But the serpent is ruthless, he makes the weak slaves. And then no amount of coding will help.

Hational models of drunkenness

Naturally, truly initiatory alcohol rituals do not exist today. Only occasionally, in a desperately revolutionary impulse, do individual great people try to restore the mystery in its magical dimension. This is Evgeny Golovin, «admiral», permanent captain of the initiative «Bateau Ivre» in the center of

Eurasia. To the sealant Rabelais built «the metaphysics» of his drunkenness by the beautiful Guy Debord. The French alchemist Claude d'Ige follows a wet path in the same «philosophical sea». But these are «the highest unknowns», costly exceptions. Most drink in a hopelessly profane manner. But even here you can build a hierarchy.

The archaic peoples – autochthons of Siberia, American Indians, Chukchi, Eskimos, etc. are closest to sacred alcoholism. Mystical initiatory fragments of the experience of intoxication are still preserved here. Anyone understands that «fire water» – is just an inexpensive trip on the other side, a type of «shamanic trance». Naturally, the shamans themselves pawn the most. But «fire water» introduced some element «of democracy», and therefore everyone else can follow the shamans. This does not add purity to the experience, but still the very fact of the archaists' addiction to alcohol must be understood as an extremely positive factor. – Nostalgia for complete multidimensional reality in this parched, emasculated, mechanical, Cartesian-market concentration camp indicates spiritual health, and not genetic degeneration. Alcohol is very useful, it helps cleanse the body of the accumulation of dark atrial deposits. This is exorcist therapy. Voodooists could tell a lot about the wonderful healing results of drinking.

Second category – Russians. They are an order of magnitude more profane than the archaists, the skeptical culture has done its job. But many sacred elements are still preserved. Firstly, Russians almost never drink alone. People consider this «the last degree of decline». Famous «for three». This indicates the mysterious nature of the entire enterprise. People set sail, support each other, leave the close boundaries of bodily daily separation, flow into a new collective organism, plastic and unexpected. Soul potentials are combined. Everyone is watching a shared interactive dream. Secondly, drunken conversations often turn to abstract topics – «politics», «mutual respect (or disrespect)», «women», etc. In this way, concentration is intuitively maintained, consciousness teeters on the brink of falling into the autonomic passivity of the oozing body.

And finally, the lowest drunkenness is practiced in the West – among the Anglo-Saxons, French or sleepy Scandinavians. Here – is a purely female version. Loneliness, the picture of alcoholic delirium is completely focused on the bodily and base sexual aspect. In the subtle physiology of Western man, not only the heart is wretched and ridiculously small, but also the atrium. A Western dragon in other places in the world should not be confused with a leech. The same is true of stupid Western alcoholic debauchery. Two three scenarios, a sado-maso flash, motor bragging into emptiness, collapsing into nothingness, into a typical capitalist dreamless dream. Alcohol helps bring Untermensch to clean water. They're better off having non-alcoholic.

There is another, even lower-ranking category. But not in the national, but in the sexual sense. – The path of wine is forbidden for women. This is a strictly male ritual. Russians understand this sacred moment very well. Mannerbund, «male union», «drunken brotherhood», in secret from wives and maidens, in opposition to them. Women distract from inner concentration (repel), and at the same time prevent travel and the wandering experience of spontaneity (tie). They are – interference both for motionless contemplation and for dynamic leaps. Female alcoholism is the most desacralized, like Western alcoholism. Narcologists know that most often drunkenness here is solitary, not related to the actual function «of the new community». The fine structure of women differs considerably from that of men. It is no coincidence that in men the right eye is believed to symbolize the sun, and the left moonwhereas in women – it's exactly the opposite. This is a symmetrical back reflection. «Her path, – as Nietzsche said, – finding the depth of her own superficiality». In other words, the initiatory path is associated for women exclusively with «sobriety». The entire trajectory is upside down. Men need to fall asleep without falling asleep, women – wake up without waking up.

«Listen, drowned man, listen»

True experience, successful experience, initiative experience, presupposes a one-time and irreversible character. This fully applies to alcoholic swimming. Despite storms and storms, the task is to get to the opposite bank on the sheets and malstroms. This is – the shore of the soul. There «a new life» begins, «a new person is born». No, this is not the end of the path, this is only its beginning, but the present, on the other side of the underground chimeras of that farce that we –completely erroneously and groundlessly – consider life, existence.

There will be exactly as many attempts as there will be unsuccessful launches, disasters, and shipwrecks. Woe to the losers, doomed to a white-hot repetition. But one cannot help but pay tribute to those who tragically died on this path, the drowned «of the great dream», and the victims of the poisonous atrium. There is a nightmare life there – in the oceanic depths of wet mercury, but no worse than the one in which we all flounder.

Didactics are inappropriate here. It is only important to know the strict price of things, dispersing the algae of stupidity and biased tips from cultural manipulators. Alcohol can make you free, it can enslave you, or it can leave you in the unsightly form in which you are now.

You can never say for sure. If you are lucky, then, as Golovin said:

Before you, like an evil whim

A rotten mushroom will explode of knowledge

Learn to swim, learn to jump

On the mother-of-pearl of flying fish.

Angel Rambo (2000)

A.G. Dugin / Dear Angel / Web Archive

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A.G. Dugin

"Dear Angel" №2, M., 2000

ANGEL RAMBO

When the desacralization of the world reaches a certain point irreversible stage, many traditional spiritual recipes implementations become impossible. In such a situation, that's it those thirsting for spiritual reality are plunged into terrible and a critical reality where they are forced to look for a way out relying on nothing external, giving birth to the highest truth from the Great Denials. Moreover, conservatism (even sacred) is losing its meaning and its justification, since it loses that the tension of inner life that made Tradition full and efficient. At these moments, quality only spontaneous, strong-willed people have genuine evidence breakthroughs of individual extraordinary personalities doomed to to pay with their bottomless suffering and blacks despair for the rare glimpses of Insight. Total Uprising, The Great Denial, The revolution then turns into metaphysical virtue, and moralistic reasoning only the insignificance of a cool and indifferent soul covers it. Initiation is given to idiots, and the Great Revelation exploited by bureaucrats and townspeople.

Arthur Rambo – high image of the doomed Gnosis in the dark times, for the sake of acquiring which all norms and rules are scorched, canons and dogmas have been discarded, flesh and soul have been torn apart. This one Gnosis declares itself to be piercing, brilliant, superintelligent forms, unbearable tension of force, not able to find her expression, but eager to express herself through a person, through a person, instead of of a man. IN THE Rambo, in his poetry, in his formulas, in his destiny personality, subjectivity is deliberately sacrificed. But this one sacrifice is not strictly compensated for by tempting promises established cult. This is – a gratuitous sacrifice Reality, acting like Chaos, like a tense pulse a destructive Truth that can no longer fit into either the framework or the laws. Rambo sacrificed myself for objectivity, for the sake of painfully finding out what the world itself is in itself, on the other side of human feelings and ideas.

Poetry Rambo – is the exposure of that there is. Not really just a return to the sacred nature of Poetry and initiatory principles of traditional versification; not artificial restoration of forgotten science by consecrated Celtic bards and doctrinally prepared Indian pandits; not accidental finding the secret key to the secret doctrine of the medieval troubadours and truers – Rambo acquired the right to be

"clairvoyant" and "witness", based solely on their own the internal, spontaneous Uprising, from its Revolution, is not based on nothing but a bottomless interior impulse.

No wonder Rambo enigmatic, anti-conventional, destructive. The structure of his poems cannot be deciphered based on the cultural and aesthetic guidelines of his time; all searches for prototypes and correspondences are fruitless. Hardly one can understand his images on the basis of a purely occultist one erudition, which, however, he could well have possessed. AND THE it is absolutely impossible to find similarities between his poetic ones language with the emotional element of a normal person. His poetry is essential abnormal; her understanding requires deep alienation not only from the historical literary context, but also from the individual structure itself emotionality. She is created as a way out of the box; she provokes going beyond; and therefore interpret it is necessary in a special unorthodox coordinate system emerging from it itself and interpreting it in the same way the enigmatic spirit in which it is written. The abnormal is here should become a criterion for studying the abnormal, and then only, on the other side of the sparkling madness, a new unexpected logic will emerge, the logic of the doomed evidence.

And yet shining chaos Rambo it has its own secret system, no constructed but discovered, opened, exposed. Absolute symbolism appears through images and lines tying and dismembering the rows of metaphors in a mysterious painting spiritual objectivity. His heart was truly stolen (le coeur vole), stolen energies inhuman clarity, from the world of dark masks move into the radiant revelation of what is cold stays on the other side of the beautiful and monstrous, sweet and disgusting. Only the mysterious sciences of Hermes, not superficial occultism can help in understanding enigma Arthur Rambo, but this explanation for the majority will only be aggravated by the impenetrability of the secret.

Many compared him to an angel. Perhaps there is something in this more than a simple metaphor.

* * *

The task of genuine traditionalists is not only to protect the esoteric from the predatory claims of the modern world knowledge, but also in snatching from him what he does not essentially belong and that,

only due to a misunderstanding it is customary to classify them as "cultural phenomena", i.e. TO the sphere of competence of arrogant, empty and aggressive laymen "differentiated people" exploiting the spiritual drama. Revolution Arthur Rambo belongs to Tradition incomparably more than papal bulls and dubious modern ones theology. "Seasons in Hell" – not an individual choice, but a cold and painful statement of universal position affairs in our era. Il faut etre absolutement moderne, proclaimed Rambo. Tradition belongs to the Eternal Present, and therefore, it is She who speaks through the mouths of fiery geniuses to us about the essence of where we are "here and now".

Below, "Sweet Angel" offers the first part of the "Rambo Dossier", entirely composed Evgeny Golovin, which, perhaps he is the only competent one in this matter a man. For a general strict literary analysis of it poetry, which only leads to its mystery, is analyzed Golovin the "mystical", esoteric side of it creativity in the light of alchemical symbolism and magic doctrines. This is the view Rambo not just possible, he is the only adequate and justified.

DEAR ANGEL

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Angelica Varum's intuition (2003)

A.G. Dugin /Acephalus/Web Archive

Alexander Dugin

Angelica Varum's intuition

(testamentum)

Mircea Eliade says that at the beginning of hierophany lies intuition. Intuition water gives rise to the idea of sacred waters – higher and lower.

The highest, friends, and the lowest.

Next: as Mircea tells Eliade, and makes it clear to Mircea Eliade, and without him we would have nothing to do at all, without Mircea Eliade, at the source of the archaic the experience of the sacred lies in the intuition of being – ontophany.

Imagine, a branch sways, water warms the banks with a kiss, hair on the schoolboy's head quietly moves to the beat of the light trembling of the breeze... And we want, we want all this at once. Dynamically, hierophanically, we want this stick it inside yourself...

So I listened to Angelica Varum.

I understand that I am in favor of a certain barrier, and that I cannot write this should have... I understand that there are boundaries, that there are Karamelki and Meladze there is Nikas Safonov and the Presidential Administration, and beyond certain boundaries you shouldn't come in under pain of losing your charm... I understand all this, but I'm going back to the South.

I do this and it is irrevocable...

There is the intuition of fire and there is the intuition of the stage. There is the intuition of the star and intuition wanderer, intuition of the sea and intuition of stupidity...

Borya Simonov gave me hits of all time yesterday.

I listen to them and cry the grayest tears in the world.

I decided to call Gardel and Piazzolla "Angelica Varum's intuition".

La-la-fa...

That's what Lesha, who sold ``Elements, said.". He used to serve as a security guard pool. Where rock musicians and new Russians came.

Now he, Lesha, has been killed. Shot completely because of a trifle. He's not much I understood in life, Lesha, he died, he is no longer with us...

La-la-fa.

Why did Angelica marry this complete idiot?

She, she, the bearer of destino del corazon... She's the "fat mistress of the South"...

Why am I writing about her? I can hardly explain this in a human way...

I don't understand, like Nietzsche, this is the sacred Warum...

Sei stark, mein tapf-res Herz...

Angelic Warum...

How did this happen?

I was determined to move towards the South.

This is how heroes always move decisively towards the vent of love, towards the vent of pink peklu, to the passionate blades of our Angelica, spread out as frank an ascetic diamond in front of our so vigilant, so delving into each detail with the eyes, ah, these eyes of ours...

At the risk of losing all charm, we lick our dry lips...

Gardel (or it wasn't him) presses the accelerator pedal. From everyone his voice is heard from the sides. Buenos Aires El Rio de Plata, Buenos Aires la tierra querida...

There is a column ahead.

This is his column. The wind collapses into a package, a piece of sky collapses a small insatiable mouth appears in your pocket, on your forehead – mouth of consciousness...

Go ahead! If your wife cheated, go ahead!

If not, go ahead too!

Angelica, open your eye for me, shudder your eyelid, drool, expose a small finger of your foot so that the world would stop being with the last one the sweet, rustling nighttime birch trees, imbued with Russian frost, would have slid down shirt.

“We want to tell you honestly
We don't look at girls anymore.”

What heights of asceticism!

We don't look. It's true, we look into ourselves, and there is such an open, shell-like one shameless, inflamed, Argentine South...

Angelica! Why!

Why are you lying on this stone table with your shin senselessly thrown back sucked on lollipops endless frau...

Immediately, take your pills and disappear from my life...

Kupriyanov sat on the edge of a birch grove – about 20 years ago, in the last century, in the last millennium... We drank.

I asked him: “Oleg, if no one knows what a philosopher's stone is, maybe you are the philosopher's stone? Moreover, your parents were at the UN, you squint so attractively, you have a thin, dry body and trains they call us from somewhere there, in their dull voices...”

And I answered: “No, no matter what the philosopher's stone is, it is definitely not Kupriyanov!”

Then we climbed onto the birch tree and drank more there, inviting each other to fall from all the heights...

I no longer have elders and now I will say everything as it is, everything the elders died...

When the body rots, it releases small white birds.

Friends, soon an oblique window will open in the strata of our love and come out little red-haired boy, oh, how evil, evil, evil, evil...

He will smile at you, Misha, and at you, Yulia, and threaten you with a small rolled one to the newspaper with herring ... And your children will wake up suddenly and the three of them will sing that melody that the old man taught them, coming out of the walls when the temperature and everything comes to life and creaks are heard from everywhere and birds bring warm things socks, sweaters, all the actors have dropsy – their souls were stolen and a stranger's child bathes in their icy eyes.

What malicious immortality, what a disgusting gift, however!

She sat next to me on this hill. Short legs touched mine pants. We were looking somewhere across the river. I touched her shell and scratched her wrists on scales... We looked at Luzhniki, as they look at a puddle or at autumn, in a notebook covered with children's poems, or on the TV screen, when it doesn't work.

I can't stand all this anymore, I used to know how, but I forgot how.

It's "Angelica Varum's intuition". I repeat these words like the mouth of a Mongol chews its root of life – its root of life and death...

The main thing is to have someone to love... To have pants, teeth, doctors, sun and such a big, such a huge evil that it would exist, since without it all the waters will cool down, the muscles will stop stretching and sadness will wear down our pupils our pupils.

We were going to church. Dima talked about his great-grandmother – how she swore in a dream, calling oneiric counterparts terrible words.

“The creepiest curse word, said Dima Polyakov, was son of a bitch”.

Sookin' geun! He finally did it!

Now the entire history of mankind will go in a different direction!

“Sookin' geun!” – Zarathustra said so.

Have you seen any live gypsies? Their paws are smoking, and their lips are cramping, funny cramp. All modern gypsies work in their own direction. I really don't understand this last phrase.

Polyakov also said that as a child a devil came to him and scared him after muttering from the hallway: “I’ll take care of it...”,

I would love to come back and slap you... But, alas, you are not there and I have nowhere to return. Or you have aged to the point of disgrace, so that's it my joy splashes even before I reach your button call...

However, from memory I felt good there, especially when they fell through the window the store's neon spots “Fish”, and I was wearing a tunic, and the rest – without a jacket, without a jacket at all, and on Tverskaya I slowed down the trolleybus so that don't distract us from what we usually did, but he couldn't distract us us, since we were doing business.

That's how I decided to move there, breaking all prohibitions, all promises all oaths, all songs and all letters. After all, the moon was limitless...

They say people also live in the Moscow region.

I understand that you are sure that I forgot everything, I didn't care what it was episode...

You are... You... I forgot the name, the names, you are all involved here, and not only that you, this is not true. I have always loved only you, only you alone... I do not I could do otherwise, and you all must understand and forgive me. I don't belong to myself but to society.

[...]

I still don't understand how you, Angelica, my Angelica, could get married for this idiot... Better for Kirkorov.

Oh, my imp!

(written on the day after the 40th anniversary, 01/08/2002)

Apocalypse of the elements (2000)

A.G. Dugin / Elements / Web Archive

Elements, №8, M., 2000

Alexander Dugin

Apocalypse of the elements

1. Schmitt's insight and honors to the master

There are authors and individual texts, familiarity with which gives rise to a unique effect comparable to the experience of mystical insight. Thanks to them, many disparate ideas, intuitions and philosophical generalizations from a chaotic conglomerate turn into a clear vision of a new reality, in which from now on any fragment can be viewed through simple concentration of attention. Such authors give us a coherent and largely saving understanding of the world, and no matter how we react to it, if we realize what has been proposed, nothing and under any circumstances can erase traces of this intellectual insight from our way of thinking. Karl Schmitt certainly belongs to this category of "insight provocateurs.". But among all his extensive legacy is the text "Planetary Tensions between East and West and the Confrontation of Land and Sea."it is unique in the sense that the degree of concentration of insight in it is extreme. The lines of force of all his intellectual work converge in this small work, written in 1959 and first published in Spanish translation. It can rightfully be called a "text of insight.".

Schmitt, as a true thinker, never sought to create a system which his followers and successors would be obliged to study and repeat. He cared only about truth, and being a Christian, he naturally, I did not understand it individually or naturally. Thought Schmitt is based on the complicity in the intellectual work of many philosophers – both ancient and modern. And he always has his own works considered it as an invitation to a joint effort to understand history and participation in it, which, in fact, is the human meaning existence. Schmitt's ideas have life-giving power and complicity in his thoughts he brings us into the very center of spiritual issues – according to that the side of systematic abstract constructions and philosophical schools. Therefore, the best way is to honor this great man our century would not be so much scrupulous biographical and bibliographic research, how much is a work that continues those themes that he outlined in his work, inviting everyone capable of their development think of human beings.

This is exactly what we are going to do in this article, going from a short, but extremely important and spiritually rich text "Planetary the tension between West and East and the confrontation between Land and Sea'.

Almost every fragment here makes you want to develop it into separate work, display all the consequences contained in it, attach him to the new situation in which humanity finds itself later almost half a century after writing this article.

2. There are only two civilizational elements

The connection between the civilizational structure and the dominance of a particular element – Land and Sea – is the axis of Carl Schmitt's concept and its most a strong and impressive side. It is important to emphasize that the speech it is not just about an abstract application of the sacred theory of the 4 elements towards cultural and historical analysis, but about isolating the fundamental historical (and not just natural) dualism between two elements – Land and Sea, Earth and Water, and this dualism becomes real a historical factor only when it is realized and intellectually experienced by human society. To clarify what, in fact, we mean, we will point out that there is no mention of the fire element and about her philosophical, cultural and civilizational analysis in Schmitt (this will be discussed below). And regarding the air element associated with the era of aeronautics, Schmitt claims that it did not give birth to its own your own "nomos", your own civilizational one like, being a technical continuation of the historical trajectory approved civilization of the Sea. Aerocracy and even more relevant etherocracy, those. aeronautical and space stages of technology development are not provoked such global changes in the course of human history which brought with them the discovery of the World Ocean and its challenge. Brilliant schmitt's intuition quite correctly told him that space does not carry it contains neither a real challenge nor a historical response, but cosmic ones research in conditions of "etherocracy" only demonstrates the agony of a enslaving, but not liberating technocratic civilization. At first glance, it seems that this approach to historical dialectics schmitt's elements, if we take into account his implicitly anti-thalassocratic ones sympathy should become the basis of a purely conservative doctrine with emphasis ecological background. There is a temptation to understand the final ones this way words from the article about "Planetary Tension". _ . —

"New spaces from where a new challenge will emerge must be located on the to our land, not outside it in outer space". This is more common this is what Schmitt's followers do, taking into account his conservative ones views in politics. But, in our opinion, it would be too simple. If the new challenge is nothing more than a return to land orientation after the revolutionary era of the dominance of "liberated technology" and oceanic civilization, – even out of fear of technological or an environmental disaster, – then the spiritual tension is historical dialectics loses its dramatic dimension, becomes almost natural cyclism, is identified with that static-polar stress, on overcoming which, according to Schmitt himself, is based entirely on human, spiritual history. Civilizational Dualism – Land-Sea – should be resolved in some other way.

We have seen that Schmitt tends to consider the transition to aerocracy and beyond towards etherocracy, only a natural development of the strategy of the Sea, and not signs new revolutionary eras. Thus, we can say that the element Waters in its universalist expansion, carried out precisely at the expense of Sushi and the spaces traditionally subordinate to it, he bets on serving myself two other elements – air and ether (vacuum), which, with from a physical point of view, the essence is nothing more than increasingly discharged states of matter. In other words, the water element of the sea manifests itself through the subordinate elements of air and ether, continuing its civilizational trend towards "liquefaction"; in this case, we recall that exactly this trend gave rise to the historical dialectic of "sea existence" and the associated emancipation of technology and the stages of the industrial revolution.

How to explain successes in aeronautics and space in this case spheres of such a land superpower as the USSR – the latest a planetary expression of the geopolitical Hippopotamus, the forces of the continents the masses and the land Nomos? Just as he brilliantly explained himself Schmitt historical function of Marxism in Russia: it was conceptual arming with the doctrine of the second industrial revolution as an alternative an elite that managed to turn the archaic in a strong-willed and conscious way a land country in a giant industrial-technical bastion capable of successfully resisting the multifaceted pressure of the ocean for 70 years civilizations. Use of aerocracy and etherocracy by the Eastern Bloc was a continuation of the Marxist strategy of the Industrial Revolution for resistance to the bourgeois civilization of the West.

So, one member of historical dualism – More – included in in the process of their planetary affirmation, other elements. If in time schmitt's article – 1959 – this process was in its infancy then by the 80s it became transparent and obvious to everyone. The sea has mastered Air and Space.

Here we come to the most important point in modern history, which is a touchstone for the vast majority of ideologies and socio-political ones doctrines considered quite acceptable until the very last time. We are referring to the collapse of the Eastern Bloc and perestroika.

3. The specificity of the universal flood

This event is key to testing the adequacy of views Karl Schmitt. Reasoning in its terms, one can describe this event as follows. –

The end of the Eastern Bloc, which embodied the planetary trend in our age The land facing the Sea means the end of that historical stage in which effective use of the conceptual framework was possible, the summarizing the second stage of the industrial revolution for global competition with the civilization of the Sea, with the West and the world, which identified its destiny with unlimited development of liberated technology. In other words, this was the end of the adequacy of Marxism. Sushi's forces lost their defense conceptuality, which was effective, is still the condition of the answer that marx gave a modern challenge to European history, but they have not changed finally and irrevocably.

One explanation for the collapse of the Soviet bloc is its lagging behind in the field of technological competition, and the main point is this the lag was the inability to adequately respond to the American program SOY. In other words, the Sea won a technological duel against Sushi in the sphere etherocracy – high technologies associated with strategic inventions in the space field.

What does this mean in terms of the dialectics of history?

Первое: Море, породившее импульс технического рывка и в дальнейшем техническую цивилизацию, победило все-таки Сушу, хотя та и заимствовала своевременно и эффективно новейшую (для своего времени) концептуальную технологию у самого Моря. Здесь сразу же следует, подчеркнуть, что этот процесс строго совпал по времени с окончанием второго этапа промышленной революции. На теоретическом уровне это стало проявляться с начала 70-х годов параллельно быстрому вырождению коммунизма и социализма в Европе. На практике точка была поставлена в перестройку. Третий этап промышленной революции нуждался, по меньшей мере, в новом Марксе и новом марксизме. Им мог бы стать европейский фашизм, но эта попытка оказалась abortивной, как на теоретическом уровне, так и на физическом плане, having suffered defeat from a more civilizationally consistent one a land power (USSR), supported in this case by the Sea (as it happened) already many times in history – from Napoleon to the First and Second World Wars war). There was no new Marx, apparently there could not and should not have been.

(1) It is interesting to explore the geopolitical the meaning of the symbolism of the "false prophet" or "other beast". The Apocalypse says the following about him: "And I saw another beast coming out of the earth'(Ap. 13, 11). Those. this "other beast" belongs to Susha. But there too it is emphasized that "he acts before him with all power the First Beast' (Ap. 13, 12). In other words, we are talking about "spirit Sushi "who went over to the side of the element of the Sea, to the side of Leviathan. Like the "beast coming out of the sea" itself, there is a representative satan the Dragon, its substitute (i.e. Atlanticism is historical expression of world evil), so "another beast" or "false prophet" there is, in turn, a

representative of the "beast from the sea", those. his substitute. The Atlanticist lobby in the Sushi powers carries out this is exactly the function. (Author's note)

Second: The collapse of the Eastern Bloc means real globalization of the Sea which moves from the role of judge and controller to the role of autocrat (autocrat). This is – mondialism, civilizational integration of the planet under the auspices of the West. In religious language, there is only one name for this event – The World Flood, the end of the Earth's nomos and the universal domination of the nomos Seas. Let us also remember the apocalyptic beast emerging precisely from Seas (1). This entails the final the transition from the era of confrontation between two elements to the era of conquest by one element another, hostile to her. We can say that this is the beginning of the "universal peace". Leviathan defeats Hippopotamus, Keith – Bear. Triumph of Moby Dick over the Russian Bear.

Third: From now on, the rest of the elements are subordinated to the sea – conquered Land (defeated enemy, Hostis), Air and Ether (natural allies, in solidarity with water dialectics, Amicus – serve as ideovariations of the Sea, the improvised elements of a planetary Ship, the World Island (World Island, in terms of Speakerman, not McIndler). This is the era of One World post-industrial society, the era of global informatization and automation. In the language of Marx's most avant-garde intuitions, this is called "real." dominating capital' (2). Time the disappearance of ideologies, the time of post-modernism and the "end of history".

(2) See. Jean-Marc Vivenza "From the formal domination of capital by its real domination" "Elements" No. 7.

The challenge of the opening Ocean, accepted by the Anglo-Saxons, who gave the answer which was embodied in a techno-industrial breakthrough and became modern western civilization, subjugated the whole world and took its final form in the global autocracy of America, that same continent, from discovery which Columbus began with the "modern world". This challenge completed its historical manifestation in the collapse of the Eastern Bloc, in perestroika and collapse of the USSR. Liberated machinery (entfesselte Technik) overcame all external obstacles. The power of the Sea is henceforth absolute. She embodied in the hegemony of the technocratic West, strategic primacy USA, the dominance of current capital, the complete blurring of traditional values structures. Property, inheritance, marriage, home – has lost all this that meaning, which had in the era of land existence, in the era nomos of the Earth.

4. An overlooked element

Although Schmitt talks about the one-time nature of truly historical events preferring to avoid any form of determinism and systematization, all however, being a Christian, he could hardly deny the existence of history. The end and therefore some teleology. His rejection of teleology Hegel or Marx does not mean abandoning teleology altogether. Just as an absolutely honest thinker (and in this sense he is similar to Heidegger) he does not want to limit – neither himself nor others – free intuition truths, believing that this is the highest human dignity and intellectual freedom, projected, after all, into Politics (das Politische) and in the Decision (die Entscheidung). In all reasoning Schmitt is implicitly present as completely normal for a Christian eschatologism: it emphasizes the uniqueness of the New Age, which is in his globalism, and in his attitude towards "liberated technology" and the apocalyptic notes are easily discernible to the marine existence although this is not directly stated.

So, it's very clear that Schmitt was aware of the parallelism between the biblical account of the creation of Sushi – as a result of departure Water – and the current situation, which is something the opposite – the attack of maritime existence on land, i.e. symbolic flooding the Earth with Water. It is important that it is permanent in history the thalassocratic trend has only now entered into its oceanic phase, has acquired the maximum possible scale. Ocean radiation thalassocracy into the stratosphere and space only illustrates the limit her victories.

But a natural retrospective question arises: why nomos Earth, Sushi became the matrix of human existence in millennia Traditions? And further, why such a stable land structure is traditional nomosa (not overturned by either potamic (river) or restricted thalassocratic, nor nomadic retreats) fell at the end ends up a victim of the chaotic elements of the Ocean?

The Book of Genesis, asserting the existence of Waters before Sushi, hints at some primacy of Chaos compared to order, and Indo-European mythology in many plots confirms this. In a sense it can be assumed – as is the case in the Hermetic tradition, –that the Earth – is condensed Water, and in terms of geography, that it is Land –this is the bottom of the Ocean, freed from Water. But this one was won from chaos territory, nomos, Land, Continent, Mackinder's Heartland, Mitgard of the ancients the Germans, the fortress of Order, the historical Polis are not the reason for the traditional nomosa, but the result of some kind of transcendental influence, recorded there is a trace of the Supernatural in nature, an imprint of what could be call it the source of History. The Russian word for solid earth das feste Land, die Erde, will allow us to get closer to this mysterious one strength. This is the word Land. It etymologically contains an indication for dryness quality not found in other languages. And this is quality in turn, it evokes an association with heat, heat and By fire, that last forgotten element, the fifth element, which is familiar to ancient classifications, but for some reason they are absent from civilizational ones and Schmitt's historical analysis.

And then we remember about Heraclitus, which is in spite of Thales Miletus and he approved the revolutionary one for other Thalassocratic philosophers the theory of the origin of the Universe from Fire. Fire – is definitely an element transcendent in relation to the elements of the earth's environment. If Earth, Water and Air is internal to our planet and its inhabitants and even the cosmic vacuum surrounding the stratosphere can be considered as the quintessence (ether) internal to the medium, then Fire, Warmth, Light come to us from outside, от сияющей жертвенной звезды, Великого Солнца. Обычные элементы – это стихии людей. Огонь – стихия Богов, субстанция духовных Небес. И полярность Огня по отношению ко всем остальным элементам не вписывается в ту статическую, сугубо природную, схему, которую справедливо вычленил Шмитт, говоря о природной напряженности между Сушей и Морем, и которую он совершенно правильно отделил от напряженности, свойственной диалектике человеческой истории. На самом деле, напряжение, провоцируемое Огнем, и есть сущность диалектики, и если относительно происхождения Природы можно согласиться с Фалесом, то относительно происхождения Истории прав только Гераклит. Дар титана Прометея людям, божественный Огонь, сведенный на землю, и есть главный таинственный субъект исторической диалектики, agent invisible алхимиков, a philosophical child of the same Heraclitus, unfolding through the centuries and cycles containing your solar spirit, heavenly gnosis.

Transcendental Fire disperses the primordial Waters to arise Land. Transcendental Fire is revered as the main Principle by people Lands – they place it in the center of their House (sacred hearth), in the center of your Temple (sacred altar), in the center of your body (honor of the heart), at the center of his world (the sun that gives orientations of space and dimension time). Land nomos of the Earth – a consequence of the subtle influence of Fire. By land, humanity responded to the challenge of the Transcendent and thereby entered History, rose above nature and became himself yourself. Home – is the answer to the Sun. Land and its civilization – is a product intellectually meaningful Fire.

While the connection between Fire and Earth was being realized, the oceanic challenge didn't exist. Thalassocracy was balanced by tellurocracy, and the Roman Vesta victoriously destroyed Carthage, which was born from foam, everyone the time when he encroached on the universalization of his cultural and civilizational messages. When the sacred fire went out in people's homes, in people's hearts, in their temples, the apocalyptic roar of Liviathan was heard. And Susa, who lost its meaning, its center, its power, was henceforth doomed to lose an eschatological duel to the Sea.

Perestroika and the slaughter of Behemoth became inevitable already at that moment when Tradition has become conservative, when the answer given to the challenge transcendental Fire finally obscured the question of when the nomos The Earth has stopped checking its norms with the Nomos of Heaven. Ultimately, the the entire human story – is nothing more than an interlude between the First Flash a magical star and a universal flood.

5. Icon and Susha

Очень интересны замечания Шмитта относительно иконографии и его обобщения о связи Образа с Западом. Это имеет прямое отношение к стихии Огня, так как зрительная способность – элемент светового измерения реальности, которое, в свою очередь, является одним из аспектов Огня (наряду с жаром). Если принять генетическую связь Суши с Солнцем, вскрытую нами, то станет понятным и связь Иконы, сакрального зрительного изображения с номосом Земли. Естественно, пространственная неподвижность, фиксированность, упорядоченность среды сами собой тяготеют к выражению в образе – символе, иероглифе, картине. Огонь как бы выхватывает у текущей реальности некий фрагмент, преобразующийся в Образ, в Икону, в нечто постоянное. В этом как бы повторяется таинство происхождения изначальной Суши из массы водного хаоса. The nomos of the earth through the Icon constantly reminds about its origins. In this sense, the worship of icons and general use painting, indeed, is a clear sign of traditional, earthly painting continental existence.

Это соображение помогает развить те замечания, которые Шмитт высказал относительно исторической миссии Испании. Католическая Испания, водрузившая на всех завоеванных землях лик Пречистой Девы, выполняла невероятно важную миссию нейтрализации Океана (и его вызова) посредством Огня. В чем-то эта планетарная операция была аналогична исторической функции марксизма в России: в обоих случаях вызов Моря был принят с тем, чтобы по возможности нейтрализовать его пагубные для номоса Земли последствия и постараться превратить яд в лекарство. Проигрыш Испанией морской битвы с английскими пиратами был чреват страшными планетарными последствиями: на заатлантическом острове англо-саксы посеяли семена той апокалиптической цивилизации, которой было суждено воплотить Левиафана во всей его эсхатологической, финальной мощи. From the foam arose the Continent Ship, superior in all respects to its European prototype. This one the monster was destined to extinguish the sacred fire, break the Image, establish your own "new world order" on the planet. Naturally, the dominant worldview of the newborn monster was the ideas of extremes protestant sects, – Baptists, Puritans, Mormons, etc., – distinguished the maximum degree of iconoclasm, church modernism and light-hating. A doomed Latin American guerrilla based on a mixture of Marxism (sic!) and Catholic liberation theology (sic!!) – that's all what remains today is the ambitious planetary demarche of the Spanish conquistadors by the disruption of the universal flood. This one the monster was destined to extinguish the sacred fire, break the Image, establish your own "new world order" on the planet. Naturally, the dominant worldview of the newborn monster was the ideas of extremes protestant sects, – Baptists, Puritans, Mormons, etc., – distinguished the maximum degree of iconoclasm, church modernism and light-hating. A doomed Latin American guerrilla based on a mixture of Marxism (sic!) and Catholic liberation theology (sic!!) – that's all what remains today is the ambitious planetary demarche of the Spanish conquistadors by the disruption of the universal flood. This one the monster was destined to extinguish the sacred fire, break the Image, establish your own "new world order" on the planet. Naturally, the dominant worldview of the newborn monster was the ideas of extremes protestant sects, – Baptists, Puritans,

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But here one theoretical difficulty arises, not fully understood Schmitt. The fact is that he mentions the habit of identifying the visual Image and icon veneration with the West, and its denial, iconoclasm – p East. Schmitt himself gives several refuting examples the unambiguous correctness of this identification. Let's look at this a few times more details. Moreover, this closely affects what is most important to us problem – historical meaning of Russia and its mission.

6. Absolute Amicus et Hostis – portraits in time and space

Here we are dealing with a problem whose metaphysical meaning we they analyzed it in another work ("Mysteries of Eurasia", chapter "Subconscious Eurasia"). We are talking about an identification typical of European thinkers your Tradition with the West. Moreover, we are often talking not just about the West but about the North-West. And what's more, sometimes even three geographical ones merge concepts West, North-West and North. This is contrasted with the South The Southeast and East, most often, also merge into one civilizational one a painting represented by the Semitic cultural landscape of the Near The East, most familiar to Europe historically. At the same time, this is the view sometimes derived from the Roman and sometimes from the Christian heritage.

But we are talking, in fact, about an optical illusion that Europeans they owe it to geography. Only the deepest minds – and first of all, Rene Guenon – were able to step away from this confusion and look at things from a different, more adequate position. Yes, Rene Guenon absolutely he rightly pointed out that, from a real (and sacred) point of view geography, the continent-Eurasia is a huge mass of land

where Europe is only a western cape, a peninsula looking to the Atlantic. Indo-European peoples live on the entire mainland – from Hindustan through Iran and Russia all the way to Europe. Aryan India stores memory of the most ancient myths and intellectual views of the white races, and Orthodox Christianity extends far beyond the Urals all the way to the Pacific Ocean, occupying spaces superior in volume to Europe. However, historical narrowness and instilled clichés do not allow it at all Europeans should treat the Orthodox culture of Russia as completely different an authentic Christian tradition, entrusted to the white Indo-European one to the people. It is very significant in our context that it is in the Orthodox In Russia, in relation to the sacred image, the Greek name has been preserved "icon", and moreover, precisely an Orthodox, Russian icon today it fully supports the authentic Christian tradition almost extinct in the West. It is very significant in our context that it is in the Orthodox In Russia, in relation to the sacred image, the Greek name has been preserved "icon", and moreover, precisely an Orthodox, Russian icon today it fully supports the authentic Christian tradition almost extinct in the West. It is very significant in our context that it is in the Orthodox In Russia, in relation to the sacred image, the Greek name has been preserved "icon", and moreover, precisely an Orthodox, Russian icon today it fully supports the authentic Christian tradition almost extinct in the West.

(3) See I-I "Dear Angel" No. 1, Moscow, 1991.

Rene Guenon, reviewing a book by a German professor Hermann Wirth "The Origin of Humanity" (3), indicated that concepts such as the North Atlantic should be distinguished (northwestern), Hyperborean (northern) and Atlantic (western) regions. In fact, the veneration of Fire and the land nomos of the Earth is diligent studied by Schmitt, it is a distinctive quality of Indo-European whites peoples in general who descended into Eurasia from the North, settling throughout its space from West to East and from East to West. Where there are Indo-Europeans, there is Icon, sacred painting, worship Fire and Light, solar myths, traditional hierarchy and memory of Hyperborea. India abounds in sacred images. In Iran, even after Islamization –and Islam strictly prohibits images of people and animals – miniature and real painting flourished. In Russian Orthodox The Church revered not only icons, but also icon painters, and the Orthodox hesychasm, the doctrine of Uncreated Light, was the central life line Russian Church. Icon – is an integral attribute of Indo-Europeans and should to be identified specifically with the North, with Hyperborea, the oldest ancestral home normal and traditional land nomos of the Earth.

Dislike of images and iconoclasm are also not so common East, how much South. This is a completely normal geographical symmetry if we take into account the Hyperborean origins of the Indo-Europeans. If the race of the North worships fire and image, then the race that opposes it Yuga should worship the antithesis of Fire (for example, Water) and the antithesis of an icon (for example, sound). It is curious that Guenon himself correlates this cultural dualism with sedentarism and nomadism: sedentarism is associated with it the figure of biblical Cain, visually and time, while nomadism – with Abel, Verbalism and Space (4). This is wonderful fits into the duality of elements, as analyzed by Schmitt. Marine

existence (albeit strictly divided with nomadism) represents such extreme development of nomadism which turns into a new quality at the moment when the path from land nomadism ends through sailing on mainland seas and all the way to a decisive exit to the open Ocean.

(4) See. Rene Guenon "Kingdom quantities and Signs of Time", Moscow, 1994.

One more detail is extremely interesting: Guenon claims to be Semitic the tradition is by no means an Eastern, but an Atlantic tradition western and at the same time nomadic. Hence, according to him, the positive relation to the cattleman Abel in the biblical narrative. Moreover, the Guenon points to the fact that for the construction of Solomon's temple the great architect was invited from among the foreigners, and proves that that we were talking about a representative of the Indo-European tradition, since for it was characterized by the cultivation of sacred architecture, – i.e. the construction of that House, which, according to Schmitt, underlies the nomos The lands, – and the nomadic Semites themselves had a different socio-sacred structure.

And finally, regarding the East, Guenon argued that this side light is more associated than all others with Tradition, with the constancy of the sacred archetypes, with fidelity to the origins. In the book "East and West" he developed in detail the argumentation in support of this thesis. It is possible to say that Guenon clearly connects the East with the North, considering it the historical successor of the original Nordic Tradition. By the way, regarding the identity of the concept of the Light of the North and the Light of the East are brilliant the passages can be found at Henri Corbin, the best modern specialist according to Iranian tradition and a great translator Sohrawardy.

So, to summarize our remarks. The North is identified with Indo-European tradition, settlement, veneration of Fire and Image. In addition, the North sacredly connected also with the East. It is these two orientations that follow take as initial in the question about the history of the development of nomos Earth and its central lines of force. Defending icon veneration in history, thus, it is by no means western, but northern or eastern a trend. This line is typical for all of Eurasia – from India to Ireland. It coincides with the historical trajectory of the Light of the North, Nordlicht, and with peoples and cultures acting as carriers of this Light. This is Doric Sparta, imperial Rome, Zoroastrian Iran, vedic India, Byzantium, Orthodox Rus', Catholic Ireland and Spain. This is the Earth's nomos camp.

At the opposite pole of history, accordingly, are the South together with the West (!), nomadic Semites, iconoclasts, embryos of thalassocracy, trade civilization and the "technological breakthrough". Guenon called this camp would be "the preconditions of anti-traditional civilization." and "builders of the Great

Parody". It should also be recalled the idea expressed by Genon in "The Kingdom of Quantity" is relative eschatological dissolution of the Eggs of Peace, "dissolution", that exactly and chronologically and typologically coincides with the triumph of the Sea disassembled by Schmitt. Guenon, like Schmitt, binds this dissolution with technological progress, liberal ideology and Western civilization New Time. The Anglo-Saxon world as a whole evoked his feelings deep hostility and wariness.

And finally, the role of the Semitic factor – Western and nomadic, according to Genon; southern, if we evaluate the distribution of Semites from the position Eurasia; associated with trade and free exchange inherent in to all thalassocracies (Carthage versus Rome); who stood at the origins of capitalism (criticized by both Marx and Sombart); iconoclastic and hostile to everything Indo-European in religious matters (Judaism and Islam); in solidarity with the Protestant movement in its Calvinist versions of (the spread of Calvinism in Holland, England, and later in America –the ocean powers par excellence); finally, especially active in the matter of destroying the Earth's nomos, traditional for Europe (which has been discussed several times schmitt himself wrote) – puts the last point in the chain of correspondences.

North + East, Icon, Indo-Europeans, Fire, House, Settlement, Tradition and Susha. These are the forces of the Earth's nomos. Supporters of culture and order who responded to the challenge of transcendental Fire with a fan of Aryan traditions – up to christianity.

South + West, iconoclasm, Semites, Water, Ship, nomadism, modernism and the Sea. These are the forces of denial of the Earth, carriers of dissolution, apocalyptic the energies of rational chaos, the nomos of the Sea. They answered Ocean's challenge the fact that they took his side against the Earth and against the most ancient, almost the forgotten fiery prometheic question that preceded nomos of the Earth and all human History.

7. Nomos of Fire

The end of the Eastern Bloc means a final and irrevocable victory nomosa of the Sea. All attempts to resist its logic and its structure with the help of his own technical means they turned out to be untenable. Batalia on the ships was lost by Spain; economic-industrial, strategic and the doctrinal resistance of fascism and National Socialism was suppressed by the power and cunning of the West, which used the USSR for these purposes; technological the rivalry, taking into account the lessons of Marxism, lasted the longest lost in the 60s – 80s by the Warsaw Pact countries in parallel the end of the second stage of the industrial revolution and the transition to post-industrial to society. The cycle of human history, passing through static polarities nature, it ended, as one American and a Japanese informed us about last name.

We can state the absolute loss of Sushi, Behemoth, Eurasia nomos of the Earth. Ultimately, this was nothing more than a trace of the Decision but not by its essence, the external form of the Answer, and not by the fiery element which gave rise to the Hyperborean Answer. The Earth can no longer answer the challenge of the nomos of the Sea, which has become global and unique. It's flooded By the waters, its Order is dissolved through the slits in the World Egg. The end the Industrial Revolution debunked the illusion of what was liberated you can compete with technique (entfesselte Technik) at its own level. The etherocratic stage of absolute thalassocracy, a glance cast to Earth from space, makes all the creatures teeming with it fundamentally the same – their value is strictly pragmatic and equal to their usefulness. Life is calculated in the financial equivalent of the truly dominant Capital. Genetic engineering is breeding chickens and human clones, just like yesterday they invented a steam engine or a loom. The equipment invaded humanity, having reached its center. In 1959, Schmitt may have had another spark of hope that something may suddenly change. In 1996 completely it's clear that it's all over.

The triumph of Water apocalyptically absorbed all the elements and all the historical ones forms that he could not only destroy, but transmute, in his own civilizational geopolitical parody alchemy. Gold (money), universal solvent and technical ingenuity of the forces of the Sea turned humanity into a controlled biomass. But something remains which is not subject to this global process.

It is he – who is cleansed of his natural, cultural and socio-political the layers acquired during the journey through history – are located now in a privileged position compared to that compromise the state in which he was, remaining only the nomos of the Earth, the order of Sushi. Only now is the structure of its original becoming clearer a challenge, since it is only now manifesting itself in its entire historical volume that, what this challenge was made. No more is in question no less than a Man. To what extent was it historical? In which – is it natural? To what extent succumbed to the elements that make up its natural tissue (up to species-wide rationality)? In which I was able to save fidelity to the non-obvious transcendental dimension? How much is in it, in after all, it turned out to be Fire? Or is it all – only Water?

The outer shells fell. Mentally cringed to a handful of ashes, quantitatively and technically grown to excessive proportions along with the devices and poverty (remember Hegel's hitherto undeniable prophecies) of the 243rd to 246th paragraphs of the "Fundamentals of Philosophy of Law". Man he washed himself with the Ocean from those raids of conservatism that made him spiritual the advantage is somewhat obvious. Human Crisis. Trial of a Man.

Judge Fire. His nomos is close. His era is near. Not behind, not to the side, in front and above. To the North and East. To the Sun. Towards the end of the story, but not the one that the people of Water hastened to proclaim. Essentially to another The end.

He came down with fire on the earth.

He will bring him down.

One Polis – New Jerusalem. There is our Earth, our Home.

Elements, №8, M., 2000

Apology of anti-fascism (1997)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Limonka", 1997

"Russian Thing", Arctogea, 2001

APOLOGY OF ANTI-FASCISM

There is no doubt that the most curious (conceptually, philosophically and ideologically) moments in the evolution of nonconformist thought lie in the fascinating discovery by the far right, traditionalists, of the rightness and depth of the far left –Marxist, anarchist and populist ideas. If we take a retrospective look at the family of far-right movements and their leaders and theorists, all anti-communist nationalists will appear extremely boring, their discourse banal, their political steps fatally wrong. And vice versa, from all the unorthodox far-right, conservative revolutionaries themselves, from all those who listened attentively and intently to leftist, revolutionary, socialist and communist views, there is invariably a breath of freshness, novelty, relevance, unspent, integral and interesting potential. That one,those who don't notice this are inveterate. Unforgotten. It is better not to take him into account or treat him as a collector.

There are, of course, some sides of the left that turn out to be indigestible for a traditionalist. Which, leading into a stupor, seem insurmountable. But if we allow ourselves to be hypnotized by such traps, we will lose a vital initiative. Therefore, you need to have courage, not be surprised by anything and continue to move in the chosen direction once and for all.

This is where we'll talk about... what are you thinking? You'll never guess. –

On the positive aspects of anti-fascism.

Anti-fascism in the service of the System

Of course, no one is going to abandon the programmatic thesis about the dangers «of anti-fascism» for revolutionary ideology, about the pro-systemic and puppet function of this trend. Of its ambiguity and collaborationist mission. The professional «anti-fascism» of the left serves only the System, which thus sets one camp of revolutionaries against another, thereby ensuring freedom and security for itself. But there is another aspect. If we agree (and we agree) that the left and especially the far left in politics is inspired by a set of values that is clearly in tune with the far right, only expressed in a completely different, special language that needs translation, a new interpretation, then we must subject all the essential aspects to leftism to careful reflection and rethinking, bringing everything to a common denominator what can be saved and preserved, and discard only what in no way and from no side contains positive nonconforming revolutionary potential.

So, anti-fascism. Is there a grain of truth in him? If so, what is it?

The most fundamental element of criticism of Marxism (and leftism in general) in relation to fascism is its accusation of solidarity with the interests of the bourgeoisie, of covering up class contradictions, of an anti-proletarian, counter-revolutionary and pro-systemic, capitalist and conformist function.

Is this true? – Definitely so. What is collectively commonly called historical «fascism» (Italian fascism and German National Socialism) was in fact, ultimately, a system based on a deep and indissoluble alliance of an ideological nationalist political movement with the big bourgeoisie and the state-official apparatus. Revolutionary and socialist pathos was characteristic only of the early stages of the development of fascist regimes and was preserved later in the form of rudimentary, slogan-based, almost purely demagogic elements.

This is not just about pragmatic compromises. In fact, fascism, even the most left-wing, persistently denies class struggle within one nation and calls for national solidarity of all classes, despite the Marxist desire to draw a sharp dividing line within it. In other words, fascism theoretically denies the international nature of Capital and puts interstate and interethnic (sometimes interracial) contradictions at the forefront, considering nation, ethnicity, state and race as the main driving factor of history. Generally speaking, it is this concept of national (racial) solidarity that constitutes the clearest feature of fascism, and it is contrasted doctrinally with the class approach.

For a fascist, the nation is above all. But in practice, this means that she is above class.

For a communist, class is above all, which essentially means that he is above the nation.

Who's right?

Classes and luminaries

Let's start with the class. Why is he so dear to the communists? I will answer directly – behind the theory of classes, not classes in general, but classes among communists, there is a very deep Gnostic idea of a fundamental substitution carried out by a certain dark entity in the deep order of things. It is not just the fourth caste, the chandal caste, that must succeed the third caste – vaishyev. That's not the point. The class approach of communists is based on the fact that history is ruled by a dark tendency of alienation, unauthorized usurpation, the peak of which comes in the capitalist system. The worst – direct agents of entropy, exploiters of the solar creative principle rule here. Proletarians, workers, superhumanity, people of solar nature, producing and giving, and not grabbing and not pulling towards themselves – Templars of the proletariat – find themselves in unbearable slavery to the agents of universal vampirism, the servants of the impersonal mass of Capital. Capital and its class – gentlemen, owners, masters, exploiters – complete the revolution of normal values, where Labor is at the center and at the head. Labor class – is the class of the Sun. It is – the highest worker, it only gives and takes nothing. Capital class – Moon class. He only takes, usurps, appropriates, alienates, passes off someone else's (taken away) as his own.

The class struggle is international as the Sun and Moon are international. You can serve them on all continents and in all states, but this does not change the essence.

For a Marxist, only these two classes, two metaphysical positions, have weight, and all other castes and classes in our time are considered as masks and scenery, only veiling the true and only dualistic problem, the eschatological problem.

How does such a mystical class approach understand fascism with its national solidarity? – As a skillful and effective lie designed to divert the attention of humanity from genuine spiritual issues and force peoples and states to torment and weaken each other in the name of the final and supreme victory of the idol.

Races and luminaries

Now let's listen to the opinion of mystical fascism, more interesting and expressive than its more mundane versions. There is dualism here too, but not class, otherwise. Racial. Its meaning boils down to the fact that there are good Indo-Europeans – children of the Sun, and bad subhumans – children of the Moon. Indo-Europeans and Aryans work, and subhumans appropriate the results of their work, etc. For fascists, it doesn't matter what class the subhumans belong to, they are always to blame for everything, and if they oppose some really bad (in the eyes of a fascist) things, then they do it ie «vile cunning» and «to divert attention». The theory of classes, according to the fascist, was also invented in order to split Aryan society and establish its dominance on the planet. Next, the logic of the fascist passes from the entire Aryan race to his nation (for example, Germans or, for example, Swedes) and then, at the everyday level, the fascist himself becomes the embodiment of the Aryan principle, and in all his enemies «unmistakably» the features of subhumans are discernible.

It would seem that we have reached a dead end. A fascist and a communist will never be able to understand each other. After all, by the Sun and Moon they understand completely different things.

I am becoming more and more sympathetic to the class approach rather than the fascist one. There is something wrong with the idea of national solidarity between the exploiters and the exploited. There is some kind of falsehood in the national complacency of people who are inclined to attribute everything to «another», to «a scapegoat» (even if there are sins behind this other). Moreover, history shows that «national capital» and conservatism in general was also at the heart of the collapse of the Hitler and Mussolini regimes. It was anti-communism that led the Axis countries to defeat, and it was fueled, in turn, by the influences of international capitalism. When Germany was able to be drawn into a conflict with the USSR, not only the death of the Third Way was predetermined, but also the impending collapse of socialism. The Nazis and fascists left the class of national exploiters untouched, and on the contrary, destroyed left-wing nationalists. The national solidarity thereby achieved proved to be a chimera.

The class principle applied in communist regimes was more radical. The capital was abolished, its sinister magic – overturned. But not everything was smooth either. Capitalism has disappeared and exploitation remains. The class of parasites changed their guises and degenerated into officials and apparatchiks. Trotsky clearly understood the depth of the problem and called for «permanent revolution» and «constant rotation of elites». This option did not come true. But in all respects, the Soviet regime was much closer to the goal. If it had fatal shortcomings, it was not in the radicalism of the class approach, but in certain concessions that had to be made in the matter of its implementation.

Class Rus'

We do not need every nation, but only the Sunny, consisting exclusively of workers, heroes, proletarians, people of intelligence and honor, loyalty and conscience, feat and creativity. This working nation is radically opposite to the exploitative frames of our own blood. This proletarian nation is in radical solidarity with all other proletarian nations. A Semitic socialist, revolutionary, communist and gnostic is much closer to us than Russian ethnic capitalists. We have one religion – the religion of the outcasts, the disadvantaged, the last, who must be the first in the fire of the eschatological revolution. We have one nation – a nation of great suffering and immense solar delight.

I see the gloomy brilliance of the vampiric Moon in the faces of Russian people, creatures of the same blood as me, the same flesh with me, the same spirit with me. I reject in them this blood, this flesh, this spirit. My Rus' – another, alternative, without the admixture of gravity and entropy, the only incomparable Rus', the mother of the four winds, burned in Habakkuk. I draw the line.

I see the heat of the sun in the uprising of people of a different race, a different history, a different space. I feel that I am – their brother.

I – proletarian. I am a supporter of class war, war until the complete destruction of the enemy. Let the Moon remain alone and gloomily pull the waters of the oceans towards it, but its servants, mongrels of capital, sexots of Alienation should not exist on earth. It is better for the earth to be empty.

National Bolshevism chooses the fighting path of anti-fascism. National and proletarian anti-fascism. We are not a Russian nation, we are – Russian class.

Apology of nationalism (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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A. Dugin

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APOLOGY OF NATIONALISM

Political arrhythmia, Eurasianism and nationalism

In the current political life of Russia, one pattern is becoming increasingly clear — ideological concepts are in complete disharmony with political ones. In some cases, an avant-garde leap is made in the sphere of ideology forward, but political realities remain far behind. In others on the contrary, there are many cases of political events, slogans, and transformations ahead of the corresponding ideological developments. This arrhythmia gives rise to constant confusion in terminology, language, programs and controversy. The case it is further aggravated by the fact that many politicians often simply do not understand the difference between ideology and politics or have no idea what ideology is and what realities does she operate with.

One of the most striking examples of this political-ideological arrhythmia is the fate “of Eurasian ideology”, which, having been revived quite recently, has already experienced a number of paradoxical transformations, changes, transformations, etc distortions depending on the political forces trying to apply it for your needs. Historically emerged as the vanguard of patriotic, conservative-revolutionary, geopolitically oriented and deeply national thought among Russians emigration in the 20s and in the perestroika era, revived by the new national era almost an anti-Western, oppositional avant-garde, Eurasian ideology it was immediately intercepted by cosmopolitan, Westernizing cosmopolitan ones that were completely alien to its essence mondialist forces — starting with Gorbachev, through the Yeltsinist Stankevich and ending with the Democratic Reform Movement. At the same time, it is being revived archaic Russian nationalism also did not see Eurasianism as clearly expressed traditionalist, national orientation, and his theorists began gloomily grumble about “the Freemasons” and “the agents of Turan's influence”. Political forms of expression there was also a lack of Eurasian ideology among patriots, and therefore in the opposition this fruitful idea remained in a disembodied state.

In this case, the arrhythmia manifested itself in the fact that it was promising, modernistic a deeply anti-Mondialist and national ideology was evident, and its political there was no trace of embodiment. Various mondialist “system analysts”, to the wretched “enlightened patriots” and outright swindlers-Yeltsinists like this it was very easy for the situation to borrow elements of this ideology by providing

they have their own intellectually weak political structures and mechanically discarding all revolutionary, oppositional, anti-mondialist, nationalist and the aristocratic aspects that initially made up the whole meaning of Eurasianism. Of course, you cannot farm out your own ideological to your enemies without a fight weapons. But also to protect yourself only by theoretical means from practical ones it is also difficult for a more efficient enemy to act as a politician. Moreover, what's in it there is one more nuance to the question.

Patriots put forward the concept of Eurasianism, which logically should crown it is a set of numerous and diverse "nationalisms" peoples of Eurasia continent, before these "nationalisms" were finally formed and they declared themselves. Of course, the patriots were driven by the desire to maintain unity the ethnic diversity of the Great Empire even before the wave of separatism almost always accompanying, alas, a national awakening, will destroy the organic one integrity of the state. Therefore, sometimes Eurasianism did not look like the last and the highest stage of nationalism, and first of all, Russian nationalism imperial, integrating (which it essentially is), but how a compromise is like an overly hasty concession to anti-national, separatist ones trends. Perhaps Eurasianism was revived too early...But despite the hour of its political implementation will someday come for all the tricks of the enemies. However, this should happen after the Russian ideology becomes clearer nationalism, and after it receives its political embodiment.

That is why it is so important today to turn to theoretical justifications nationalism. Let us immediately note that in this matter arrhythmia has the opposite effect sense. There is a political expression here — many parties, movements, groups professing Russian nationalism, but serious ideological developments almost not. At best, it ends with emotions, irritated by xenophobia or female sobs of poets. They may notice that the Russian people in general feminine, and therefore its national manifestations necessarily have a feminine imprint. This is true, but still "femininity" of the Russian nation does not exhaust all its manifestations. Russia also knew sunny, courageous people heroes who proudly and desperately challenge fate, space and languages. The Russian nation has always had a powerful masculine principle, capable of clear and a clear thought to murderously precise definitions, to bold and dangerous creativity in the most masculine sphere of human activity — in the sphere of spirit, in the sphere intelligence, in the field of ideological creativity.

Perhaps the time has come to start developing an ideology of nationalism. And when this will be done, and a Eurasian, super-national, avant-garde ideology will be adequately understood, appreciated and implemented by the national elite.

Definition of Russian nationalism

Today, a variety of ideas are associated with the term “nationalism”. None there are no clear definitions, each political or ideological the direction not only relates differently to the concept of nationalism, but also interprets it differently. German conservative revolutionary Arthur Müller van den Broek once remarked surprisingly accurately: “every nation has its own own socialism”. To paraphrase it, we can say: “every nation has its own nationalism”.

To some extent, every nation is somewhat nationalist. But American understands this as pride in the type of liberal-market civilization that it developed in the USA, and does not take into account either ethnic or racial issues at all neither state criteria. A French nationalist is always a little Jacobin, a supporter “of a united and indivisible France”, he is primarily concerned about belonging to French culture and loyalty to the state, and then ethnic component. German nationalism, on the contrary, is purely ethnic, even racial character. Nationalism of Serbs and Romanians — emphatically Orthodox. Nationalism of the Spaniards — Catholic. Nationalism of the Portuguese and Galicians (“saudade”) — mystical-tragic. Nationalism of the Jews — religious and messianic.

What type is Russian nationalism? What are its fundamental ones characteristics?

Let's try to highlight its characteristic features.

1) Russian nationalism is certainly religious — or rather orthodox, messianic and eschatological. Russia was considered by ourselves russians as the last stronghold of the Byzantine Empire, the keeper of traditions “Orthodox Kingdom”, identified with “catechon”, “restraining” in patristic tradition(1). The emergence of the doctrine of Philotheus — “Moscow — Third Rome” — was the last expression of eschatological Byzantism, preserved after the fall of Constantinople, despite its appearance in the world “first signs of the Antichrist”. Orthodoxy was and remains for Russians not just “one of the branches of Christianity” (as Protestants could say) and not the universal “ecumenical church” (which Roman Catholics claim) but “the last refuge of Christ’s truth in the world of apostasy, apostasy”. Russian Orthodoxy saw and experienced itself as the last “unspoiled” bastion of Faith, Sacredness in the world of evil, where either “pagan wickedness” reigns either “Roman hypocrisy that replaced the spirit of the Church”. Russian people — last bearer “of the Orthodox Kingdom”, “of the catechon”, that “thousand-year kingdom”, which, according to Orthodox doctrine, does not lie in the future but in the past — “in the Byzantine Orthodox millennium”, was perceived as eschatological The “chosen” Christian people whose care has been entrusted in the end times “the Mystery of Grace”. At the same time, Russian Orthodox messianism was not “proselytic” not “propaganda” and “expansionist”, but purely “conservative”. An intuitive national understanding of the greatest value of Orthodoxy forced russians focus on contemplative, careful storage of the great treasure Tradition, open to all whom Providence

leads to it, but not imposed to none of those who do not spiritually crave it. Such eschatological messianism —this is “the messianism of standing”, the motionless vertical of the spirit, not the expansive horizontal advancement in breadth (as was the case with Catholicism) and partly Protestantism). The Church in Russia has actually merged with the Russian the people, with the Russian nation after the fall of Constantinople. After this historical at the moment, Rus' turned from “one of the Orthodox powers” into “the last the Orthodox kingdom”, and the Russian people became “an eschatological God-bearer”.

(2) Russian nationalism is inextricably linked to space. Not blood, not ethnicity, not phenotype, and not even culture are for Russians, the factor by which they recognize “their own”. Russians, like no one else another people are sensitive to space. Space, immensity, limitlessness, extension, scope — the taste and spirit of this is integral part of the Russian soul. At the same time, Russians have some special understanding nature. It is nature, not culture, that is distinctive for Russians national attribute. Fields, forests, hills, steppes, mountains, seas and rivers of Russia they have the quality of nationality, almost the right “of citizenship”, and are a living component of the national organism. It's hard to say what it's like the origin of this “national intoxication” is the Russian space — maybeslavic sensibility combined with nomadic instincts the Turks of the steppe created this unprecedented trait, or religious understanding Rus' as “the last Kingdom” gave rise to a feeling “of the country as peace in itself” like “the ark of Salvation”, huge and sacred, like the entire Universe... How be that as it may, Russians have a special, emphatically sacred attitude towards space and even the anti-utilitarian —Russians never sought to exploit their own lands, extract maximum benefit from them. Russians — guardians of space, privy to its secret, not prudent colonizers or breadwinners. Frequently belonging to a single Russian space makes Russians internal non-slavic peoples are closer than the Slavs of other states. It is possible claim that Russian nationalism is largely nationalism geopolitical. or religious understanding Rus' as “the last Kingdom” gave rise to a feeling “of the country as peace in itself” like “the ark of Salvation”, huge and sacred, like the entire Universe... How be that as it may, Russians have a special, emphatically sacred attitude towards space and even the anti-utilitarian —Russians never sought to exploit their own lands, extract maximum benefit from them. Russians — guardians of space, privy to its secret, not prudent colonizers or breadwinners. Frequently belonging to a single Russian space makes Russians internal non-slavic peoples are closer than the Slavs of other states. It is possible claim that Russian nationalism is largely nationalism geopolitical. or religious understanding Rus' as “the last Kingdom” gave rise to a feeling “of the country as peace in itself” like “the ark of Salvation”, huge and sacred, like the entire Universe... How be that as it may, Russians have a special, emphatically sacred attitude towards space and even the anti-utilitarian —Russians never sought to exploit their own lands, extract maximum benefit from them. Russians — guardians of space, privy to its secret, not prudent colonizers or breadwinners. Frequently belonging to a single Russian space makes Russians internal non-slavic peoples are closer than the Slavs of other states. It is possible claim that Russian nationalism is largely nationalism geopolitical. like the whole Universe... How be that as it may, Russians have a special, emphatically sacred attitude towards space and even the anti-utilitarian —Russians never sought to exploit their own lands, extract maximum benefit from them. Russians — guardians of space, privy to its

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3) Russian nationalism is deeply imperial, integrating, all-encompassing and universal. The Russian ethnic group is an open ethnic group that absorbs itself everyone who wants to join it. Russians — in their own way “Eurasian Romans”, uniting different peoples and languages with its special religious and spatial worldview and worldview. “The imperialism” of Russian nationalism is responsible for the fact that Russians almost completely lack ethnic solidarity, so characteristic of all “nationalisms” of a small type. Russian people — a great people, a great people. This is not just statistical, quantitative statement, this is — a deep qualitative characteristic. And being big people, he is not stingy even in the matter of the lives of his fellow tribesmen. This is sometimes it led to terrifying and bloody excesses in Russian history, but nevertheless less, this is precisely the imperial, “super-ethnic” attitude towards one’s nation gave the Russians the opportunity to carry out unprecedented feats and endure unbearable suffering, endure inhuman torment and ... win. Integrating the nature of such an imperial inclination of the Russians was combined with respect for ethno-religious people traditions of those peoples who were (or were introduced) into Russia without wanting to fully identify with the Russian nation. Such tolerance not a sign of any special “humanity” or “kindness” of Russians. Rather, this showed the indifference of the Russians towards those peoples who fell into their sphere of influence and at the same time, a feeling of deep national “chosenness”, too valued in order to forcibly impose it on those who do not strive for it or he just hesitates. The Empire carries its borders until it meets the insurmountable barriers, and it affirms on its boundaries the sacred formula — “ends here land of men, land of spirit, land of salvation”.

(4) And finally, Russian nationalism is traditionally communal, i.e. suggesting the need for social unification conciliarity of the nation in its collective “house-building” (as traditionally the Greek term “economics” was translated in Rus’. Russian nationalism always in his vision of the world he turns specifically to the community subject. He's having a hard time even theoretically, it can divide a nation

into individual components. Russian, divorced from the Russians, from Russia, it seems to be erased from the sphere of interests of the Russian nationalism — is why Russian never existed throughout the world diasporas (unlike German or Armenian, for example), although Russian we traveled around the world no less than other nations. Falling out of the social field the Russian people, the Russian people stop, are erased as the bearer of the national spirit. His nationality is full and effective only in general conciliar national context; outside it, on a purely individual one it does not remain at the level, no matter how paradoxical it may seem at first a look. You can only be Russian together and only in Russia. Separately and outside the Motherland this is almost impossible.

“Tell me who your enemy is”

Nationalism — is a political phenomenon, and every political phenomenon, according to the famous lawyer Karl Schmitt, necessarily assumes the presence of couple “enemy—friend” (amicus—hostis), which lies at the basis of political choice and making this choice a vital, risky, existential category. And even in the broader sphere — every thing generally has two types of self-determination: positive (what this thing is) and negative, “from the opposite”(that, what this thing is not). The same is true with the definition of nationalism and specifically Russian nationalism. Russian nationalism has its enemies sometimes just different, different, unidentical to him, and sometimes directly opposite to him, sworn enemies. And it's not just about xenophobia to one degree or another, it is always characteristic of any peoples at the level of the masses (as instinctive negative, “by contrast”, but quite natural self-determination nations “us — not them”). Ideological nationalism is not based on the simple national instinct, but on a deep and clear awareness of one's national specifics, which also implies knowledge of the specifics of other nations and peoples since only with deep knowledge “of other nationalisms” can one give something clear defining your own (if only by denial). Often exactly this negative aspect of nationalism is blamed on him by his opponents supporters of cosmopolitanism, universalism, leveling of all humanity. Moreover, nationalism in the ordinary consciousness is identified precisely with “exclusionary” “denying”, “xenophobic” side. Of course, this is where we are dealing with a crude and dishonest propaganda fake, has nothing in common with an objective analysis of such a complex ideological phenomenon as nationalism. It would be equally insane to reproach water for immorality only on the grounds that that she is different from fire and that she extinguishes this fire. So is the nationalism of anyone people: if he does not accept the national values of another people or even he actively opposes them, he only shows his identity by doing so an inner quality that makes it what it is and not something else. Water that does not extinguish fire — is no longer water. A nation that doesn't asserts itself, its identity in the face of another nation is no longer a nation. if he does not accept the national values of another people or even he actively opposes them, he only shows his identity by doing so an inner quality that makes it what it is and not something else. Water that does not extinguish fire — is no longer water. A nation that doesn't asserts itself, its identity in the face of another nation is no longer a nation. if he does not accept the national values of another people or even he actively opposes them, he only shows his identity by doing so an inner quality that makes it what it is and not something else. Water that does not extinguish fire — is no longer water. A nation that doesn't asserts itself, its identity in the face of another nation is no longer a nation.

Who is “the existential enemy of” Russian nationalism?

Firstly, Russian nationalism clearly asserts its otherness attitude towards its eastern and western neighbors. Russians, of course, are not Asians and non-Europeans. Rus' is a completely unique country, and the Russians — a completely unique people, and classify them as eastern or western civilization is in no way possible. At the same time, the denial of East and West in Russian nationalism is unequal. When Russians say that “they are not Asians”, they mean a rather passive and kind statement of cultural and historical a fact that in itself requires neither emphasis nor explanation. This is it is explained by the fact that there has never been a cultural and ideological situation from the East to Rus' expansions (forms of administrative-political Tatar conquest belong to a different area). The East of Eurasia itself is quite similar to Russian imperial self-affirmation — it is not at all characterized by religious, ethical or aesthetic proselytism. Conquerors from the East are only plundering the conquered peoples and lands the line of administrative boundaries, providing solutions to spiritual problems for peoples conquered financially. But be that as it may, Russian nationalists live they feel their difference from Asians, whose life and psychological rhythm is noticeable slower than the pulse of Russian national life. Possessing Asian asceticism in matters of flesh, Russians (as typical Indo-Europeans, and especially as Slavs) still much more sensitive to questions of the soul. providing solutions to spiritual problems for peoples conquered financially. But be that as it may, Russian nationalists live they feel their difference from Asians, whose life and psychological rhythm is noticeable slower than the pulse of Russian national life. Possessing Asian asceticism in matters of flesh, Russians (as typical Indo-Europeans, and especially as Slavs) still much more sensitive to questions of the soul. providing solutions to spiritual problems for peoples conquered financially. But be that as it may, Russian nationalists live they feel their difference from Asians, whose life and psychological rhythm is noticeable slower than the pulse of Russian national life. Possessing Asian asceticism in matters of flesh, Russians (as typical Indo-Europeans, and especially as Slavs) still much more sensitive to questions of the soul.

As for the West, Russian nationalism is more harsh on this issue. The West is culturally aggressive, its political pressure is always accompanied spiritual coercion, his proselytism makes no exceptions, but his value the system claims to be universal and unique. The West identifies

it potentially refuses its civilization with civilization in general, which means it potentially refuses Rus' has the right to its cultural choice. Orthodoxy is Catholic-Protestant the world considers “heresy”, the Russian Empire — barbaric, despotic, Asian a relic, and the Russian space — is an unfortunate competitor in the planetary the struggle for resources and markets. Naturally, in such conditions it is Russian nationalism has not only a non-Western, but an anti-Western orientation, so how its most essential characteristic — aspiration is compromised here to preserve its cultural-political, geopolitical and mystical independence. The more the West presses on Russia, the harsher it responds Russian nationalism is his hostility, irritation and sometimes hatred. Himself being non-aggressive, the Russian people do not like aggression towards themselves considering it not just a historical material misfortune,

but an assassination attempt to your spiritual self, one of the features of which is peacefulness. In general The West irritates the Russian people, and the more the Russian faces western civilization, the more he begins to quietly hate it. And that's it at the same time, Russians, like Indo-Europeans, can easily understand and assimilate the basic the lines of Western thought, moreover, can easily be continued, developed and completed them (and with greater success and with greater ease than the Europeans themselves). But with all this, the West cannot be considered — the direct antipode of Russia. We have europeans also have many similar features. The West is different from Russia. Be maybe he is, however, the most different from us among all our neighbors, the most far away. In general The West irritates the Russian people, and the more the Russian faces western civilization, the more he begins to quietly hate it. And that's it at the same time, Russians, like Indo-Europeans, can easily understand and assimilate the basic the lines of Western thought, moreover, can easily be continued, developed and completed them (and with greater success and with greater ease than the Europeans themselves). But with all this, the West cannot be considered — the direct antipode of Russia. We have europeans also have many similar features. The West is different from Russia. Be maybe he is, however, the most different from us among all our neighbors, the most far away. In general The West irritates the Russian people, and the more the Russian faces western civilization, the more he begins to quietly hate it. And that's it at the same time, Russians, like Indo-Europeans, can easily understand and assimilate the basic the lines of Western thought, moreover, can easily be continued, developed and completed them (and with greater success and with greater ease than the Europeans themselves). But with all this, the West cannot be considered — the direct antipode of Russia. We have europeans also have many similar features. The West is different from Russia. Be maybe he is, however, the most different from us among all our neighbors, the most far away. they can easily continue, develop and finish them (and with greater success and with greater ease than the Europeans themselves). But with all this, the West cannot be considered — the direct antipode of Russia. We have europeans also have many similar features. The West is different from Russia. Be maybe he is, however, the most different from us among all our neighbors, the most far away. they can easily continue, develop and finish them (and with greater success and with greater ease than the Europeans themselves). But with all this, the West cannot be considered — the direct antipode of Russia. We have europeans also have many similar features. The West is different from Russia. Be maybe he is, however, the most different from us among all our neighbors, the most far away.

Russian nationalism has another opponent. This enemy historically there is a Jewish diaspora in Russia and Eastern Europe. Everything that concerns jews, especially after the Third Reich, seem extremely delicate a topic that can evoke strong emotions. However, this topic has become today scandalously central. On the one hand, there is an endless search for obvious ones and hidden “anti-Semites” (how inaccurate and absurd this term is!) on the other hand, hostility towards Jews is finding more and more new forms of self-manifestation — both direct and sophisticated, allegorical. But at the same time, no one does it attempts to objectively explain the reasons for such ancient, permanent and super-living things phenomena like “Judeophobia”. The Jews themselves, not without hidden racism, say about natural, base feelings “goyim” from the lower social classes, and their opponents, guided more by

instinct, they elevate their hostility to an independent one ideological principle —“Jews are bad because they are bad in everything”. The most neutral explanations only go so far as to equate “Judeophobia” to one of many forms “general xenophobia”, essentially no different from hostility towards other foreigners. This view, however, is completely incorrect and it doesn't essentially explain anything. Why, then, do Jews become with such constancy “scapegoat” for different peoples, while others do ethnic conflicts subside and get forgotten relatively quickly? essentially no different from hostility towards other foreigners. This view, however, is completely incorrect and it doesn't essentially explain anything. Why, then, do Jews become with such constancy “scapegoat” for different peoples, while others do ethnic conflicts subside and get forgotten relatively quickly? essentially no different from hostility towards other foreigners. This view, however, is completely incorrect and it doesn't essentially explain anything. Why, then, do Jews become with such constancy “scapegoat” for different peoples, while others do ethnic conflicts subside and get forgotten relatively quickly?

In any case, Russian nationalism does highlight Jews* (*Footnote: Hereinafter we are talking only about “traditional Jews”, “Jews”, i.e. jews are religious and rooted in their mystical, theological, national traditions. Ethnic Jews who have broken with their religious and cultural environment this means that they have lost their ancient specific national-religious the worldview is taken out of the brackets of our research, and brought to them the reasoning does not relate in any way (to) other surrounding neighbouring peoples. Russian nationalists see “the Jew” as their own

a mystical antipode, and not just one of the foreigners. The point is that jewish national identity, Jewish national worldview places emphasis in reverse order compared to Russian nationalism with a Russian national worldview. Also realizing himself as messianic, by the eschatological, “chosen” people, like the Russians, the Jews deny the saving the essence of the sacrifice of the Incarnation of the Son, on which the Church of Christ is based, Orthodox Byzantine Empire and the Third Rome. What was for the Orthodox christians promised “by the Millennial Kingdom”, incarnated in Byzantium, “holding”, then, in the context of Jewish awareness of history, it was the worst stage of the diaspora humiliation, suffering, hopeless wandering among nations and races that completely deny and Jewish “chosenness”, and the foundations of their national biblical mission. “The Millennial Kingdom”, like the arrival of Mashach, were not behind the Jews and ahead, in the future, and therefore Jewish eschatological messianism it was exactly the opposite of the very root foundations of Russian Christian worldviews. Canonical Orthodox thesis about “deicide” committed jews, from a historical perspective, were carried out and confirmed by perseverance synagogues in rejection of the Church and its sacred history. Crucifying the Son of God once in Jerusalem, the Jews continued to crucify him constantly, refusing recognize the sacred nature of Byzantium, and later Moscow — Third Rome. Naturally, therefore, on a mystical level is the ideology of Russian nationalism I categorically opposed myself to the Jewish vision of the world, and if only even the Russians had no other complaints against the Jewsalready this one theological considerations would be sufficient for Russian nationalism I saw my “enemy” in Judaism.

On the other hand, the Jews — are a people who have not been for two millennia he had his own land, his own national space. This is definitely the case it also affected his ethnic psychology, which was accustomed to perceiving others the world as something alien, alien, and therefore purely functional lifeless, decorative. Jews do not understand or like space. The kingdoms in which they had the destiny to live were, without exception, for they, according to their religious doctrine, are “clubs” i.e. “desacralized”, “unclean”, “spoiled”. Naturally, the Russians, guessing this trait the Jews saw it as the direct opposite of their own understanding space and nature as living and full “citizens” of the Russian nation like “baptized elements” permeated with the transforming power of the Orthodox Kingdoms. For the Russians, the fundamental feeling was one of “correction” being the redeeming sacrifice of the Son, and this “correction” manifested itself for them with maximum force within the borders of the Christian empire.

The theme of empire also reveals the complete polarity of Russian nationalism and the religious and ethnic worldview of Judaism. Jewish statehood has a mystical connection with the Jerusalem Temple. The first Temple was built Solomon. This is — The Golden Age of Jewish Statehood. The second Temple was erected Ezra, having returned from Babylonian captivity. In 70, it was destroyed by Titus Livy. After an unsuccessful attempt to restore it under Julian the Apostate (tradition) it is said that the construction that began was interrupted by an appearance from underground of flames that devoured the prepared materials, and of the builders themselves) Jews, according to their tradition, are forced to remain without a temple and without their own states up to the arrival of the Mashaach. Only then will the Third be erected Temple and Israel restored. The Russian Empire was founded on the exact opposite theological tradition. Christians consider the Most Pure Body to be the third Temple Our Lord Jesus Christ, and in an expansive sense — living Orthodox A church fenced off from “this world” by the Christian empire. Obviously that the Russians, who took up the theological baton of Byzantium and New Rome, felt it the presence of the Third Temple is here and now, then, like the Jews brought in in Rus', they were vividly and vividly worried in the same (but “cuffed” for them) empire just the absence of this Third Temple. And how could they relate to imperial Russians, Orthodox “Eurasian Romans”, in some other way than as malicious usurpers of their national tradition, “blasphemers” above “the tragedy of the chosen people” your “theological complacency”!? protected from “this world” by the Christian empire. Obviously that the Russians, who took up the theological baton of Byzantium and New Rome, felt it the presence of the Third Temple is here and now, then, like the Jews brought in in Rus', they were vividly and vividly worried in the same (but “cuffed” for them) empire just the absence of this Third Temple. And how could they relate to imperial Russians, Orthodox “Eurasian Romans”, in some other way than as malicious usurpers of their national tradition, “blasphemers” above “the tragedy of the chosen

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And finally, it was the conciliarity of the Russians that caused a special protest among the Jews since their mystical self-identification took place precisely through isolation particularism, detachment from the life of those peoples among whom they are "temporarily" (always "temporarily"!) were there. Russian without Russia, without conciliar unity he disappeared with other Russians. Jews of the diaspora, on the contrary, are precisely in absence kingdoms, in refusing to be involved in conciliar unity with other nations saw your own religious "Me".

All these considerations show that, defining Judaism as one of Russian nationalism does not just give in to its "mystical rivals" to certain "primitive" and unfounded instincts, but, on the contrary, he asserts the presence of a strict logic rooted in the depths of his own national self-identification, into the origins of his self-affirmation. Features of everyday life and speech Jews, their specific appearance, and even their historical penchant for "subversive", illegal and destructive forms for the nation "geshefta" — all this is just that external prepositions for expressing a much more sacred and much more justified mystical and theological rejection by Russian nationalism Jewishness in all its manifestations. If only the Jews professed the same thing religious-mystical ideology, they had a completely different phenotype and in psychological and ethical terms, they are still consistent Russians nationalists would definitely find these others (for example, non-Semitic) the traits are disgusting and unacceptable, since nationalism — is an ideology and it is sometimes based on hidden, half-forgotten, half-erased, but that's all the same is purely intellectual, religious-mystical principles.

Paradoxes of Soviet nationalism

Russian nationalism, which is resurgent today, is due to inertia (or by some means) for other reasons) reproduces archaic reproaches against everything Soviet period, accusing him of oblivion and betrayal of Russian national interests in cosmopolitanism, internationalism, etc. Sovietism in such a vision becomes the opposite of all Russian history, a period that interrupted all continuity historical existence of the

Russian people. This one is radically anti-communist the point of view was characteristic of a significant part of the first Russian immigration. This attitude is partly fair insofar as it is based on the analysis of Marxist communist doctrines dominant in the Soviet one ideologies are actively used here by those political forces that they are striving to completely reorient the country towards the Western world they destroy its integrity is being overturned by centuries-old collective traditions. Already one this is the use by Yeltsinists of anti-Soviet theories, barely covered by external ones pseudo-nationalism should have brought real consistent ones Russian nationalists (who cannot help but realize the harm they are causing Russians and Russia are disgusting pro-American reformers) to the idea of the fact that not everything in the Soviet period of Russian history was so simple and that this issue needs additional and in-depth research. what harm they cause Russians and Russia are disgusting pro-American reformers) to the idea of the fact that not everything in the Soviet period of Russian history was so simple and that this issue needs additional and in-depth research. what harm they cause Russians and Russia are disgusting pro-American reformers) to the idea of the fact that not everything in the Soviet period of Russian history was so simple and that this issue needs additional and in-depth research.

In fact, Soviet patriotism (nationalism) was by no means empty a slogan and not a meaningless cliché. Behind him stood a special cultural and political one and geopolitical reality, which largely succeeds logic pre-soviet, historical Russian nationalism. Let's look at this a few more details.

(1) Soviet nationalism possessed the same eschatological, messianic, an idealistic orientation, like Orthodox Russian nationalism. Of course, this eschatological orientation was not expressed, was not realized more in theological, church, Christian terms. She secularized, she put on economic doctrines completely alien to Russian history, but still, it was precisely the perverted eschatological nature of communism (which announced the world about the advent of a golden age of justice, equality and happiness) made it possible for it to spread among Russians, who are traditionally apocalyptic aspirations. In communism, the nation tasted the Great Idea, whose statement, logically, it should have been entrusted to the "Chosen" people, the Russian people surrounded by peace "apostasy". This is how the theory "of building socialism appeared in one particular country", i.e. in Russia, which overturned voluntarily the complex scholasticism of Marxist economic and cosmopolitan calculations. Russians they perceived the doctrine of communism completely differently than Western communists. They saw in it, first of all, an "idealistic" impulse towards "the magical being", which has lived in Russian nationalism from time immemorial, and is by no means complex economic-social materialist and atheist doctrine. Russian communism was much more of a religious, eschatological heresy than rational and calculating atheism. Of course, the rejection of Orthodoxy distorted in many ways the deep religious impulse of Russian nationalism he gave him an ambiguous character, forced him to express himself as inadequate and alien language, but still this nationalism has not disappeared at all and what's more, he saved its fundamental, traditional, eschatological orientation.

(2) Soviet nationalism maintained loyalty to space, a love of the limitless territories, expanses and Russian nature. This was the real thing genuine heroics of the construction of railways, dams, and new cities. After a brief post-revolutionary confusion, almost everything is lost for a while parts of the Russian Empire were reunited within the USSR, delineating and guarding the new Soviet Big Space, united and indivisible, alive and priceless. Of course, here too compared to ordinary Russian nationalism there has been a significant shift. Attentive contemplation of Russians replaced by the active, businesslike, transformative Soviet pathos of the new design alterations, technical creation. Space is the same as the whole people changed its "citizenship" from Russian to Soviet becoming full-fledged participant in gigantic territorial, and later even space epics.

3) The USSR was in fact "the last Empire", since it was preserved here in a modernized form, the ancient traditional principle of administrative and political strategic centralism with a rather soft ethnic policy pursued in relation to marginal national regions. Even the fact that after the collapse The USSR in many corners of the former mighty state flared up harsh violent national conflicts indicate what kind of internationalist soviet ideology hid purely imperial logic. In the Soviet empire with particular force, albeit in a somewhat strange form, the integrating, the open character of Russian nationalism, transformed into imperial cultural and political type "Sovietism".

4) And finally, the socialist system became a new, unprecedented Soviet one the conditions are a manifestation of the community characteristic of the Russian nation, an implementation its conciliar, collective house-building tendency. Soviet socialism he was deeply national and even nationalist, since he was communal the fundamental quality of the Russian nation, the Russian worldview. The national component of socialism did not and could not find its logical one and a frank manifestation in Marxist scholasticism, but, nevertheless, it was completely obvious to both the entire people and Russian immigrants who observed the Soviet state from the outside and therefore had greater freedom in the wording. Soviet man — direct historical continuation of Russian man, although, of course, this state of affairs existed only de facto and not de jure.

Summing up all the points, we see that Soviet nationalism repeats in all of them the main characteristics of classical and normal Russian nationalism although everywhere these characteristics are transferred, as it were, to another plane, they exist in other forms and manifestations, and, most importantly, Russian nationalism in Soviet guise it loses the right to vote, the right to name, comprehend and think yourself and your specifics in direct and clear terms, in frank terms wording. On the one hand, it manifests itself at all stages of the Soviet Union stories without exception — from revolution, civil war, Patriotic War wars right up to Russian space and the Russian atom. On the other hand, always he is forced to exist behind the scenes of Marxist, atheist, materialist, internationalist dogmatics, distorting

and distorting its internal the element of life. Immediately after the revolution, it was Russian nationalism that was nourished with great energies, a nationwide impulse of state building, and then his active, stormy presence was so obvious that it was ideological expression was a secondary matter. But by the 60s —70s this impulse was several the contradiction between official Soviet demagoguery and essence has also dried up nationalism has become extremely dangerous, preventing national energies from concentrating get together, recover for the new national Russian historical throw, for a new creation and self-affirmation of a great people. But by the 60s —70s this impulse was several the contradiction between official Soviet demagoguery and essence has also dried up nationalism has become extremely dangerous, preventing national energies from concentrating get together, recover for the new national Russian historical throw, for a new creation and self-affirmation of a great people. But by the 60s —70s this impulse was several the contradiction between official Soviet demagoguery and essence has also dried up nationalism has become extremely dangerous, preventing national energies from concentrating get together, recover for the new national Russian historical throw, for a new creation and self-affirmation of a great people.

From the abyss to the Russian Sky

If we compare all the criteria of Russian nationalism that we have revealed with that ideology which began to dominate Russian society after the collapse of the Soviet system we will see that in almost all its points it not only varies with the foundations of Russian nationalism, but almost directly contradicts them. Liberal doctrines formed in the Anglo-Saxon historical context back in the 18th-19th centuries, already in their original form they were a direct denial of those socio-political traditions on which Russian society was based. Liberalism categorically denies such concepts as “messianic, eschatological destiny of the nation”, as “sacredness of the soil”, as “imperial hierarchism and centralism” and finally how “community”. Nations in liberal understanding — only conditional conglomerates of individuals united by mercantile ones interests; state — guarantor of freedom of trade; national territories — lifeless objects of utilitarian exploitation, etc. Neoliberals of the era yeltsinism carefully repeats the same classical principles of Anglo-Saxon liberalism, radically denying all historical traditions of the Russian people both pre-Soviet and Soviet periods. Yeltsinism is radically oriented to a complete break with everything that constituted the continuous essence of the national the history of our people, which remained untouched despite the most terrible disasters. Even the materialistic and atheistic dogmas of Marxism the nation transported in its traditional way (although it was still for this there must be certain doctrinal components in Marxism itself allowing this teaching to be transformed in a similar way). But in theories there is no liberalism at all But in theories there is no liberalism at all

nothing that could be reinterpreted (even with a certain stretch!) in a national way. Not only do these theories carry a deep the imprint of all those historical ideologies that formed the basis of the political and the social practices of peoples and nations that are radical and consistent enemies of Russia

throughout the political history of our state; not only are they saturated with outright poison in the domestic version and aggressive Russophobia and contempt for the Russian people, — the very spirit of these theories, point by point, break down the foundations of national identity — rejecting the eschatological messianism of the Russians, destroying the homogeneity of the Russian spaces, sweeping away the empire and smashing the last traces of the social communal orientations of Russian society preserved in Soviet socialism.

At the same time, the ostentatious and external pseudo-nationalism of some demagogic statements by current Yeltsinists (which, alas, sometimes conformist ones succumb to elements of the patriotic opposition) — those who impudently call themselves “enlightened patriots” — so strikingly contradicts both letter and spirit natural and reliable, genuine Russian nationalism, which is serious it is simply ridiculous to consider these claims. He can be a Russian nationalist be only one who shares the basic attitudes of traditional Russian political self-awareness, which means that not only a Westerner cannot be such but both an anti-imperialist and a supporter of a purely ethnic “Russian state” (“national Reservation”), and a skeptic who denies the mission of the God-bearing people and a liberal supporter “of the free market”, where everyone represents only myself. Even if such figures hide behind “national” phrases, a basic check of their statements for compliance with the basic ones we have allocated the criteria of Russian nationalism will instantly reveal their inconsistency and fictitiousness. That is why expressions of the type that are often repeated today are “national capitalism” or “Russia, but not an empire”, or the same “enlightened patriotism” (“enlightened” —because he arrogantly denies “mystical”, The “religious”, “eschatological” component of the Russian idea are direct an ideological substitution designed to lull national vigilance direct the Russian efforts in an unnatural direction and, ultimately ensure irreversibility for the current liberal and radically Russophobic reforms and completeness. a basic check of their statements for compliance with the basic ones we have allocated the criteria of Russian nationalism will instantly reveal their inconsistency and fictitiousness. That is why expressions of the type that are often repeated today are “national capitalism” or “Russia, but not an empire”, or the same “enlightened patriotism” (“enlightened” —because he arrogantly denies “mystical”, The “religious”, “eschatological” component of the Russian idea are direct an ideological substitution designed to lull national vigilance direct the Russian efforts in an unnatural direction and, ultimately ensure irreversibility for the current liberal and radically Russophobic reforms and completeness. That is why expressions of the type that are often repeated today are “national capitalism” or “Russia, but not an empire”, or the same “enlightened patriotism” (“enlightened” —because he arrogantly denies “mystical”, The “religious”, “eschatological” component of the Russian

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The national crisis we are experiencing today is not only strategic political and economic character, but also ideological character. Absolutely obviously, the “Soviet” shell of Russian nationalism is more inadequate she has outlived her usefulness. (If it wasn't, no liberalism and no there would be no trace of Yeltsinism in Russia). But it's also obvious that they are clumsy attempts to revive pre-revolutionary, monarchical forms of national ideology even more untenable than neo-communist projects. In this case somehow the fundamental consideration that the revolution itself arose is forgotten as a response to the total degeneration of the national essence of the Russian state to the complete loss of spiritual ties between state and political power with the element of national history, with its constants. Thus, therevival russian nationalism in our time must acquire a new and extremely relevant one the language in which this nationalism remains faithful to its unchanging millennia principles, I could express myself, my power, my idea, my explosion in terms of corresponding to the challenge of history. In this respect, it should be sharply highlighted and discard the Russian in previous socio-ideological formations history is something that was random, superficial, unnecessary, and sometimes harmful for consistent and clear loyalty to the foundations of Russian nationalism. This is it concerns both national criticism of the pre-revolutionary system and national criticism critics of the Soviet period. its explosion in terms of corresponding to the challenge of history. In this respect, it should be sharply highlighted and discard the Russian in previous socio-ideological formations history is something that was random, superficial, unnecessary, and sometimes harmful for consistent and clear loyalty to the foundations of Russian nationalism. This is it concerns both national criticism of the pre-revolutionary system and national criticism critics of the Soviet period. its explosion in terms of corresponding to the challenge of history. In this respect, it should be sharply highlighted and discard the Russian in previous socio-ideological formations history is something that was random, superficial, unnecessary, and sometimes harmful for consistent and clear loyalty to the foundations of Russian nationalism. This is it concerns both national criticism of the pre-revolutionary system and national criticism critics of the Soviet period.

But besides these factors, modern Russian nationalism also has something more useful. — He has a clear, bright and frank enemy, in which, as in the magic crystal, everything that was and remains the

opposite is concentrated this nationalism. We mean the liberal ideology of the Yeltsinists which in modern political-economic and social language, using he proclaims relevant and effective methods and builds such in the country the order, rejection, denial and radical destruction of which will be strictly identical to the victory of Russian nationalism. Therefore, even if the Russians somewhere they will lose a logical thread in the search for their national ideology the Yeltsinists will “help” us, a total, life-and-death struggle with which he will correct us if necessary or our mistake. If the Yeltsinists they take the Vlasov banner— this is a warning against the passion of patriots “anti-communist” and “democratic” theses of the traitorous general. If the Yeltsinists are running around with the Romanov family, it means in the Romanov family itself the regime must diligently look for the worms of anti-national sabotage. If the Yeltsinists they fall on the Soviet period, which means that it is in it that we will find certain things effective social orientation formulas for the future national structure Russia. If Yeltsinists allow certain forms “of folklore Russianness” (balalaikas, Cossack dances, ethnographic cycles about the outback on TV etc.), which means true nationalists should stay away from these “handouts for ethnic reservation” and, on the contrary, strive to express its programs in a modern, conceptually adequate language. Strictly speaking, never before in the history of the Russian nation have we had such an expressive and a meaningful enemy that would combine not only some, but all features are consistent, logical, thoughtful and radical in their own way russophobia. One can only regret that these enemies are not somewhere away from our people, but dictatorially rule them, they speak on their behalf they dispose of his wealth, plunder and ruin his lands, plunder great things the state is organizing national genocide, crippling youth... they rob and ruin his lands, plunder great things the state is organizing national genocide, crippling youth... they rob and ruin his lands, plunder great things the state is organizing national genocide, crippling youth...

Although, who knows, maybe just such an abyss of the fall of a nation is providential must precede the great new rise of the Russians to unattainable heights National Sky.

Footnotes:

(1)Read more about this in an exhaustive way research by the Old Believer Orthodox researcher Belyakov “About the Kingdom and the kingdom”

The article was written in 1992 and published in the last issue of the banned issue newspapers “Day” in the midst of the bloody October events of 1993.

Translated into Hungarian and published in the collection of the Soros Foundation, illustrating the main directions of political thought in Russia in the 90s.

As if the animal number was not fulfilled... (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, M, Arctogea, 1996 | Russian Thing, M, Arctogea, 2001 | "Sweet Angel" №3 ("The End of the World"), M, Arctogea, 1998

"AS IF THE NUMBER WASN'T FULFILLED ANIMAL..."

Book by Sergei Zenkovsky

Rus', chosen by God

Church and Kingdom before the end of the world

Dogmatic grounds for the split

Holy Rus' on the run and burning

Split in the optics of integral traditionalism

Book by Sergei Zenkovsky

In 1995, a book by the historian of religion, a famous Slavist, was republished Sergei Zenkovsky "Russian Old Believers (spiritual movements of the seventeenth century)". It provides a detailed description of the spiritual history of the Russian schism - the most important, turning point in the sacred history of Rus'. In your work Zenkovsky touches on the most significant aspects of the split related to the central concepts of traditionalism are the relationship between spiritual dominion and temporary power, understanding eschatology, geopolitical influences, role rite and doctrine, etc.

Rus', chosen by God

Zenkovsky absolutely points out that "in Russia, in ancient Rus', the idea of the special position of the Russian people in the world as a people awarded the Orthodox faith, develops already in the first century upon acceptance christianity." Already in his "Word of Law and Grace." metropolitan Hilarion,

the first ethnically Russian head of the Russian Orthodox Church, wrote about the special chosenness of the Russian nation: "come true Fr us (our release – AD) are a spoken tongue: the Lord opens his holy muscle tongues are before all, and they will see all the ends of the earth salvation, that is from our God'.

After the fall of Byzantium, intuitions about the national chosenness of Russians become in fact, the official religious doctrine. So, in "The Tale of the Eighth cathedral "in 1461 it is already officially recorded:" in the eastern land the essence is greater Orthodoxy and higher * Christianity – White Rus'. IN THE In 1492, Metropolitan Zosima develops this idea and speaks of Ivan III as about the direct heir to the mystical and eschatological mission of the Byzantine emperors; he calls him "the new king Constantine of the new city Constantinople - Moscow and All Rus'. We come across a similar idea a contemporary of Zosima, the famous Russian Saint Joseph of Volotsky, who he says in his "Enlightener": "... like ancient wickedness the Russian land is surpassed, so now it has overcome everyone with piety."

The idea of the messianic chosenness of Rus' receives a particularly complete form in "The Tale of the White Cowl", which is first historically recorded at the same time, and may have been recorded in the circle of the Archbishop of Novgorod Gennady, an associate of Joseph Volotsky in defeating the heresy of the "Judaizers".

Zenkovsky writes: "White Cowl" – symbol of the purity of Orthodoxy and "the bright three-day Resurrection of Christ," was, in the words legends, granted by Emperor Constantine to Pope Sylvester. From Rome White The cowl came to Constantinople, the second Rome, – which for a long time vekov_** was the center of Orthodoxy. From there the Cowl was "transferred [again, according to the legend] to Novgorod, to Rus', because "there truly is there is glory to the faith of Christ.". The location of the White Cowl in Rus' is very good significant, according to legend, since it points not only to the fact that "now the Orthodox faith is revered and glorified there more than anywhere else on earth', but also promises spiritual glory to Russia. According to the authors of the legend, "... in the third Rome, which is on Russian soil - grace of the holy Spirit vossiia." Another argument in favor of chosenness Rus' was served by an apocryphal story about the prophecy of the Apostle Andrew, who preached Gospel in northern Greece and Scythia. According to the chronicler, the apostle stopped on the banks of the Dnieper, he predicted: "The grace of God will shine on these mountains to have a great city and many churches God raise up to have." Final the formula for the chosenness of God in Rus' was given by the Pskov monk Elder Philotheus, in fact the beginning of the 16th century. Filofey especially clarified the sacred mission of Moscow and Moscow tsar, developing the line of Metropolitan Zosima. Addressing the Grand Duke of Moscow, Philotheus wrote: The grace of God will shine on these mountains to have a great city and many churches God raise up to have." Final the formula for the chosenness of God in Rus' was given by the Pskov monk Elder Philotheus, in fact the beginning of the 16th century. Filofey especially clarified the sacred mission of Moscow and Moscow tsar, developing the line of Metropolitan Zosima. Addressing the Grand Duke of Moscow, Philotheus wrote: The grace of God will shine on these

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"The old slaughter of Rome's church fell under the unbelief of the Apollinarian heresies; second the same Rome, Konstantinov city of the church, the Hagar-grandchildren with cleavers and oscondmi I cut the doors. This is now the third new Rome of your sovereign kingdom the Holy Cathedral Apostolic Church, like the universe in the Orthodox at the ends the Christian faith in the entire Celestial Empire glows with the sun... two Romans padosha, but the third stands, but the fourth cannot be: already your Christian kingdom there won't be any more left."

Third Rome – Moscow and the Orthodox Tsar are endowed with an eschatological function gather all the peoples of the world before the end of the world under your saving canopy. - "All Christian kingdoms have descended, coming to the end and descending into the single kingdom of our sovereign, according to the prophetic books, that is, Russian kingdom. Two Rima pados, and the third stands, and the fourth cannot be," - the same Philotheus wrote.

These eschatological doctrines regarding the chosenness of God in Rus' have been found it is also reflected in the idea of special purity of the Russian church rite, which has preserved according to 16th-century Russians, an ancient structure, lost or damaged in all other Orthodox churches. All these teachings – and about the national chosenness, and the perfection of the Russian rite, were enshrined in a resolution "Stoglavy Cathedral" of 1551. Zenkovsky rightly points out on the importance of cyclological aspects of Russians' understanding of their sacredness stories.

Constantinople, the stronghold of Orthodoxy, fell in 1453, i.e. shortly before the end of the seventh millennium according to Orthodox chronology, based on biblical chronology. This end was to come in 1492. Consequently, Holy Rus' seemed to close with its loyalty to Orthodoxy and with its political independence, the entire sacred history of the world. To her from the mission of being the "chosen land", eschatological, passed to fallen Byzantium the space of the New Israel, prepared to serve as a guide The Second Coming, the appearance of the New Jerusalem. But since Byzantium itself, in accordance with Orthodox doctrine, it was a universal kingdom that contained in himself and who kept within himself the fullness of salvation, who closed world history then Moscow, having become the heir of Byzantium, also acquired a world-historical one function. The White Russian Tsar was identified with the Tsar of the World, and the Russian people became the chosen vessel of grace, savior, god-bearer, nation Holy Spirit.

In some versions of eschatological prophecies –in particular, the so-called. "Cyrill Book" – indicated a different date: 1666. That's how they deciphered it some theologians point out the Apocalypse's secret to the number 666. In this case, eschatological anticipation somewhat pushed back the date of the End of the World, but the general one the mood remained the same. To all these points it is worth adding that the problem of the eschatological Kingdom was initially central to the Christian one worldview. A single Orthodox kingdom, marked by a symphony of authorities those. harmony between church rule and imperial power was considered christians as the most important theological element – as "catechon", "the one who holds" that the Apostle Paul speaks of. The Fall of the West, catholicism from Byzantium was recognized as a consequence of the violation of the symphonyas Rome's unauthorized usurpation of secular functions. In other words, Catholicism it was perceived as "heresy" that distorted soteriological proportions in the structure of the last kingdom, like a blow dealt to the "catechon".

Byzantium itself (the indissoluble unity of the Eastern Church and the Eastern Kingdoms) remained a "catechon" even after the fall of the West. However, however, however, however, however, however, political motives (were they not a reflection of providential, cyclological ones) patterns?! they forced Constantinople in the face of the Turkish conquerors to sign the Union of Florence, which meant nothing more and nothing less than a refusal from the unambiguity of a full-fledged eschatological teaching. Behind this desperate one a step that symbolically removed the special messianic function from Byzantium followed loss of political independence as a result of the Turkish conquest. So how in the Orthodox consciousness secular power was inextricably linked with church and religious power sphere, and together they were directly conjugate with the decoding of the cyclic moment sacred history, then these events – the Union of Florence and the fall of Constantinople -perceived as facets of a single apocalyptic process: a departure from the environment of the "holding" and complete triumph of the son of destruction. Without the sacred the Christian kingdom and symphonies of power were more common ways of salvation unacceptable... Christian consciousness faced a very difficult problem - the existence of the triumphant Antichrist in the world.

The only exception to this post-Byzantine period was the Orthodox Rus', a unique kingdom in which both aspects of the "catechon" have been preserved - political power, strong and politically independent of anyone tsarist power and the Orthodox faith as the only and dominant one that canonized a symphony of authorities and firmly adhering to the rituals and dogmas of antiquity.

Prophetic historians can write off all these coincidences and accompanying ones they have worldview shifts on "accidents" or "distorted" reflecting social transformations"... Traditionalist consciousness understands them as a deep ontological and cyclological fact.

Rus', indeed, became the chosen kingdom, Russians, indeed they took on an eschatological mission.

Church and Kingdom before the end light

Already before the first supposed end of the world in 1492 in the Russian church alarming signs have emerged: on the one hand, the emergence of the heresy of the Judaizers on the other hand – the dispute between the Josephites and the Trans-Volga elders regarding the monastic ones estates. The proximity of the end activated the idea of "damage" in the religious consciousness christianity, which logically should have been present in the latter the "Laodicean" church that the Apocalypse spoke about. Real shortcomings of the hierarchy, private miscalculations, etc. were perceived in an exaggerated manner. The shadow of an angel of the Laodicean church, who is "not cold or hot, but warmth" fell on all Russian Orthodoxy.

On the one hand, the need for reform and purification of faith followed the "Old Testament." the ways of. She offered the heresy of the "Judaizers" as a return turning to Jewish sources to the origins of Christianity. Perhaps speech it was about some kind of esoteric direction that came from the West, and not about the present judaic influence. Characteristically, the mention in the case of this heresy about "star law", "astrology", which was more characteristic of hermetic European ones organizations than Orthodox Judaism. Be that as it may, for the "Judaizers" criticism of the church hierarchy was closely related to eschatological aspects. The "living people" offered their way to correct the situation. At the same time, Latin trends are clearly felt in all this, and very probably, that Vatican agents tried to take advantage of eschatological ones sentiments in Rus', to introduce your own (extremely politicized and a highly self-serving version of the end of history – the unification of all Christians under the authority of the Pope. The second eschatological current was the hesychast movement Nil Sorsky, who insisted on the church abandoning secular possessions on the need to return monasticism to absolute poverty, on desocialization churches. It is possible that Nil Sorsky and the Volga elders were influenced the situation on Greek Mount Athos, where Orthodox hesychasts are, is geopolitical henceforth belonging to a non-Orthodox power, it was preferably developed the paths of personal spiritual realization, individual salvation, completely turning away from social problems. After all, they were already in a desacralized kingdom in the world of apostasy, under the secular authority of the Antichrist... Only Russians the same thing was coming, and eschatological optimists – like Joseph Volotsky or Novgorod Metropolitan Gennady – were generally inclined deny the impending fall of Rus', which, in their opinion, could have miraculously been avoided apostasy and merge with New Jerusalem at the last moment of sacred history.

But in 1492 the end of the world did not come.

Rus' remained an Orthodox power, and a new one shone ominously ahead terrible date – 1666. On the eve of this year, eschatological issues it flared up with renewed vigor. As we approached the middle of the 18th century again suspicions about the "damage" of the church hierarchy are beginning to grow. S on the one hand, this is manifested in the movement of "forest elders", students a certain Capito. It was especially active in the 1630s and 1640s. "Forest the Elders" spread precisely in the Trans-Volga region, a favorite place of those monks and hermits who sought salvation from the world. It is possible that threads also stretched to Capito from the followers of Nilus of Sorsky. "Forest the elders" were distinguished by extreme asceticism, extremely strict fasting, complete focusing on spiritual practice, leaving all worldly concerns. At one time, Kapiton was personally close to Tsar Mikhail Fedorovich, who he valued the elder for the gift of prophecy and foresight. At a certain stage to the church authorities also favored him, but then the radicalism of his asceticism and the rather arrogant attitude towards the church hierarchy disfavored them. He and his followers were declared heretics, and persecution began against them. The elders who hid in the forests saw in the persecution of the authorities only confirmation of their own spiritual rightness and a reason for additional suffering. The eschatological was also growing tension. persecution began against them. The elders who hid in the forests saw in the persecution of the authorities only confirmation of their own spiritual rightness and a reason for additional suffering. The eschatological was also growing tension. The elders who hid in the forests saw in the persecution of the authorities only confirmation of their own spiritual rightness and a reason for additional suffering. The eschatological was also growing tension.

"Forest elders" and their followers were already practicing then strict fasting, which often led to death, and other extreme forms of austerity.

Another, more optimistic, current of the same period was the movement bogolyubtsev, headed by Ivan Neronov. These were representatives of the white clergy, – priests and archpriests, - who, unlike the "forest elders" they inherited the Josephite line, i.e. orientation towards the grace of the Orthodox kingdoms, for world order in accordance with the eschatological purpose Holy Rus'. But they also had sharp criticism of the church authorities the idea of damaging the hierarchy and even elements of the ritual.

Thus, the lovers of God insisted on "unanimity", i.e. consistent pronouncing all parts of the liturgy, while in the modern church it is entirely complete and nearby "polyphony" was practiced, simultaneous reading by the clergy various fragments of the service_in order to reduce its duration. In addition, the the lovers of God were extreme moralists and insisted on literal observance norms of Christian ethics *. Despite the ardent commitment to the Orthodox ritual, they have many "Protestant" features.

Tsar Alexei Mikhailovich himself favored the lovers of God. They belonged to their circle in addition to Neronov, confessor of Tsar Bonifatiev, future patriarch Nikon, archpriest Habakkuk and other prominent religious figures. To the lovers of God, despite the opposition many bishops managed to implement their reforms. But in parallel with this, they quite greatly disturbed the spiritual life in Rus', putting those aspects that previously seemed unshakable and sanctified are called into question the authority of antiquity. Bogolyubtsy gave a precedent for turning to the past, to tradition, to antiquity, in order to implement changes, "innovations" in the present. In the future history of Russian Orthodoxy, this move will be repeated more than once.

Everything is becoming more and more powerful in Russian society about the relationship between the Church and Royal Power. "Forest elders" de facto deny it the sacred character of royal power and the external church, considering it the only one spiritual extreme asceticism. But this is already beyond the bounds of Orthodoxy. Bogolyubtsy they insist on increasing the share of religion in society and literally observance of Christian rules by the laity and clergy. Sometimes they manifest themselves motives of "supremacy of the church over the kingdom," which testifies about some influence of Catholicism... But still loyalty to the Orthodox symphony the authorities remain.

The first serious departure from this symphony is the work of the patriarch Nikon. He clearly has notes of complete and direct superiority of the church above the state. During the absence of the Tsar, he behaves like a Russian autocrat. In Nikon, theocratic traits embedded in the god-loving movement are manifested with all my strength.

By the middle of the 17th century, shortly before the fatal date of 1666, Patriarch Nikon sharply violates the harmony of the authorities. The book on the right, which he starts, has its goal is the same theocratic dream - to transform the throne of Moscow patriarch to the main authority of the Orthodox world, to become an Orthodox "pope". Nikon chooses the unification of the Orthodox rite as a means for this which is expressed in the adjustment of the Russian rite to the modern Modern Greek one (also common among the Orthodox population of Poland, Little Russia, Belarus and the South Slavs).

Dogmatic grounds for the split

Nikon was not only a conductor of radically God-loving tendencies. He did (and, hastily, along the way, as he convincingly shows Zenkovsky) the most important ritual reform. Regarding ritual disputes, there are many that served as the main reason for the Russian split different opinions, depending on which

position (Nikonian or the authors adhere to the Old Believer). Zenkovsky poses this question all points above i.

By the beginning of the 20th century, the works of Russian historians Kapterev, Borozdin and Golubinsky the meaning of ritual disputes of the 17th century was finally clarified. Zenkovsky writes on this occasion: "During the years of the adoption of Christianity by Russia, Byzantium dominated two close to each other, but still somewhat different statutes: in the east of Byzantium, the most common was the so-called charter Jerusalem, compiled by St. Savva the Sanctified, and in the west, on the contrary, the so-called Studite or Constantinople Rite prevailed. By the Greeks brought Studite or Constantinople there for Russia's adoption of Christianity the Charter, which became the basis of the Russian Charter, while in Byzantium, in the twelfth and thirteenth centuries, the predominant charter was St. Savva (Jerusalem). In the late fourteenth and early fifteenth centuries, the metropolitans of Moscow Photius and Cyprian (the first of them is – Greek, and the second_ is Bulgarian of the Greek school) they began to introduce the Charter of St. in Russia. Savva (Jerusalem), replacing them with Studite charter, but they did not have time to complete their reform. Therefore in Russian many ancient, more archaic early Byzantine features remain in the charter from the Studite Rite than in the statutes used by the Greeks of the fourteenth and the fifteenth century. Since after 1439 * there was no more in Russia greek metropolitans, the Russian Church retained them until the middle seventeenth century, this transitional charter, which has more archaic elements the Charter of Studite distinguished him from the new Greek Jerusalem in everything charter. But, unfortunately, the history of changing charters is also in the Greek church and in Russian, it was forgotten, and the Greeks, who forgot the Studio Charter, they thought they were old features of the Russian charter by Russian innovations." Thus, Russian the charter was an archaic and truly Orthodox Byzantine charter, but none not by deviating the local church from the universal line of the entire eastern church.

Consequently, the idea of abandoning the Russian charter and the two-fingered, originally Christian one the early Byzantine composition was unjustified, from a historical and theological one points of view, innovation. Moreover, the idea of unifying the Orthodox rite according to the Modern Greek model – Zenkovsky correctly notes that Nikon ruled Russian liturgical texts based on modern Greek editions of Italian print – goes radically against the main ideological one for that time a church position that identified Rus' with the only power that retained it orthodoxy is pure.

Of course, Nikon himself was inspired by Russian messianism and hope to the fact that the Russian patriarchal throne will be the first in the Orthodox world and the Russian Empire will liberate the Orthodox nations and unite them under rule Russia. Nikon himself certainly saw the unification of the rite as pragmatic a move to spread the influence of the Russian Church. But such a move took place this is too important a deviation from Russian eschatological traditions. It's one thing if the fallen peoples and churches themselves come to Holy Rus' and Russian To the king as a stronghold of salvation and

purity, as to the chosen people and the promised earth; it's another matter if kingdoms are brought for the sake of geopolitical expansion the important foundations of Russian Orthodoxy are sacrificed. Indeed, in Nikon it is impossible do not notice that obvious deviation from the Orthodox symphony and the Russian one eschatologies of Moscow-Third Rome, which the "eschatological" feared so much pessimists."

But Nikon was not the last point in the split, although his struggle with his supporters the old rite was disgustingly cruel, intemperate and grossly violent character (what is the persecution of Neronov, one of the most respected spiritual authorities of the then Rus'). Russian traditionalists were especially outraged that the book right was known to perfect crooks like the Greek adventurer Paisius Legaridus, who more than once changed his denomination depending on his material ones benefits. Nikon's reforms were a prelude to a truly terrible event - a church one cathedral 1666-67. By this time Nikon had already been deposed. On the first one parts of the cathedral were attended only by Russian bishops, although the tsar directly before the council, testing their loyalty to church reform, he especially insisted on the authority of foreign Orthodox patriarchs - Constantinople, antioch and Jerusalem. In other words, in this case on behalf of Tsar Alexei Mikhailovich himself now spoke to Rus' at the council, and to the highest spiritual ones orthodox patriarchs from countries were recognized as authorities (this is extremely important!) where the Orthodox symphony of authorities has not existed for a long time, and where the relationship they had no power between spiritual Orthodox authorities and secular authorities nothing to do with the Orthodox doctrine of the eschatological function of the Christian kingdoms as "catechon". and where the relationship is they had no power between spiritual Orthodox authorities and secular authorities nothing to do with the Orthodox teaching about the eschatological function of the Christian kingdoms as "catechon". and where the relationship is they had no power between spiritual Orthodox authorities and secular authorities nothing to do with the Orthodox teaching about the eschatological function of the Christian kingdoms as "catechon".

In other words, the council of 1666 was the first radical step towards secularization tsarist power, to the transition of Rus' from the Orthodox model of eschatological kingdoms to a secular empire of an almost European type, whose Orthodoxy it was only nominal. From the not entirely Orthodox theocracy of Nikon Cathedral 1666 took a decisive step towards a completely non-Orthodox secular empire semi-protestant type. Second half of the cathedral – end of 1666 – beginning 1667 - was absolutely terrible. Greek Orthodox patriarchs were anathematized almost the entire period of Holy Rus', condemning "Stoglav", rejecting the eschatological function of Moscow as the Third Rome, subjected to merciless criticism of the Russian charter as a "heretical innovation", although the speech she was talking about the early Byzantine Studio Charter (!), placing it outside of church communion all supporters of "the ancient of faith" and establishing a completely non-Orthodox veneration of the king, placed above (or almost above) the religious spiritual dominion. Although the Greek argument was formally Orthodox (struggle) with Nikon's "papist", theocratic slant), instead of a return a quasi-Anglican surrogate was canonized for the full symphony, aggressively rejecting everything that constituted uniqueness and the

highest purity of the religious experience of Holy Rus'. Peter and the rest of the Romanovs did not come to empty space. All of them are – heirs of 1666 and its metaphysical Russophobia, to which foreign crooks, multiple renegades, and agents had a special hand powers and churches hostile to Russia. Although the Greek argument was formally Orthodox (struggle) with Nikon's "papist", theocratic slant), instead of a return a quasi-Anglican surrogate was canonized for the full symphony, aggressively rejecting everything that constituted uniqueness and the highest purity of the religious experience of Holy Rus'. Peter and the rest of the Romanovs did not come to empty space. All of them are – heirs of 1666 and its metaphysical Russophobia, to which foreign crooks, multiple renegades, and agents had a special hand powers and churches hostile to Russia. Although the Greek argument was formally Orthodox (struggle) with Nikon's "papist", theocratic slant), instead of a return a quasi-Anglican surrogate was canonized for the full symphony, aggressively rejecting everything that constituted uniqueness and the highest purity of the religious experience of Holy Rus'. Peter and the rest of the Romanovs did not come to empty space. All of them are – heirs of 1666 and its metaphysical Russophobia, to which foreign crooks, multiple renegades, and agents had a special hand powers and churches hostile to Russia. Peter and the rest of the Romanovs did not come to empty space. All of them are – heirs of 1666 and its metaphysical Russophobia, to which foreign crooks, multiple renegades, and agents had a special hand powers and churches hostile to Russia. Peter and the rest of the Romanovs did not come to empty space. All of them are – heirs of 1666 and its metaphysical Russophobia, to which foreign crooks, multiple renegades, and agents had a special hand powers and churches hostile to Russia. Peter and the rest of the Romanovs did not come to empty space. All of them are – heirs of 1666 and its metaphysical Russophobia, to which foreign crooks, multiple renegades, and agents had a special hand powers and churches hostile to Russia.

If we add to this the reliable ones established to date facts about the complete fairness of the positions of the defenders of the Old Believers regarding the antiquities of the Russian charter, then this whole cathedral, which falls in a fatal way exactly at 1666 (!) the year really looks like a devilish obsession national apostasy, a strange clouding of eschatological consciousness, russian bishops and tsars have so clear up to this moment. It's like it's lovely - whether theocratic, absolutist, individualist – embraced Rus' in 1666... And all menacing, powerful, martyrdom, heroic the appeals of the Old Believers, their desperate resistance to apostasy, their absolute devotion to the idea of Holy Rus' could not be reversed by an obsessive invasion the Antichrist, insidiously operating with "good intentions", speculating on the national feelings of the great God-bearing people... With dogmatic from an Orthodox point of view, Old Believers – especially in the first moments of their the resistances – were absolutely right, while their opponents claimed and they did business under the obvious banner of apostasy. The kings and bishops of Moscow are their own with the hands and participation of international adventurers, the last eschatological one was destroyed stronghold of the White Kingdom... After 1666, Holy Rus' disappeared. She she went on the run, into the forests, into the burning, into the distant provinces of Russia. The kings and bishops of Moscow are their own with the hands and participation of international adventurers, the last eschatological one was destroyed stronghold of the White Kingdom... After 1666, Holy Rus' disappeared. She she went on the run, into the forests, into the burning, into the distant provinces of Russia. The kings and bishops of Moscow are their own with the hands and participation of international adventurers, the last eschatological one was destroyed stronghold of the White Kingdom... After 1666,

Holy Rus' disappeared. She she went on the run, into the forests, into the burning, into the distant provinces of Russia.

The eschatological prophecy came true, although the period between the retreat and the Second Coming turned out to be unexpectedly long. However, with something similar at one time, the first Christians, who were waiting for the End of the World in itself, also collided soon. But no one knows the final dates. Although certain the eschatological signs turn out to be amazingly correct.

Holy Rus' on the run and burning

From the moment the Old Believers found themselves placed outside altogether law, – religious and social, – they were forced in some way determine your attitude towards the reality around them. It is clear that they are internal the spiritual world was incompatible with modern Russia, an alternative to it how alternative is Holy Rus' to fallen Rus'. Therefore, they are often Old Believers can be found among political radicals – among the rebellious Cossacks, in detachments Stepan Razin, etc. But whatever path they choose from now on, essence their positions boiled down to the absolute rejection of their country, its church her life, her political establishment, her authorities...

The Old Believers very soon became divided into many interpretations or consents. Their teachings varied in detail, but the essence – rejection of the existing the system – was common to everyone. In general, all rumors can be divided into two main ones directions: popovtsy and bespopovtsy. The priests recognized the priesthood, but considered it that it is necessary to subject priests passing into the Old Believers to cleansing ritual. But the priests soon had the most important question regarding where to find a basis for your own hierarchy, since among the Old Believers did not have a single figure in the rank of bishop. Therefore, putting him in prison and creating his own religious hierarchy was impossible and it's difficult to count only on defectors from the official church –.

The Popovtsy were the least radical in their theological attitudes and, recognizing the apostasy of the external church, they did not reject marriage and the sacraments, they believed self-immolation in burns was savagery; they refrained from direct social activity resistance to the authorities. Many motives are especially clear to them bogolyubsky movement – extreme moralism, love of ritual, detailed performance the entire ritual side. For the priests, Holy Rus' went into monasteries, into Old Believers settlements. But she lives, even in an underground state, and must humbly expect only the Second Coming, trying to maintain loyalty to the fullest extent traditions, its rituals, rites, etc.

The Bespopovites, who, in turn, are divided into many senses, were more radical. They believed that the apostasy of Rus' as the last refuge meant complete triumph of the peace of Antichrist. Consequently, rescue becomes problematic not only in the official church (there is no need to talk about this), but also in general, as such. The apostolic transmission of grace has dried up. The sacraments have been lost mystical power. Therefore, the situation of a person – a Russian person – from now on extremely tragic. He can only deny the outside world and trust in the ineffable and superintelligent grace of Christ.

The most extreme Bespopovtsy, whose line goes back to the followers of Capito and the "forest elders" (it is possible that to the Trans-Volga residents of Nil Sorsky), they stood for the most severe austerity, refused marriages and encouraged voluntary ones suicide – either by being stored to death * or by self-immolation. Salvation before the end of the world is achieved by extraordinary means. Love to Holy Rus', which had withdrawn and become inaccessible, it was so great that only the cleansing fire of the burners could be the path to the saving light. Habakkuk himself he said: "they burn themselves, and that's decent; they also die from fasting they do good." He also wrote about the preachers of self-immolation: "mermaids well, my dear, it's not like that! – it climbs into the fire, but does not betray the gospel..." Comparing self-immolators to mosquitoes, Habakkuk said: "so are the Russians ** poor, let them be stupid, they are glad: they have waited for the tormentor; They dare with their shelves into the fire for Christ the Son of God – light.".

Into physical fire for the sake of metaphysical light. This is the identity of fire and light in an eschatological situation seems to anticipate the very moment of the Second Coming. Return to Holy Rus', the path to New Jerusalem through fire.

Descriptions of burnt areas are amazing: mothers threw themselves into the fire along with their newborns as babies, the sisters jumped into the flames, holding hands, the men cried tears delight and serene joy... So tangible, concrete, carnal reliable for the Avvakum "mermaids" there was their Holy Orthodox homeland Rus' of the Holy Spirit, the last Kingdom. Compared to this reality, it is ordinary earthly life was turning into hell; her loss was worse than torture and death. It is not surprising that the Old Believers greeted the executioners with joy. So they avoided also the sin of suicide.

But this concerned only the most radical non-priests, who were revived, moreover however, confidence in the coming end of the world and in the proximity of the Second Coming which they only brought a little closer...

Other Bespopovites were not so radical. Some recognized the marriage they condemned suicide, etc. However, all of them had a common complete refusal from the priesthood and the sacraments, which were considered to have lost their power.

Many Russian sects later emerged from non-priesthood – from eunuchs to runners khlystov, etc. Although some of them were seriously influenced by non-Orthodox ones - especially Protestant – heresies.

In any case, the paradigm of the Old Believers has become the main one for some time now the formula of spiritual opposition, spiritual revolution in Russia, and revolution deeply conservative, opposing the current world of the Antichrist and the apostasy is the superconservative ideal of Holy Rus'.

Since 1666, the schism has become the spiritual basis of all radicals social and religious movements in Russia, even if externally they borrow Western teachings and are emboldened by blatant social injustice. Pugachev was an Old Believer; the revolutionary people appealed to the Old Believers democrats (Herzen), later Populists, supported many Old Believers in the early days stages of the Bolsheviks. In general, Russian "nihilism" is unlike Western it was deeply related to the national religious element, structurally close to radical non-priesthood, one of the interpretations of which is (Spasovo consent) this was the name of "netovshchina", since its supporters generally denied it every possibility of salvation except the direct and unmotivated will of the Lord.

Split in the optics of the integral traditionalism

The history of the Russian schism, if we express its meaning in the language of traditionalism of the Genonian type, represents the gap between the era of tradition and the beginning the modern world within Russia. If you don't take into account the peculiarities of Christianity as a unique religious and metaphysical teaching and if considered Russia is simply one of the European (or Eurasian) countries, then in a split we record a gap between social existence and the state system and a full-fledged one spiritual tradition. By the way, Guenon himself believes that the representatives are finally esoteric traditions disappeared from Europe almost at the same time – c 1648, at the end of the 30-year war. Immediately after this, the West was active he moved along the path of profanism, rationalism, individualism – and became "modern peace", as traditionalists understand it, i.e. complete and comprehensive denial of Tradition and its eternal superhuman truth.

At the same time, Old Believers cannot be considered as full-fledged bearers traditions in the centuries following the split, as they were forced to lead underground existence, to hide from persecution by the authorities, and inevitably their teaching little by little acquired a sectarian character, largely heretical. Fragmentation into talk and agreement only made the matter worse. Like Protestantism, the sincere and metaphysically justified spiritual impulse gradually turned into almost its opposite. However, this does not exclude the possibility at all preservation by the Old Believers of many esoteric aspects lost to the official ones orthodoxy of subsequent times. By the way, the same is true for various (especially original Orthodox) sects, sometimes preserved amazingly purity is some esoteric doctrines and cults. This is especially true hesychast practices, which were extremely common among the radical old believers. They persistently repeat about doing the "Jesus Prayer" many authorities of the Old Believers, starting with Archpriest Avvakum himself *.

Thus, in the optics of strict traditionalism, the Old Believers represent a fragmented legacy of a full-fledged tradition, while the official one Russian Orthodoxy has been identified since the mid-17th century with pure exotericism and Russian society itself is becoming increasingly profanized. In other words, Russian the split is nothing more and nothing less than one of the moments of the general cyclical the degradation of Christendom and one of the many signs of the approaching end of cycle.

But if you look at the same thing from a purely Orthodox point of view then everything takes on an even more tragic and dramatic meaning **. In this one perspective of the Catholic West even in its best periods (Middle Ages) he was actually heresy and delusion, a world of apostasy with spoiled software spirit and letter by faith. If you translate this into traditionalist language, you can say that Catholicism (and we are talking only about "Catholicity") after the fall of the West from Orthodoxy) was initially only exotericism those who denied esotericism, in contrast to the full-fledged Orthodox Christian traditions of the East, which has always kept both dimensions intact - internal (esoteric) and external (exoteric). Even the latest ones from the century of Byzantium, the Orthodox world knew the rise of hesychasm together with St. Gregory Palamos, and hesychasm is not only an initiatory practice of Christianity deeds, but also full-fledged Orthodox metaphysics. It's initiative the incompleteness of the Western Church led to the emergence of extra-church initiatory organizations – orders, secret societies, hermetic brotherhoods, workshops, ateliers and a companion.

Next. If Byzantium was a "millennial kingdom" in which for some time the ancient serpent was tamed and shackled (on the esoteric) level, this stands for the achievement of a symphonic relationship between spiritual dominion and secular authority), then the fate of the eastern Church and orthodox teaching (including ritual) is, indeed, a summary of world teaching history, the most important and central event of the sacred cosmos, the main one a link in ecclesiastic reality. In this case, the cycles of Byzantine history become much more important and full of eschatological meaning than all other events of the Christian and non-Christian world. Bogoslovskoe apostasy of Constantinople (Union of Florence)

and followed soon military defeat at the hands of the Turks means objectively and strictly the end of the "hiliastic" regime", completion of the triumphal period of ecclesiological formation. In a word, historically the beginning of the apostasy dates back to the middle of the 15th century. It is from here that a full-fledged Orthodox doctrine should count down the era the accession of the Antichrist, the coming of the son of destruction. If the fall of Byzantium were accompanied by loss of political independence by all other Orthodox states or if these states changed their religion and abandoned the fundamental ones the dogmas of the Orthodox Church, then from now on all Orthodox Christians would find themselves in equal position, and they would have no choice but to separate the spiritual from the secular and either rebel against non-Orthodox power or reconcile with her and adapt to being in a world ruled by the son of destruction. But it existed russian kingdom, which was an exception to the apocalyptic situation in the Orthodox East. Therefore, it was logical to push back the final one the arrival of the son of perdition is still for some time, and Holy Rus', Moscow is the Third Rome, having adopted the eschatological function, was supposed to continue with "small things." time is a full-fledged ecclesiastic aeon, the period of the "millennial" kingdoms of". In other words, the result of this seemed to be embodied in Holy Rus' "millennial Kingdom". The Russian Tsar became for some time the only personified bearer of the mission of the catechon, "holding", and the fate of the Russian people and the Russian church became an expression of the fate of everything creations. Hence the universalist motives of the Russian national idea. having adopted the eschatological function, she had to continue with "small things." time is a full-fledged ecclesiastic aeon, the period of the "millennial" kingdoms of". In other words, the result of this seemed to be embodied in Holy Rus' "millennial Kingdom". The Russian Tsar became for some time the only personified bearer of the mission of the catechon, "holding", and the fate of the Russian people and the Russian church became an expression of the fate of everything creations. Hence the universalist motives of the Russian national idea. having adopted the eschatological function, she had to continue with "small things." time is a full-fledged ecclesiastic aeon, the period of the "millennial" kingdoms of". In other words, the result of this seemed to be embodied in Holy Rus' "millennial Kingdom". The Russian Tsar became for some time the only personified bearer of the mission of the catechon, "holding", and the fate of the Russian people and the Russian church became an expression of the fate of everything creations. Hence the universalist motives of the Russian national idea. "holding", and the fate of the Russian people and the Russian church became an expression of the fate of everything creations. Hence the universalist motives of the Russian national idea.

So – despite concussions, troubled times, misfortunes and disasters - continued until the middle of the 17th century, when, together with Nikon's reforms the history of Holy Rus' ends, i.e., in fact, the authentic one is coming the end of the world, since for the Orthodox consciousness the last centuries are Russian stories were the last centuries of history in general, summarized in dramatic ones events of the last truly Christian kingdom. What was happening in Russia after 1666, it no longer had the meaning that previous events were eventful. The light is truly over, and its last the glow was the glow of Old Believer burnt areas...

"The shelves in the fire dare for Christ the Son of God – of light."

The meaning of the Russian schism is terrible, even if we understand it in terms of traditionalism - much more terrible and unambiguous than the Bolshevik revolution, which formally abolished it the last external attributes of traditional society. But if you see it in Christianity and Orthodoxy the last truth, the highest and only metaphysical message concluding world history, the essence of the Russian split is revealed completely a terrible light. All apocalyptic allegories and statements of the Old Believers they take on an objective meaning. Visions of Archpriest Avvakum from metaphors and stylistic ones the figures become terrible and sublime revelations, descriptions of the Antichrist taken literally.

The highest authority of the Old Believers and the author of the "Response of the Orthodox" deacon Theodore wrote: "And to our Orthodox Russian kingdom, until now many times the all-cunning enemy looked in, thinking right to retreat from the faith us, but who did not allow God then, because the scripture and the number of animals were not fulfilled for a thousand years 666 (i.e. 1666)"

In other words, the martyrdom of the zealots of the ancient faith was cycological justified, their understanding of eschatological symbolism was perfect fair, and further events – the reign of Peter, who abolished the patriarchate and moved the capital from sacred Moscow-Third Rome to the northern swampy one desert; profanism and the European culture of the kings and queens who followed it finally, the fall of the throne and the Bolshevik persecution of the church – are presented just a simple unfolding of a single fatal apocalyptic event - 1666, – after which not in Russia, but strictly speaking, throughout the world nothing significant happened at all.

It was not fanaticism, not fanaticism, not religious hysteria that motivated the Old Believers in their desperate spiritual feat: they were imbued with sacred meaning in soul and body russian history, they were truly Russian people, God's chosen saint a nation whose life is inseparable from the existence of the Holy Spirit and from drama his house-building destiny.

The article was written in 1995, first published in 1996 in j-le «Sweet Angel» № 3 («End of the World»)

Asymmetry (2000)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

"Invasion", №9, 1999

"Fundamentals of geopolitics.", Arctogea, 2000

"Russian Thing", Arctogea, 2001

"Philosophy of War", Yauza, 2004

ASYMMETRY

An objective view

We should look at the current situation in Russia in a new, sensible and objective way. Without grievances, emotions, nostalgia, bitterness. What world are we in? What threats are looming over us?

What is the configuration of the modern world map in terms of strategy? What should we do in such a situation? And what – of what we should – we can? How are we ourselves aware of our place, and how are those forces on which, indeed, a lot depends, seeing it outside of Russia? Few people in our society today are able to calmly and dispassionately not only answer these questions, but at least ask them.

Thesis of the West – unipolar world

At the dawn of the third millennium, a unipolar world emerged. Its only relevant pole is the West, the United States and its NATO allies (with varying degrees of integration). This unipolar world has a distinct, clearly discernible ideological face: it is a totalitarian imposed cosmopolitan liberal-capitalist model. At the strategic level, a unipolar world relies on US military power. In general terms, these are inseparable things: the strategic potential of the United States (and the specifics of its configuration) and the liberal-capitalist system in politics, economics, and the social aspect.

Unipolarity is confirmed at both levels (strategic and ideological) by the fact that at the moment there is not a single military entity on earth that is symmetrically comparable to the military power of the United States, and there is no single ideological structure as universal, widespread, generally recognized and generally accepted as liberal - the capitalist (sometimes called «liberal democratic» – with a stretch, since there is little real democracy there). Unipolar world – given. If we do not recognize this reality, any of our constructions will remain outside the sphere of reality. Recognition of this fait accompli is the starting point of any responsible reflection on the state in which humanity finds itself in the first stages of the new millennium.

This statement, however, in itself does not carry any ethical assessment. The statement that something exists does not mean that it is something that is good. Unipolar world – is a generalizing strategic, geopolitical and ideological thesis. «Thesis of the West», which has its own genealogy, its own history, its own stages. The unipolar world did not arise by chance or suddenly. This is the result of the formation of the West's thesis as a universal category that has defeated historical civilizational alternatives.

The thesis of the West was embodied in a unipolar world precisely through the process of overcoming all kinds of historical alternatives – which at different stages acted either as traditional societies, or as nationalist regimes, or as socialist systems.

Until very recently, the Western thesis had a formal alternative at both the strategic and ideological levels. The conflicting planetary interests of the great powers in the first half of the twentieth century, the bipolar world (socialist East – capitalist West) in the second half of the twentieth century – were built into systems of counterweights and confrontations, ready at any moment to result in a direct world conflict with an uncertain outcome, since the power potential of the various poles was generally comparable.

A unipolar world is a reality where the superiority of the West's thesis over possible alternative models for the development of civilization becomes fixed and obvious.

This means the de facto establishment of strategic and ideological hegemony by the United States. The awareness of this was expressed in a new strategic term: «hyperpower va». «Great Powers» (until the end of World War II) there were several, «superpowers» – only two, and «hyperpower» – one.

This state of affairs is documented in the fundamental documents of American politics: in particular, in the report of former US President William Clinton of 1997 «US Strategic Perspectives in the 21st Century».

The US President rightly asserts that the United States at this stage (and in their person the entire civilizational thesis of the West) has dealt with all formal opponents, all symmetrical threats and traditional obstacles and challenges.

«The new world order» has been established, all formal obstacles to its globalization have been removed.

And here the most interesting thing begins: in this document, the President of the United States says that from now on the main types of threats to such a structure of the world may stem from «new challenges», which will obviously be asymmetrical.

This provision fixes an objective reality: from now on, any strategic or ideological alternative «to the new world order» will be necessarily «asymmetrical on», disproportionate to the existing planetary system. This is not a formal confrontation between two or more comparable planetary organizations, but more complex processes when the unambiguous and indisputable leadership «of the Western thesis» will deal with an unpredictable, as yet far from obvious, difficult to grasp reality. Conventionally, in this document and in modern political science, it is called «asymmetry» or «new challenge».

Another approximate term for this potential reality – Eurasia.

Unipolarity with a plus or minus sign?

We said above that recognition of the fact of unipolarity does not mean recognition of its legitimacy, positive content, or positivity. Human freedom allows us to interpret any fact in a dual (at least) system of ethics. If we evaluate it as good, we support its factuality by the force of our moral consent. But we can recognize this very real fact as evil, injustice, and a negative phenomenon. Then – without denying its presence – we will look for ways to eradicate it, correct it, transform it or destroy it. In this ethical

freedom from the dictatorship of existing existence, the highest dignity of the human being is manifested.

Unipolar world – fact. But for a huge sector of modern humanity – this fact is entirely negative - tragic, negative. And if there is no formal alternative to such a world today, this does not mean that it cannot or should not exist.

There cannot be any absolute unity in the earthly world, and any thesis, no matter how global and universal it may be, can and should face antithesis.

For us now, the most important thing is to clearly understand: the alternative to a unipolar world, the antithesis in relation to «the thesis of the West», which has become global and claims to be universal, has now and for a certain period of time moved from the formal and symmetrical region to the informal and asymmetrical region, in the area of «new», «not obvious», which still needs to acquire clearly distinguishable features.

The antithesis of unipolarity lies in the sphere of asymmetry.

And this is exactly the same indisputable fact as the fact that the United States has become «a hyperpower».

The responsible search for an alternative to unipolarity must lie in new strategic and ideological areas. This does not mean that previous alternatives to the Western thesis completely lose their meaning. No, they save it, but in a removed form, in a new contextual space with the necessary correction. The most important thing is that in this new space of asymmetry, the previous alternatives add up to a new combination, and often their peripheral elements protrude forward, and what seemed to be the main one, on the contrary, fades into the background.

Multipolarity

The concept of multipolarity, embedded in such serious strategic documents of today's Russia as «the Concept of National Security», has a completely revolutionary content in the general planetary context. The first and main significance of the multipolarity– thesis is the denial of the existing unipolarity, its recognition as a negative civilizational phenomenon. Despite the apparent vagueness and touch of abstract «humanitarianism», this is a very harsh and serious thesis, especially if you understand the strategic context and significance of the document where it appears. This, by the way, is clearly understood by American strategic centers and their Russian insiders, conductors of the American unipolar idea.

Multipolarity is one of the versions of the opposition of an asymmetric structure to a unipolar world, where the role of the second balancing pole is intended to be played not by any individual «superpower», but by a strategic bloc of rather heterogeneous (politically, culturally, racially and nationally) geopolitical entities. For example, the alliance of Russia, China, India and Iran.

A different model of multipolarity involves the fragmentation of NATO's strategic space itself, the removal of Europe and the Pacific region from direct American control. These two versions can be considered in parallel.

There is another – most defiant – version of multipolarity, based on the concept of Russia's strategic entry into the club of pariah countries – Iraq, North Korea, Libya, etc.

In any case – both in the most moderate and in the most severe –, the thesis of multipolarity has a pronounced anti-American connotation. Its main thrust is to seek, at a new level and at a new stage, to formulate a strategic and conceptual alternative to unipolarity and «the new world order».

Moreover, all versions of multipolarity are based on the idea of asymmetry. We are not talking about creating a direct and openly symmetrical second pole, but about the desire to shade or limit in a variety of ways, to deconstruct the existing unipolarity, without entering into direct formal confrontation with it (which, among other things, is also impossible).

Russia as the core of a potential alternative

Whatever the possible asymmetrical alternative to a unipolar world, Russia, for geopolitical, cultural, historical and, most importantly, strategic reasons, must necessarily become not just its participant, but its core. This consideration almost does not depend on the subjective mood of its political leaders – even the most «pro-Western» rulers of Russia, by the logic of geopolitical processes, will be forced to move only in this direction. This is well understood by responsible American strategists – such as Zbigniew Brzezinski, who argue that the key to strengthening American dominance is not just a weakened, but a dismembered Russia, unable under any circumstances to rally other powers around itself. For this reason, Eurasia, as a potential springboard for organizing a future alternative to American global dominance, lies at the center of the interests of American strategy. Former Sovietological centers from the Cold War are today renamed «Eurasian Studies» centers. Eurasia is the common name for the entire set «of new challenges» at the strategic level, the core and pole of probable asymmetry.

In parallel with this, «Eurasianism» (or, in some editions, «neo-Eurasianism») acts as a worldview, an ideological correlate of the strategic factor, and claims to play the role «of the philosophy of multipolarity».

Various aspects of asymmetry

Russia today is in a unique position: the actual depoliticization of power opens up endless opportunities for the most risky and daring geopolitical game. Iraq, China, Germany, Japan, France, Italy, India, Turkmenistan, Belarus, Yugoslavia, Israel – any geopolitical partners today are possible in one particular case or another. The geopolitical policy of asymmetry, the unexpected construction of the most bizarre combinations to reach real horizons of multipolarity today is not restrained in the case of the Kremlin by any ideological, confessional, political or social criteria.

Simply building one or another geopolitical configuration in itself can become an irresistible challenge to unipolarity. The missing components for formal symmetric parity can be extracted from complex and multifaceted geopolitical combinatorics. Potential multipolarity also has a variety of tools in its arsenal. Firstly, this is the preservation in Russia of a sufficient amount of nuclear potential, capable, as a last resort, of stopping any attempts by the United States to forcefully impose its will on Russia or our main strategic partners in multipolarity, and such potentials are not only China, India and Iran, but also Europe itself and the Pacific region, in particular Japan. The strategic potential of Russia – is for some time the power axis of multipolarity, and therefore the most important security factor for the peoples and countries of the whole world. Relative - asymmetric, stripped down, but a guarantee of at least minimum parity.

It is no coincidence that the United States is so concerned about destroying the remnants of our nuclear missile potential. Active asymmetry assumes that we will maintain it for as long as possible.

And finally, we should not forget about the latest Russian military developments. The modern structure of the world in the post-industrial information space is becoming very vulnerable. Therefore, the development of new types of weapons—with the correct configuration of the innovation process—may move in the very near future from massive technologies that require gigantic economic and industrial resources to point high-tech modules, whose development requires not so much capital investment as creative flexibility and an avant-garde approach.

And this side of strategic asymmetry should develop in our country as a priority. Eurasianism: an asymmetrical philosophy. The most important component of multipolarity at the ideological level is the search for the doctrine of asymmetry. It's about a kind of «philosophy of multipolarity». As in the case of strategic aspects, only Russia can be the core of such a philosophy. However, it is obvious that neither a return to Soviet socialist ideology, nor even more so the narrowly national model of Russia as a regional, national State can correspond to the task at hand, since neither one nor the other has the proper level of universality required at the new stage. «The philosophy of multipolarity» or «the ideology of asymmetry» can only be formed according to completely new conceptual patterns, based on a special historical reflection which should be, by definition, innovative, avant-garde, original. Most likely, not just one dogmatic direction, antithetical to the thesis of the West, can lay claim to this role, but a whole range of traditional or innovative doctrines, positions, ideologies, synthesized in a general vein, but equally denying for a variety of reasons the ideological superstructure «of the new world order». It can already be foreseen that this potential «philosophy of asymmetry» can involve both soft social democratic forms and national teachings, both pragmatic and secular elements, as well as integrating factors of a confessional and ethnic nature, both strategic interests and considerations practical level. The common denominator of such «the ideology of multipolarity» may be, at the first stage, the denial of extreme liberal-capitalist dogmatism associated with «the new world order», the denial of American way of life.

Possible critics of the construction of a new ideology based on general denial can immediately point out the unprecedented significance that liberal capitalism, as a general superstructure of unipolarity, has acquired in our exceptional historical situation. When liberal capitalism (the thesis of the West) had formal alternatives, general denial was clearly not enough, since there were contradictions between these dogmatic alternatives themselves, which had all the main signs of geopolitical sovereignty. Today the situation is radically different, and the West's thesis has no alternative from the point of view of its geopolitical support. Today, only liberal capitalist ideology is based on the real basis of current strategic sovereignty—on the United States. Therefore, any alternative ideological projects are shifted to the opposite pole according to objective logic.

This pole can be seen in two ways: either as a «dumping ground of ideologies» that have played their part (and this is true if we consider the fate of these ideologies from the point of view of their historical claims to universalism and final triumph), or as a chaotic leaven of a new unborn «philosophy of asymmetry» (and this is true if we take into account the essential, and not the formal side of these ideologies— negative, the anti-liberal-capitalist side of them is recognized as true and important, while the external design of this impulse is considered something controversial and secondary).

A synonym for such «philosophy of asymmetry» or «ideology of multipolarity» is the new edition of Eurasianism or neo-Eurasianism. Neo-Eurasianism is a dynamically developing (still unfinished) product of universalization, globalization of those ideas, approaches and methods that, in an embryonic, intuitive state, were outlined by the historical school of Russian Eurasians of the 20s_30s.

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Because we love you, Revolution! (1994)

A.G. Dugin /Conservative Revolution / Web Archive

Table of contents "Conservative Revolution" - Table of contents "Russian Thing"

A. Dugin

Conservative revolution, M., 1994 | Russian Thing, M.,2001

BECAUSE WE LOVE YOU, REVOLUTION

"Lenin and Stalin betrayed the Commune. Their betrayal is not should make us supporters of Versailles. And we continue to understand clearly that the orphan Revolution is shackled in the hold of a ship that is moving faster and faster and faster from the fact that it has no course. Yes, it was a beautiful word "comrade". As the song says "We our, we will build a new world who was nothing, he will become everything"."

Alain de Benoit ("Eight theses on the End of Communism")

After the end of communism

The latest transformations that have occurred in Russia are economic and political and at the ideological level they dramatically changed the entire picture of world politics, completely they disrupted the more or less stable political system that emerged after Second World War. One of the most important ideological results "of the end proletarian era" —this is the collapse of the entire spectrum of "left" ideologies from the most moderate social Democrats to Communists and Left Anarchists. Although until complete disappearance everything "of the left bloc" from the political life of Western countries still needs to pass for some time, this issue has already been fundamentally resolved. No matter how we treat it towards this, but the policy of the near future will be within the framework of that what is commonly called "right-wing ideology" all over the world.

Let us explain that in the modern political science dictionary the term "right", "right party", etc. means first and foremost that ideological flank which at the economic and social level, it firmly and unambiguously takes the positions of "liberalism" those. on the positions of ideology based on absolute superiority "market" values over "purely political", on the recognition of "the reasonable egoism of the individual", his "desire for personal well-being" unconditional and highest criterion. Such an understanding "of right-wing values", ultimately identical to ideology "absolute liberalism", whose principles were formulated by Lok and Mandeville, — the intellectual fathers of modern Western

society— it is characteristic of our modern political situation. Naturally, a hundred years ago, things were completely different and today's "right" could be counted among the camp "of the left". But be that as it may, in modern times world, the concept "right" is firmly identified precisely with the bearers "market", capitalist, anti-communist, anti-socialist and individualist ideology, which found its economic embodiment in Friedmann's developments and his bands "Chicago Boys". (Note that it was Friedmann's concepts that were fundamental to the policies of Reagan, Thatcher and other Western "right". that it was Friedmann's concepts that were fundamental to the policies of Reagan, Thatcher and other Western "right". that it was Friedmann's concepts that were fundamental to the policies of Reagan, Thatcher and other Western "right".

The end of the USSR as a planetary stronghold of illiberal economics and ideology forces all politicians in the world who want to remain in the System, in the establishment and those who are afraid to turn into marginalized people, to act and reason precisely in within the framework of unconditional recognition of rightness "liberal doctrine", "rightness market", rightness and lack of alternative to capitalism. Of course, within the boundaries There are many possible shades and nuances of "right-liberal" politics half-tones, which opens the way for political competition, for controversy, for struggle and discussion, but be that as it may, from now on every politician who he wants to be taken seriously, he simply does not have the right to put under doubt "absolute truth" of the post-Soviet world: "liberal model" is the only one on an uncontested and mandatory model of socio-political and the economic structure of society. All alternative projects from now on considered as "immoral" and "utopian" chimeras, fraught with either Auschwitz or the Gulag.

In this political situation, everyone necessarily becomes "conservative" at least to the extent that they strive to preserve "preserve" themselves fundamental foundations "of the liberal model".

Today nothing has discredited itself more than the Revolution. Nothing today it doesn't look as inappropriate and even obscene as Red, the color of the Revolution. And even the Green Color of the Revolution of Islam is shone with reflections of fire and blood banners of communism.

But people with deep political and ideological intuition are everything more often they ask themselves, isn't there some kind of gigantic catch in this? Isn't there a terrible deception behind the end of communism, leading instead of the real one Restorations Traditions and appeals to soil historical values, to a decline even more terrible than the obvious failure of everyone today "left" communist regimes?

And it's amazing that to "rethinking" communism is not called for by its traditional supporters, but by its traditional ones opponents who criticized the communist system when it was it's far from being so safe. The revolution today is trampled underfoot by everyone. But don't eat is this fact itself sufficient reason not to trust the banal opinion of the crowd? As Nietzsche "said, it is better to die of thirst than quench her from the spring where the human bastard drinks". Isn't it time rethink the Revolution?

Archetype of the Revolution

Rethinking the very concept "Revolution" in "right", "soil", "traditionalist" the key began long before "the end of communism". The most complete and a well-thought-out version "of the positive Revolution" was the concepts of the German ones "conservative revolutionaries" — Arthur Muller van den Broek, Ernst Junger, Ernst Nikisch, Oswald Spengler, etc. These authors are for the first time since the difference between "simple and inertial" and "reactionary" was clearly shown conservatism from fresh, young and active "revolutionary conservatism", "conservatism", associated with the spirit of the Revolution. Concepts of German conservative revolutionaries of the early to mid-20th century are becoming the best today relevant. But still, their ideas were largely affected by specificity historical and national context. It's important to us first of all understand the archetypal structure of the Revolution as a phenomenon, comprehend its paradoxical one and mysterious logic in its purest form.

Any revolution is rooted in the socio-political crisis of society. Anything a revolution is necessarily preceded by a period of social decay degradation, political stagnation. A revolution is made only in "decrepit" a society ossified in a society and having lost its political and social energy, your life. Revolution in an etymological sense means verbatim "return", "reverse" and this term presupposes a certain cyclical one regime change. The Latin term "revolution" is also called in Romance terms languages have a cyclic change of day and night, seasons, seasons, etc. So thus, revolution — is what follows the degeneration of society, the period social death, as a new life, as a new energy, as a new beginning. In the most general sense, the energy of the Revolution — is always the energy of Life, directed against death, energy of Freshness versus mustiness, Movement against paralysis. And even the very cruelty of the Revolution testifies to its youth, to its breakthrough through dilapidated restrictions and decrepit life forms. So the morning breaks through brutally the inertia of the night, and the riot of spring — the frosty shackles of winter stagnation. Somehow never mind, there is no revolution without a crisis. It cannot occur in a healthy person and a full-fledged society. In such a society it simply will not have any meaning. All this seems obvious and almost banal, but nevertheless, conservatives these extremely simple truths are often forgotten, becoming apologists for inertia pure "reactionaries", defenders and guardians of decomposition and stagnation, glorifying the lifeless stability of social winter and the disgusting the falsity of pharisaical moralism. And even the very cruelty of the Revolution testifies to its youth, to its breakthrough through dilapidated restrictions and decrepit life forms. So the morning breaks through brutally the inertia of the night, and the riot of spring — the frosty shackles of winter stagnation. Somehow never mind, there is no revolution without a crisis. It cannot occur in a

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But the revolutionary discovery of new social energy is replaced by necessity another period of stagnation, another in autumn, another “in winter”. This is “betrayal of the revolution”, “renegade” is already logically included in the very concept “revolution”, since this term presupposes cyclicity and frequency.

One extremely important circumstance should also be noted here. By according to “traditionalists”, that is, people who recognize the superiority of the Spirit over matter, Sacred over profane, etc., the process itself is cyclic development (including the process of cyclical development of society) occurs descending — from the Golden Age to the Iron Age, from Earthly Paradise to Earthly Hell. This is — the point of view of all sacred and spiritual teachings, religions, mystical ones doctrines, etc. In relation to society, this means that everything is new a revolution in its consequences, in its stagnation phase, leads to results worse than the previous pre-revolutionary regime. This is it the other, shadow side of the Revolution, its negative aspect. But strictly speaking, is the Revolution responsible for the inexorable logic of sacred history? Not really is she in this case a hostage to more global and more general ones laws? And more broadly, isn't any new revolutionary outbreak of life an uprising not only against the old age and senility of a particular society what about a protest against old age and senility in general? Isn't it hidden in each one a concrete revolution is an echo of the United Absolute Revolution, the Great Revolution against “this world”, against its entropic laws and dead principles against his fatal ice element sucking into the abyss? what about a protest against old age and senility in general? Isn't it hidden in each one a concrete revolution is an echo of the United Absolute Revolution, the Great Revolution against “this world”, against its entropic laws and dead principles against his fatal ice element sucking into the abyss? what about a protest against old age and senility in general? Isn't it hidden in each one a concrete revolution is an echo of the United Absolute Revolution, the Great Revolution against “this world”, against its entropic laws and dead principles against his fatal ice element sucking into the abyss?

The archetype of the Revolution in its purest form — is the archetype of Return, return, the archetype of overcoming the inertia of the cycle. That is why the main face of any revolution — this is the Superman, “the meaning of the earth”, the heroic personification of the Absolute Overcoming, Eternal Return to Eternity, where, as Nietzsche put it “there were christened all things”.

October as a result of history

No matter how well “conservative revolutionaries” understand the ritual essence and they accumulated the mystery of the Revolution along with historical revolutions and critical experience. Historical revolutions gradually revealed that what was fundamentally flawed, false, negative, decadent in them. Revolutionary ideas became more and more discredited by post-revolutionary ones periods, and if for ordinary conservatives this served as proof the failure of the Revolution in itself, then “conservative

revolutionaries” they saw only a process in this purifications the essence of the Revolution, its approach to the perfect and absolute Archetype.

In the process of history, the goals of revolutions became more and more global and doctrines were freed from superficial and secondary elements. Each one the committed revolution gave rise to a new, but more global and more radical. The gradual degradation of human society has paradoxically contributed to purification of the revolutionary ideal. Despite the hasty joy “of the reactionaries” new phoenixes were born from the ashes of a extinguished fire.

There was a proletarian revolution, or rather, the entire cycle of proletarian revolutions the most global phenomenon of a revolutionary nature. Questionable here everything was staged: the metaphysical and religious dogmas of the stagnant, Pharisaical society (which the Gospel speaks of as an Angel of the Laodicean Church) — “you are not cold or hot, but warm”), the basis of economic structure and the very attitude towards the anthropological problem. The proletarian revolution staged its task is to build not only a radical new society, but also radically a new person, and even a radically new cosmos. In a sense, proletarian Revolution —revolution of the last of the four traditional classes —absorbed all revolutionary motifs (caste, economic, religious etc.) of the preceding historical periods. In addition, thenational Socialist and the fascist revolutions, which were also central phenomena the revolutionary reality of the 20th century also had a pronounced “working”, almost “proletarian” character, which even found expression in the name NSDAP, National Socialist Working (emphasis added — AD) Party Germany. Communism and fascism were the last historical word of the Revolution its synthetic, most global embodiment, its apotheosis.

The end of communism, its decline, its degeneration, and then its betrayal from the side of its Soviet leaders, in an archetypal sense it means the end historical revolutions. “Glasnost” and the revelations of the Gulag put the latter cross on revolutionary doctrine. The final discrediting of communism in fact, identical to the final discrediting of the Revolution as an idea. Perestroika — is a triumph “of conservatism”, a triumph of planetary conformism, the triumph of stagnation, the triumph “of the last people”, “of moderate egoists” from “the new consumer societies”(G.Fai). Proletarian revolutionism was the most revolutionary of all. Its end, its loss, its sale, has done to the historical cycle of the Revolution the last blow. “The end of the proletarian era” — this is the end of the historical Revolution.

Revolution against the modern world

If you follow the logic of the Archetype of the Revolution, remaining faithful to Life and Youth despite the triumphant decrepitude of the victorious “liberalism”, one might say that the failure and discrediting of the most global of historical revolutions leaves only one path open — the path of the Absolute

Revolution, that way the side of history, the path of radical Revolution against the Modern World c in general, and not against any individual components of it.

We take into account critical experience and abandon “proletarian” illusions. We accept the blow of the death of communism and consider this our defeat although we, as “conservative revolutionaries”, have always been in the forefront of it the most ardent opponents. The endless love for the Revolution makes us count the defeat of all its forms is defeat, tragedy, tragedy th pain.

But beyond the limits of communism there is already a terrible and menacing face of the only one a genuine Revolution, which should become not a private and relative revival old humanity, but a genuine and absolute return, a return to The Source, to the Beginning, to the Source of Life and Light, to the One whose “kingdom is not from this world”, to the One who “conquered death”.

Only after the end of communism for the first time does the Revolution receive its true and the most profound, purely religious significance, as it becomes A revolution against Doom, against the Modern World as the world of the Antichrist against the highest manifestation of universal evil, which does not consist in to be with l and sh k o m “hot” or with l and sh k o m “cold”, but in being with l and sh k o m “warm” — “warm” as cautious and selfish “liberals” “new consumer society”, like “the last people”.

Superman — is the main figure of the Revolution. It is logical to assume that the main figure of the Absolute Revolution will be the Absolute Superman, that one whom Nietzsche defined sparingly and terribly with the following words “Superman — this is not a person”.

“Warm” liberals, —just yesterday zealous conformists and lackeys in the service of the tyrant sovdepoz regime, and today the detractors and persecutors of the Red Banner, — “reactionaries”, “conservatives”, “rightists” are celebrating a holiday at the grave today October. Completeness! The end of communism was no revolution — worm rock and corruption secretly ate Mukhina’s proud sculpture into dust. After communism came “com-mutants”, carrying within them the same dull decay of decay as well as the fighters of the party rearguard, persistent in inertia and habit. Remember yeltsin’s face: bewilderment, despondency, barely hidden depression. Such faces it doesn’t happen with revolutionaries. This is — a mask of tinted “dilapidation”, vague features of fatigue, sometimes illuminated by flashes of maniacal. This is — the face of everyone we know a party zombieonly this time on the animated treacherous the corpse is covered with a liberal democratic uniform by sorcerers.

But it is in vain that today's "warm" people identify their impotence with collapse. Revolutions yawn sweetly in vain, naively believing that the System will henceforth provide them with a restful and comfortable sleep. The Fire of Revolution is coming. But this time it's this time there will be an absolute Fire of absolute Revolution.

Fire mode

It's strange to hear patriots talking today about the need "for salvation countries and people" and at the same time sigh tearfully — who about "lost Russia", who's About "Lost Union". It's strange to hear the phrase — "give us back the past" (tsarist or Soviet, it doesn't matter). For now, the basis of the opposition will be Nostalgia and romantic whining — a fingerless griffin will cynically hover over the crushed one and a humiliated country, unidirectionally plunging into a swamp of lack of will and lethargy. If opposition and nostalgia — synonyms, if opposition only otherwise an expression of general dilapidation, then it is destined to disappear, to dissolve in the fog the historical agony of a once great nation and a once great state together with a doomed gang of Russophobic liberals. Well, the most consistent ones "right" (supporters of "monarchy" and "Russian capitalism"), it seems already everyone understood and logically decided to vote for Yeltsin. That's where the road goes with these rags dolls from the KGB "chest of miracles". Paladins "of eternal stagnation" at last we recognized each other. It is also not surprising if Yeltsin, after all moderate "pink" Social Democrats will also support it. All this is counter-revolutionary bastard — nothing more than the watchdogs of the Past.

Russia still has a future. But its secret, the path to it, the password, to enter into it, — this word is "FIRE".

Every spring, the ancient Aryans, and therefore our ancestors, the Slavs, burned straw doll — image of the serpentine dark goddess of Cold, Kali, mistress of the kingdom of Oldness. Every spring, the great Sun, ours, pronounces a harsh and merciless verdict aryan Sun, the brazen element of World Ice. In this — his Holiday, his The Revolution, his Resurrection, his Triumph despite those who believed that winter — forever and have come to terms with its laws. Spring — never in the Past. She — in the future. In the past there were only oblique rays of pale autumn weakness.

If today's opposition chooses "Nostalgia", the future of Russia, the Regime FIRE, the regime of the Revolution will devour her too. Everything dilapidated must go away, sink into oblivion — this is the law of Eternity. This is the will for the Revolution. If the opposition does not accept FIRE regime, if its main and main slogan, its pulse, its energy the imperative of REVOLUTION will no longer exist; it will reveal itself not as an opposition, but as part of a perfectly debugged and dead System.

The choice of FIRE regime is higher than the division into patriots and Yeltsinists. In this the choice of secret history is something much more significant than political leanings or ideological preferences. This is — a test By the spirit. For the chosen ones, the Fire of the Last Revolution will turn out to be caressing and transforming By light. The damned will be engulfed in flashes of black hellish Heat. But even if we personally are destined for a negative outcome, we still have to be passionate to desire FIRE, its purifying, sacred, merciless and just element. Fire — is the same as Justice, namely the dream of the final “Flaming Justice” they want to take away the gloomy heralds of the End from Russia Stories.

The Fire Regime — is a rebellion of Blood and Soil against all structures and all institutions powers based on treaty, on compromise, on legal abstractions, not taking into account the deep and spontaneous Voice of the Nation, the Russian imperative Spaces. No one will give us permission or sanctions for the Revolution. No one will approve or praise us for her. But the inner Fire of Russia, The Fire of her future, the Fire of the Eternal National breaking out from under the ice and sleep The truth does not need encouragement or mandates. Element — not the deputy corps.

It will come, it will come, it will go up in flames... Not in centuries, but tomorrow. Well maybe the day after tomorrow. But not later. The mode of FIRE is coming, the age awakened for Eternity Russia.

Our banner remains red!

Do you know why we have the Red Banner? This is — the color of our and your blood, gentlemen liberals. But it is also the color of the Lord's Fiery Punishing Sword coming harvest your last harvest.

Our Banner remains Red, although perhaps it should now be added the white sphere of purity of our thoughts and the black sign of the Great Pole, Paradise, beyond the control of Doom and the dying breath of Death.

We learned the proletarian lesson well and carefully thought about its meaning. No, we no longer believe in a bright future. We no longer have any illusions about man's ability to create something great and just while remaining with this “only Man”. Thanks to the betrayal of October, we are finally we were convinced that “a person is something that must be overcome”. “Human —this is not a goal, this is just a path to the Superman”.

“Beyond the North, on the other side of the Ice, on the other side of Today, ON THE OTHER SIDE, our life, our happiness.”

(F. Nietzsche).

Only Eternity can satisfy us, and therefore WE ARE WE LOVE YOU, REVOLUTION.

Article written in 1992, first published in the newspaper «Day»

Blind flutists of Azathoth (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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A. Dugin

Conservative Revolution, Moscow, 1994

BLIND FLUTISTS OF AZATOT

Beware — chaos!

The future seems completely unclear, alarming and to everyone today problematic. Naive optimism and even a banal formula “even a day, yes mine” gives way to sinister premonitions and bad suspicions for most relatively tomorrow. The old cliches that helped us live in peace before have been erased. The social myths that supported the masses yesterday have been discredited and broken... When we talk about the future today, we inevitably imagine something gloomy, in the impenetrable depths of which lurk the ominous sprouts of the unexpected incomprehensible, frightening “new”...

This dark premonition is not unique to peoples belonging to the camp “of losers” in the Cold War with capitalism and America. Sami winners most often show concern about the future instead of enthusiasm and anxiety. The stability of the West, as it turns out, depended to a great extent from his usual opposition to the East, it turns out, the West itself existed completely unprepared for his own victory.

Western sociologists attentive to ultra-modern social transformations they hastened to embody the general premonition of a civilizational catastrophe the newest theory, which is called “sociology of chaos”. Term “chaos” it has become one of the most common terms of modern journalism — it is full of it hundreds of headlines in the world press. Whatever it's about —Yugoslav conflict, stock exchange disasters, processes in Russia and Eastern Europe, energy crisis in the West, etc. —an indicator flashes everywhere “be careful, chaos!”

What is behind this term? Simple fashion, vague emotion, apathy of mind, unable to cope with the mass of factors that need to be built in a rational series? Or something deeper, something that, in accordance with the language of the sacred Tradition, can they be called “signs of the times”?

Limits of classical science

"The fashion for chaos" began in the 70s, when several scientific teams simultaneously, they began to study the phenomena that classical science studies she refused, considering them to belong to the sphere of chance, which means — to the sphere of chaos (in accordance with the well-known formula "classical science ends where chaos begins"). Physiologists began with a study chaotic processes occurring in the human heart after a sudden deaths. Ecologists began to analyze the chaotic fluctuations of the population silkworms, *romix mori*. Economists tried to comprehend the process financial and stock market crash. Astrophysicists have been tormented by the problem of concentration matter in various galaxies, and mathematicians built new theories regarding "patterns" of arbitrary complicated geometric shapes. The whole totality these processes and also many other phenomena related to them soon received common name "chaos phenomena" or simply "chaos".

According to the most general "chaos theory", all explanations are natural and social the processes given by classical science in a rational perspective are acceptable only when this science is taken on its own while remaining within its framework. Any attempt to combine a description of the same phenomenon immediately in the optics of two sciences it leads to the blurring of rational explanation. Ultimately, with the transition to even more scientific disciplines all rationality of explanation is completely lost, and the phenomenon is revealed as something "disorderly", "irrational", "random", "chaotic". Mandelbrot, a pioneer in the study of chaos and nature, has a well-known definition: "nature — is nothing more than a geometric turbulent flow". This one the physical theory arose from the study of the turbulence process liquid substances, when Mandelbrot realized that the phenomenon of turbulence itself associated with a certain extraneous element related to the mathematical idea (rather than physical) infinity. (This element is called "extraneous attracting element".)

But blurring the boundaries of the phenomenon simultaneously creates new unexpected ones connections. Astrophysicist Hubert Reeves defines this feature of chaos as existence "non-causal (non-casual) connection between the most distant elements space". Thus, objects and phenomena, leaving that rational cells where they were in accordance with the concepts of classical science they find themselves in a new strange world "of chaotic interconnection", where they become unfixed, fluid, dynamic realities, realities "pure process".

Scientists called all these discoveries "the third scientific revolution of the 20th century" completing the first two "revolutions" — "theory of relativity" and "quantum mechanics". However, quite soon this revolution went beyond the natural sciences and spread to the field of sociology, political science and philosophy.

Sociology of chaos

Mandelbrot's successors in sociology transferred their attitude to matter like chaos on the study of human society, which gave rise to the following sociological and philosophical formulas "society — this is spontaneous vitalist crowd" (Maffesoli), "history — this is movement plus uncertainty" (Balandier), "the world — this is not the world, but an extravagant ensemble" (Conche), etc. If physics chaos was claimed that "the flapping of butterfly wings in Japan could cause snow avalanche in Peru", then chaos sociologists came to the conclusion that "movement women's feet on Wall Street could well be the cause of the stock market crisis autumn 1987" (H.Esparza). With the action of a mysterious "outsider attracting element" sociologists of chaos collided everywhere — in sudden the appearance of diseases such as AIDS, in waves of unemployment, in unpredictable ones behavior of the electorate in democratic societies in the explosion of the modern terrorism, especially strange since, as a rule, it does not reach at all no goals, and often aimlessness is the main motive of terrorist ones shares...

The result of these studies was a call "to think of chaos", that is, to agree with a vision of society as a process in constant imbalance, the instability, with increasing complexity, heterogeneity and inequality. "To think chaos" — means a fundamental rejection of the rational and logical models and structures that until recently served as the main tool in people's understanding of the world and society.

The most amazing thing is that immediately from the moment such people first appeared theories for this "extravagant" wave in sociology and political science have become pay close attention to very serious organizations associated with managing world processes. The evidence in this regard is indicative Manuela Toaria: "That this science has attracted increased attention The Pentagon, the CIA and the US Department of Energy can be seen from those ever-increasing the fabulous investments that these organizations make in the world's scientific fields centers that study the phenomena of chaos in all spheres of human activity." As you know, such serious organizations as the Pentagon and the CIA are in the present the moment is concerned about governance not only in America or Western Europe, but and the entire planet invests heavily only in those areas which are they are directly related to the performance of their direct functions.

At first, emotions and suspicions... Then bold hypotheses in natural science. Then sociological and philosophical generalizations... And finally, "fabulous CIA investments"... Some important trend is associated with the concept "chaos" the modern world, or even the completion of this trend, its final one implementation... We are present not just at "the opening of" chaos in the environment us reality — "in cloud movement, in traffic jams, in asymmetrical rhythm of fall of autumn leaves, in blood circulation through blood vessels and arteries" (M. Toaria) — but at the beginning "of the coming of

chaos", its aggressive, pressing offensive. It seems like an avalanche is approaching us chaos that subsided under the cover of reasonableness until the end of the 20th century —the hour when the chaos apparently came time to wake up...

"Storm of the Equinoxes"

If in the 70s the topic of chaos became a point of increased scientific attention and philosophical circles, then we can find precedents for this in ourselves at the beginning of the century, but this time in a mystical form. Expression "magic of chaos" owned by the famous occultist Aleister Crowley, who stood for so "technical", "operational" level of its strange doctrine — "thelemism" (from the Greek word "thelema" —"will"). Crowley considered himself "the Beast 666", referred to in the Apocalypse, and believed that his mission consisted of is to reveal to humanity "a new law" applicable to the era following the Christian cycle. "Chaos Magic" was in this context the ritual mystical practice that Crowley believes is destined for become a central cult "of the new eon". The basic principle of doctrine "Thelemites" there was a formula "do what you want!", i.e. total and absolute anarchism.

"The magic of chaos" also had another narrower meaning in the complex "thelemic" doctrines. In order to explain this, you will have to make a brief one an excursion into the sinister universe of thought of Aleister Crowley. According to "revelation", received by Crowley in 1905 in Cairo from a certain "demon Ayvaz", now time humanity is completing its two-thousand-year cycle that has passed under the sign "of the dying and resurrecting god", typologically similar to Osiris. (Crowley's Christianity included, naturally, in this category). Just two thousand years ago there was "aeon of Isis". Now comes a new "eon", "aeon Horus", who abrogates the law of the previous civilization and establishes the new law (coinciding for Crowley with the "revelation of" the demon Ayvaz captured by in "Book of Laws"). But there are special gaps between the aeons, special ones transitional periods, when not old or new laws triumph, but forces destruction, disorder, the forces of chaos. These periods of Crowley's brutal chaos he called "equinoctial storms", hinting at astrological symbolism displacement of the vernal equinox point by 30 degrees over a period equal to duration of one eon — 2,000 years. So "chaos magic" —is ritual a practice associated with the change of aeons and involving "evocation" from the otherworldly spheres of irrational demonic forces that are destined to collapse on humanity and flood civilization in a stream of hellish bacchanalia and horror. As a matter of fact, Crowley himself was well aware of this this doctrine to the prophecies of the Apocalypse, where it is described in exactly these terms the coming into the world of the Antichrist and his retinue. That's why he chose it as his mystical one named "Master Therion", i.e. "Mr. Beast".

It is known that Crowley saw manifestations "of the equinox storm" in all revolutionary ones movements of the early 20th century and even sought to influence their leaders, persistently sending his "Book of Laws" to Hitler, Mussolini, Lenin, Trotsky and others. It is said that it was Crowley who taught Churchill to greet the crowd with two fingers ("sign of Victoria"), since this sign, according to "chaos

magic", means "goat profile", face "of Mr. Sabbat". Be that as it may, it is significant his very desire not only to impose "the magic of chaos" on his students and adepts as direct practitioners "of Thelemism", but also to project some its elements at the political and cultural levels. In the field of culture, for example Crowley succeeded quite well since many rock musicians originally belonged to his sect after the death of himself "the master of Tyrion" — the most famous examples there are musicians from the group "Led Zeppelin", David Bowie, Ozzy Osbourne.

But all these are only external traces "of the Beast", diligently preparing "the storm of the equinoxes" the term of which came, according to Crowley, in 1905. And what is his role in preparing for the emergence of chaos physics or chaos sociology in the 70s? They don't reach out nor the threads of many occult societies that were under direct or indirect the influence of Crowley, to those humanitarian para-Masonic organizations to which do most modern scientists belong? Of course, official "regular" freemasonry rejects the teachings of "the master of Tyrion", but is this the case with the multitude "irregular" rites and occult lodges (primarily "Memphis-Mizraim")?

Thus "the science of chaos", "the third scientific revolution" of the 20th century reveals an additional sinister, magical dimension.

Dark hierarchs of Hell

From "the magic of chaos" Aleister Crowley, let us turn to "the mythology of chaos" another famous author — Howard F. Lovecraft, known for his fantastic "horror novels". In his case, as in the case of Myrsk, Matchen, Lytton, Re, etc., we are dealing not just with a science fiction writer, but with a diligent one a practitioner in the realm of the otherworldly, associated with one of the sinister magic ones orders related to the English organization "Golden Dawn". Lovecraft counts the highest authority in the modern American "Church of Satan" Anthony Lovey. In addition, Crowley's American followers are from the "Esoteric Order Dagon" base their "magic of chaos" not only on "Thelemic" recipes, but also based on Lovecraftian stories.

Lovecraft's universe is broadly as follows. — The main and highest (or, more precisely, the lowest) authority of the cosmos — is Chaos, the eternal enemy of light Creations, Order. Its first manifestation is a being belonging to to category "original", Yog-Sothoth. Lovecraft writes about him in the story "Dunwich horror": "The original will be, the original are, but not in those spaces that we know, and between them; they go, calm and proud, on the other side of dimensions and invisible to us. Yogi-Sothoth knows the door, Yog-Sothoth is the door, Yog-Sothoth — the key and guard of the door. Past, future, the present are located in Yog Sotot." Crowley's student Kenneth Grant believes Yog-

Sothoth “the highest manifestation of chaos, and his name — the most terrible blasphemy for aeon of Osiris”.

If the “original” Yog-Sothoth extends everywhere, spreading out along the cracks of the demonic Lovecraftian universe, then “the original” Azathoth is the concentration of chaos, its “clump”, its “personification”. Lovecraft writes about him: “Azathoth — the blind idiot god who lies in the latter’s mud chaos; he is — the lord of all things, surrounded by a crowd of careless formless dancers rocked by the sounds of flutes that he squeezes into his countless paws.” Elsewhere, Lovecraft speaks of “blind idiot flutists” as about Azathoth’s retinue.

One of the “dancers” is Nyarlotep, the messenger of the “original” to human world. Lovecraft describes him as a traditional devil — in black clothes, with dark skin, with Caucasian facial features.

Lovecraft’s other characters occupy more modest positions in the hierarchy of chaos. Shub-Niggurath reigns underground. Hastur — on distant stars. Cthulhu — on the seabed, in the flooded city of R’lyeh. This last one especially occupied Lovecraft, since many of his stories and stories are dedicated to him. Cthulhu — priest of Yog-Sothoth and Azathoth. He is also responsible for the dreams of humanity which he skillfully manages.

According to Lovecraftian mythology, all these essences of chaos once existed among people, but then they were supplanted by the luminous gods (about whom, however, Lovecraft mentions only in passing). Be that as it may, they have not completely disappeared but they have only retreated beyond the magical walls of the universe, from where they strive to get out and break into the human world. Lovecraft writes that “the chaos gods” have adepts among people, and they gradually “make holes in the magical ones barriers separating chaos from space to let in those who lurk along the other side of the threshold”. The Satanists of Lavey and “Thelemites” Crowley are uniquely identified themselves with these servants “idiot gods surrounded by blind flutists”.

Lovecraft argues that our era marks the end of an ancient curse superimposed on “the original”, and their invasion of the human world is inevitable.

This is how Lovecraft describes the world after “the gods of chaos” come into it: “humanity will become free and wild, on the other side of good and evil; morality and laws will be abolished; all people will scream, kill and drink in joy. And then “the original ones” will teach them new ways to scream, kill and

drink; and the whole earth will burn in the holocaust of ecstasy and freedom". About so he saw "the storm of the equinoxes" and "Master Therion".

These plots exactly correspond to the description "of the coming of hordes of gogs and magicians" which, before the end of the world, must break through from below "the egg of peace" and break in into the world of people. Adepts "idiot gods" coincide with the description "of the saints of Satan" which we find in the Islamic tradition, or "servants of the Antichrist", as they call it their Christian texts.

Revelations "of Brother Marcion"

Exploring the problem of chaos, we found one mysterious person which runs a French publishing house called "Publisher Chaos" and who, according to him, is a major Masonic figure and occult organizations "irregular" orientation. His real name we don't know, but he introduced himself "as Brother Marcion". Reasons for his frankness our conversation remains a mystery to ourselves, but nevertheless, the information which he told us sheds light on a very mysterious aspect of modernity. The meaning of the speech "of Brother Marcion" boiled down to the following.

All world Masonic organizations can be roughly divided into "administrative", "secular", on the one hand, and "subversive", "revolutionary", "subversive", on the other hand (in French "la maconnerie gestionnaire et la maconnerie revolutionnaire"). "Administrative" Freemasonry has long forgotten the mystical and initiatory the meaning of its rituals turned the world system of lodges into a political instrument and social control over society, as a means for career, acquisition a cozy place and economic privileges. Such Freemasonry is purely rationalistic. His only god is Reason, or rather, reason applied to optimize social conditions for people in their circle and find a way the most rational structure of society. Such Freemasonry is concerned first of all, the problem of powerits acquisition and preservation from one and the same circle of people — the Freemasons themselves. Such Freemasonry includes "Great East", "Grand National Lodges" and "Scottish Rite".

"Revolutionary", "subversive" Freemasonry (to which, in all likelihood, belongs and himself "brother Marcion") sets as his goal a mystical transformation social reality, preparation of a special eschatological period, messianism, revolution. Such Freemasonry is anti-reasonable and anti-rational. It strives to the overthrow of existing power structures, to the destruction of the ruling elites and to the construction of new types of society based on experiment and innovation. Naturally, such "subversive" Masonry is the sworn enemy of "administrative" masonry. "Subversive" Masonry is most often associated with "irregular" masonic lodges — with rite "Memphis-Mizraim", with Martinism, with occultists sects, etc.

It is also extremely curious that “Brother Marcion” reported about “Jewish” ethnic the component in this confrontation. According to him, among themselves there is also no unanimity among Jews even regarding the most basic ideological ones landmarks. So the mystical, messianic wing of the Jews — first of all hasidim, Sabbatai (followers of the 17th century pseudo-messiah Sabbatai Zevi) and other heterodox groups of Jews (most often from Eastern Europe) — aligns with “subversive”, “revolutionary” Masonry. Talmudists and the Orthodox from Judaism, on the contrary, are closely connected with “regular”, “administrative” masonry, to which the famous lodge belongs “B'nai B'rith”.

Let us note a propos that the usual conspiracy scheme “of Judeo-Masonic” brother Marcion’s conspiracy broke up into not even two, but four different ones element —

- 1) “regular” Freemasons,
- 2) “irregular” Freemasons,
- 3) “Orthodox” Jews,
- 4) “heterodox” Jews.

It is quite obvious that the “subversive”, “revolutionary” line in Freemasonry in one way or another it is connected with “the coming of chaos” and with all that demonic and black and magic paraphernalia that accompanies “the storm of the equinoxes”.

It didn’t take long to find confirmation of this. Crowley himself was the first time initiated into mystical cults in the order “Golden Dawn”, which represented self “Egyptian”, “irregular” rite of English Rosicrucianism. He was later also initiated into and became the “Order of the Eastern Templars” head, and this order was inspired by “Brother Initiates of Asia”, in which the main role was played by Sabbatarian Jews. The head of himself “Golden Dawn” too there was a Jew — Samuel Liddell Mathers (married, by the way, to his own sister bergson’s philosopher, Moira, is also, naturally, Jewish). Thus, “subversive” the line of irrational Freemasonry is associated with both Jewish heterodoxy so it is with black magic.

"The gods of chaos", actively called by black adepts, lead the invisible battle with "the goddess of Reason", under whose sign "administrative" Freemasonry tries to organize a rational and manageable "new world order". (Interestingly, former U.S. President Bush, who used this one most often the term was a Freemason specifically "regular", "administrative" Scottish rite). By analogy with the formula of "regular" Masonry, we can say that the occult "subversion" is preparing the offensive "of new world chaos".

"Psychic TV"

Now let's return again to the sociologists of chaos and to their proposal "to think chaos". It is certainly not a question here of total and utter madness and rejection from rational forms of thinking. This is also evidenced by the fact that even the most extreme ones supporters of chaos preserve the concept "of thought", and what scientists do this problem is used as an expression such as "laws of chaos". Thus, the we are talking about turning to some sphere of reality associated with human beings a psyche subordinated to a certain logic, but this logic must be based on new extra-rational, irrational principles.

Modern psychologists argue that human mental activity it has two main forms — rational and irrational. The first one is connected with reason, daytime, awakened consciousness, with calculation and analysis. Second — area of emotions, intuitions, dreams, premonitions. This second sphere received title "subconscious" or "unconscious". Brightest of all "unconscious" it manifests itself in human dreams or in mental illness, and in the latter case "unconscious" is not just temporary (as with ordinary people during sleep), but forever displaces "the daily rationality". Research by psychoanalysts and the "deep psychologists" of Jung's school demonstrated in detail the presence the "unconscious" has its own "geography", its own "laws", its own "logic" and its own special "reasonableness". So, irrational, "dreaming" reality it is closest to the area that interests modern researchers chaos. It is there that thought and madness, rational and irrational, come together logical and illogical, physical and non-physical. It is in the sphere "of the unconscious" those distorting rational proportions of force that Mandelbrot operates defined as "extraneous attractive element". Just like mathematical and the geometric "infinity" spontaneously bursts into the physical process turbulence in Mandelbrot, so in the world of dreams there are fragments "of daytime" experiences, worries and reflections are intertwined with otherworldly and inexplicable ones images, grotesque characters and phantasmagoric plots. logical and illogical, physical and non-physical. It is in the sphere "of the unconscious" those distorting rational proportions of force that Mandelbrot operates defined as "extraneous attractive element". Just like mathematical and the geometric "infinity" spontaneously bursts into the physical process turbulence in Mandelbrot, so in the world of dreams there are fragments "of daytime" experiences, worries and reflections are intertwined with otherworldly and inexplicable ones images, grotesque characters and phantasmagoric plots. logical and illogical, physical and non-physical. It is in the sphere "of the unconscious" those distorting rational proportions of force that Mandelbrot operates defined as "extraneous attractive element". Just like mathematical and the geometric "infinity" spontaneously

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The sentence "to imagine chaos" actually means "an invitation to a dream", an urgent push of human consciousness to immerse itself in the world of dreams. And therefore, it is not at all accidental that many "physicists of chaos" (in particular, G. Reeves) turned to the Jungian concept to formulate their doctrines "collective unconscious", existing in a "synchronous" state outside space and time. Reeves also hypothesizes the presence of a special "chaotic intelligence" in matter itself, and this "chaotic intelligence", in his opinion, it underlies "non-causal (non-casual)" connections.

In fact, the "dreaming" style gradually began in the 60s (since the era "of psychedelics"), has become the norm of Western culture. Rationalistic an approach common to the early periods of the 20th century as the system became more complex the logical connections structuring modern society have been replaced increasingly "mythologization" of reality. In place of "ideas" or "concepts" he became "image", which manifests itself today not only in culture, but also in politics and even in the economy (for example, the ever-increasing role "of advertising" in the field production and commerce). But the image "image" is precisely the element the irrational, "dream-like" side of the human psyche. In addition, the bringing television to the fore as a medium finally consolidated this central position "of the image" compared to content.

In fictional television production, this appeal to "dreaming" reality even more obvious. The constant subjects here are erotic images fantastic figures and characters of nightmares. TV shows of the majority modern countries are a kind of constant "dream", imposing viewers have a taste for "shifted" reality, where elements "of hallucinations" coexist with household fragments. The most prosaic objects (such as vacuum cleaners or (fan) commercials endow "erotic" content, and paintings real corpses and disasters gradually merge with fantastic images horror films. This is how chaos not only manifests itself, but also constantly expands its influence on people, blurring their usual ideas about "normal" and "abnormal", about "possible" and "impossible", about "real" and "imaginary", about "available" and "forbidden".

Television and other media have become real “the dream factory”, where these “dreams” are not only projected, but also created and controlled. Through “image”, viewers receive fragments of the rational conclusions required by the behind-the-scenes “operator”, and vice versa, are rational outwardly, reasoning is sometimes focused only on awakening the irrational “image”.

This whole picture brings to mind the sinister character of mythology Lovecraft — Cthulhu, who “is tasked with controlling the dreams of humanity from his sunken city on the ocean floor, R'lyeh”. The symbol itself “of the sunken cities” with monster inhabitants — half-humans, half-fish — accurately describes the entire sphere “of the collective unconscious”, since, according to Tradition, “the collective unconscious” is the remains of a sacred worldview half erased for many centuries in the genetic memory of mankind “sunken” in the depths of the psyche.

It is characteristic that one of the most “satanic” modern musical rock bands that openly appeal to Crowley's teachings are called “Psychic Television” (“Psychic TV”).

The avant-garde proposal of modern sociologists “to imagine chaos” in practice it turns into “telecontrol of dreams”, the violent involvement of people in the element “of controlled madness”, “of incessant artificial dreaming”. And the threads of control over “mental chaos” are lost in special labyrinths political departments of information, intelligence services and occult organizations.

“Underground aliens”

Another symptom of the smooth entry of people into the world “of dreams” can be craze “UFO problems” or “aliens”. It's interesting that it was Lovecraft who was one of the first to develop the theme “demonic in literature invasion” of creatures from other galaxies into the human world. In his mythology there is a special “god”, Hastur, who is responsible for the assembly of all demonic ones entities “expelled for the redistribution of the universe to distant stars” and for their coming to earth “after opening hitherto locked doors”. “Aliens”, which have become the center of attraction for so many people today all over the world, they are certainly related to this mythological concept, for sure repeating the traditional theory about “the coming of gogs and magogs to the latter times”. In Islam, these “infernal” beings are called “yajud wa majud” and Hindus give them a name “koki and vikoki”.

“Aliens” (imaginary or real, it doesn't matter) are typical figures of chaos, characters in which the daytime consciousness of ordinary people concentrates the most powerful dreaming motifs. Like all the other active ones the dream figures, “cymbals” and “aliens” are on the borderline between existence

and by non-existence, that is, they disappear without a trace, merging with the landscape. Everything “ufology” as a hobby and as a professional activity forces a person be in a “blurred” state, in a kind of “mental intoxication”, where the boundaries of phenomena and events are uncertain and illusory and where “are non-causal” the connections of reality seem obvious, although constantly elusive from consciousness.

Since the early 70's, among various ufological hypotheses about “origin plates” the hypothesis about their “underground” location has become very popular... Despite the apparent absurdity of this concept, which binds “messengers far stars” and “underground inhabitants”, it became widespread. This theory was first expressed by Ramon Bernard, the leader of the cosmist pseudo-Rosicrucian AMORC organizations. This clarification is actually quite plausible if, of course, we consider everything we are talking about as symbolic method of presentation. Indeed, “hordes of gogs and magicians” who are in hiding behind the scientific name “aliens”, they are demonic creatures lower, sub-human, hellish worlds, worlds “outer twilight”, for what and indicates their “underground” location. This is a combination “of remoteness” and “the subterranean” most fully characterizes “the inhabitants of the outer twilight”.

Special interest of intelligence services and government commissions in the UFO phenomenon it will now become completely clear to us in the context of the strategic course to study and “the coming of” chaos, a course that I have clearly taken today modern civilization. Of course, “the aliens” are interested in intelligence and the ideological departments of governments are not technical, scientific or from a strategic point of view, as ordinary people naively believe (more often themselves just a little believing in “plates”). Important for these serious organizations the “snovidencial”, “psychedelic” aspect of this neomythology, the conjugate with the development of effective methods “of ruling in chaos”. Indicative, which is one of the first about “the importance of the phenomenon of plates for modern humanity” Karl Gustav Jung spoke immediately after World War II founder “psychology of the deep” and the creator of the theory “of the collective unconscious”.

The morning after the flood

We tried to outline that panorama of civilization in the most general terms which is becoming more and more relevant every day. There is no doubt about it what exactly “chaos” is the key term for adequate awareness what humanity will have to face in the very near future. The inability of “administrative”, “classical” is becoming increasingly obvious masonries to govern civilization using rational methods. And itself the complication of these methods often negates their effectiveness. Trends towards universal “subversion” are increasing both culturally and political levels. Although outwardly it seems that “revolutionary” energies in modern civilization, terrible streams have been depleted (which is partly true) dark chaos is by no means tamed by a liberal utopian society founded on the optimistic schemes of humanistic, enlightenment rationalism. “Goddess of Reason” during the French Revolution turned

vulgar and the corrupt "Miss USA". The order of exchanges, money, markets and parliaments will be no more persistent than yesterday, still unshakable, but today disintegrated into dust "stronghold of socialism". Environmental disasters, energy crises, brutal conflicts and population explosions will be the prelude to the coming of chaos. Brutal conflicts and population explosions will be the prelude to the coming of chaos. Brutal conflicts and population explosions will be the prelude to the coming of chaos.

For religious, traditional consciousness, the eschatological meaning of modern ones the processes are completely obvious. We stand close to the End of the World. Interpretation "the coming of chaos" does not raise doubts among the people of Vera either. Naturally, some may fall into the temptation of solidarity with those forces in the modern peace, which outwardly try to resist "the advance of blind flutists Azathoth", "the black retinue of the demons of the outer twilight". This desire can be understood but this does not make it any more correct. "Pure mind", "human reason", which has broken away from ties with the Supermind, with God's Providence, with "The First Mind" (in the words of the Orthodox canon), who turned himself into the idol, in "the goddess", was the first step of humanity on the path to the final darkness. If the "administrative", "rationalist" and "sober" part those obvious and secret institutions which are in charge of controlling the main ones today processes in civilization will be overthrown "by demonic conspirators" "adepts of the blind gods of chaos", "irregular" lodges and heterodox, "messianic-minded Jews, this will only be logical and fair. Purely human reason and purely human madness are not so much opposite, as much as complementary things. Without the presence of a transcendent The Holy Spirit, as you know, is all "human wisdom is madness", as well with his presence and "the poor in spirit are higher than the sages". Therefore, on the coming front the struggle of rationalists and irrationalists, the people of Tradition do not have their own, no "ours". Both of them — "strangers". "messianic-minded Jews, this will only be logical and fair. Purely human reason and purely human madness are not so much opposite, as much as complementary things. Without the presence of a transcendent The Holy Spirit, as you know, is all "human wisdom is madness", as well with his presence and "the poor in spirit are higher than the sages". Therefore, on the coming front the struggle of rationalists and irrationalists, the people of Tradition do not have their own, no "ours". Both of them — "strangers". "messianic-minded Jews, this will only be logical and fair. Purely human reason and purely human madness are not so much opposite, as much as complementary things. Without the presence of a transcendent The Holy Spirit, as you know, is all "human wisdom is madness", as well with his presence and "the poor in spirit are higher than the sages". Therefore, on the coming front the struggle of rationalists and irrationalists, the people of Tradition do not have their own, no "ours". Both of them — "strangers". Therefore, on the coming front the struggle of rationalists and irrationalists, the people of Tradition do not have their own, no "ours". Both of them — "strangers". Therefore, on the coming front the struggle of rationalists and irrationalists, the people of Tradition do not have their own, no "ours". Both of them — "strangers".

Horror "waking dreams" that will overwhelm civilization, ultimately counting, nothing more than a natural consequence of humanity's loss of the Sacred. Having lost the Sacred in its light, superintelligent

and saving aspect, people will face his dark, negative, punishing, punishing side. The coming of the forces of chaos in the last times — a necessary part of the providential scenario of the cosmic cycle, the cycle of human history. Dark waves of hell they will sweep away the old world that has fallen away from God, just as the waves of the flood wiped it off the face of the earth “pragmatists”, deaf to the warnings of the clairvoyant Patriarch Noah.

Chaos is already here. He is polite and correct in strange hypotheses “third scientific revolution”. It is paradoxical and dry in postmodern sociological theories. He brings a smile to commercials and fantasy series. He is juicy in horror novels. It is flat and banal in ufological journals. He evokes disgust and disgust in the unnatural rituals of modern ones satanists. But he is still hiding his true volume and his true face. This face is scary.

You involuntarily shudder today when they say “after there's a flood of us!”. What sinister truth is hidden behind these almost “prophetic” in words. The real formula of those who have strength, determination and courage confront both the new world order and the new world chaos there must be a different formula: “After the flood — us!”

Madness will be retribution for those who believed in the omnipotence of man of the mind. The nightmare of anarchy will overtake those who tried to rule humanity without God and the Church. Dark matter will rise on those who naively believed themselves its conquerors. An atheist will be strangled by a demon worshiper, and a skeptic will be torn to pieces demons. Those who did not want to listen to warnings and exhortations, who preferred a dull slumber will be awakened by ominous sounds “crazy flutists of the abyss”.

The crisis of the modern world is irreversible. Chaos will be his last word. But the terrible mystery of chaos will reveal and manifest another pole opposing both “the goddess of Reason” and “the gods of Madness”, — the sacred pole of Eternity, North Pole of Spirit. All the claims of chaos to absoluteness, and his “the gods” eternity and immortality are nothing more than illusions. Ultimately, this is nothing more than the shadows of the sacred, the reflections of the heavenly hierarchies that have fallen to the lower regions of Creation. These are — only parodies, monstrous, but powerless to cause evil to him who has chosen by his destiny the destiny of the Spirit, whom the Spirit has chosen for your ministry. On the other side of chaos, whose triumph will be ephemeral, already the rays of the Eternal City, Heavenly Jerusalem, the rays of the Tree of Life, and the Marriage shine The Sacrament of the Lamb...

Robert Bloch, Lovecraft's successor, wrote in the story "Strange Eons" "He who sleeps in eternity is not dead, and the time of strange aeons has come. Stars in place, the doors are open. Time has stopped. Death is dead. Great Cthulhu he took the reins of the world, and this was the beginning of his eternal reign."

Jean Parvulesco, one of those few who justifiably can subscribe to the phrase "after the flood — us!", this is how he commented on this passage: "We fully agree with this, only instead of the name Cthulhu we must put another word, still unthinkable today, is the name "of the absolute concept" that has embodied in yourself "dogmatic irrationality". This is the name of the one who really is he will rise and rise, but against the Kingdom of Cthulhu, whoever will win and destroy him. Otherwise everything is correct. The stars are in place. The doors are open. Time strange aeons have arrived. We return to the First Foundation."

The article was written in 1992, first published in the newspaper «Day» in 1993

Capitalism: individual and social (2000)

A.G. Dugin /Russian Thing / Web Archive

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CAPITALISM: INDIVIDUAL AND SOCIAL

(In Marxist and Traditionalist Perspectives)

The richness of reality and the poverty of reflection

We are experiencing the most interesting moment in the history of the development of civilizations. Many trends today reveal their historical resolution. They are trusted by the history of insight and prediction of the best minds of mankind. Today we can finally make a judgment: who was right, who was wrong, who turned out to be a seer, who hallucinated.

Today, more than ever, the question of the philosophical content «of capitalism», the ontology of Capital, the substantive and eschatological aspects of its development, and its relationship with the rest of the fundamental realities of human existence is relevant.

If we look around, we notice, however, a paradoxical picture: the richer the content side of the historical moment, the poorer the social reflection, the paler the diagnoses and more banal comprehension, the more passive the conclusions and the more incomprehensible the decisions.

Today capitalism has won a fateful victory. Perhaps a crisis of social thought – is one of the consequences of such a victory. From now on, capital thinks for us, instead of us, assigning to human consciousness the role of passive instrumental calculation of one-dimensional models «economics». Capital completes the general path of desontologization of thought, revealed as the main process of the modern West by the brilliant Heidegger.

Ontology of Capital

The question of what Capital is can be posed more successfully today than before. One thing is clear: we must pose the question in the most serious way – if Capital wins in history, then it is very serious.

Did Marx and Lenin talk about the ontology of Capital? No. They were dialecticians. But among Marxists this question was indirectly raised –primarily by Györdem Lukács («Ontology of Social Being»).

Understanding the topic «Capitalism: individual and social» requires us to make some excursion into the problem of the ontology of capital.

Obviously, Capital has some kind of deep dimension, because the shadow of capitalism changes the parameters of civilizational existence, and not just the economic system. However, the economic system has never existed in isolation from a more global cultural context, being a continuation of the general complex.

Capital creates metamorphoses with man. What kind? To understand this, it makes sense to turn to an author who has never dealt with economic problems, but who, nevertheless, has recently become a commonplace to compare with Marx. I mean the French philosopher Rene Guenon.

Where does this analogy (first formulated by the French traditionalist Rene Allais) come from? From the study of the book of Guenon «The Kingdom of Quantity and the Signs of Time». In it, Guenon points to the «materialization» of the world, to its transition to the level of quantitative existence in terms similar to the Marxist analysis of Capital and its historical role. Particularly interesting are Marx's insights regarding «the real dominance of Capital».

According to Guenon, «matter», or more precisely, *materia signata quantitate*, is the principle of «individuation». In other words, the pure archetype, plunging into matter, acquires individual features, which in the last count are an error characteristic of an imperfect reflection of the perfect original. Matter thus represents the authority «of privatization», deprivation, source of alienation.

For Guenon, this is the most external level of existence. As we move towards the center of ontology, the material is removed, thinned, but along with it the individual becomes thinner and disappears.

Guenon's historical vision is to postulate the direction of movement of the world from the ideal ontological pole to the material and non-ontological pole.

This second material pole, associated with individuation, alienation and maximalization of the errors underlying individuation as such, is surprisingly reminiscent of that described by Marx «the real domination of capital».

If we accept the ideovariacy of Guenon's material pole and the Marxist «real domination of capital», – both are associated with the principle of individualization, – then we can realize the maximalization of the capitalist system (overcoming all obstacles) with its system of values (based precisely on the absolutization and exaltation of the individual principle) as a deeply eschatological phenomenon associated with the End of History. And here Guenon and Fukuyama fit together perfectly (albeit with the opposite sign).

Capital as an exaltation of division

The individual, according to Guenon, stems from the very essence of matter. Individualism is the philosophical basis of modern liberalism, going back to the constructions of F. Bacon, T. Hobbes, Locke and ending with K. Popper, F. Hayek, and new philosophers. Capital divides and alienates, splits, absolutizes the individual, exalts the error.

Capital never unites or is a subject of solidarity. It only separates. And everyone who serves him moves away from each other.

Magocreative Potencies of Capital

Capital is similar to *prama* matter (in Hinduism —«*prakriti*») also in that it is capable of generating its own world. But the world born of *prakriti* is *Maya*, an ambiguous power hierophany. The world generated by Capital is the Performance, the Spectacle. Just as the penetrating ontological vision of Hindu or Buddhist traditionalists recognizes the catch in the elements of the material world – in the *Mayan* world, in the wheel of *samsara*, so the piercing gaze of Marxist critics of Capitalism – such as Georges Bataille or Guy Debord – recognizes the fictitious nature «of the society of spectacles».

Capital begets «the society of the spectacle» just as *prakriti* begets the worlds of *Maya*.

What is illusory for a traditionalist of *Mayan* worlds? The fact is that the part pretends to be a whole, a fragment as something finished. In the Tradition, the individual, the human ego is seen as an illusion, as the root of error, ignorance of the true nature of reality, as the concealment of the higher archetypal «I», which is free from the distorting influence of the individual of *lysing* matter.

What is the illusory nature «of the Spectacle society» generated by Capital for Marxists? In the fact that Capital falsifies «social existence», the individual's complicity in something greater than himself, replacing complicity and empathy – with screen imitation, multiple ensemble of simulacra.

From such a comparison an important conclusion follows: where the traditionalists (Genon, etc.) have a world of higher transcendental principles, the Marxists and communists have an ontology of social existence.

At a certain eschatological point, as the reality of Capital converges with the traditionalist concept of the final solidification of the world, with its final falling under the burden of the cosmic illusion of material plurality, the alternatives put forward by both traditionalists and Marxists converge. The social (communists) and the principled, spiritual (traditionalists) merge through opposition to the individually absolutizing *mu*, expressed in «the real dominance of capital».

Indicative is the formula proposed by the Marxist Deleuze about the transition of a new phase of capitalism from the traditional Marx symbol «mole» to the symbol «snake». But it is the kingdom of the antichrist serpent that traditionalists consider the current apocalyptic times.

Public in the bourgeois system – consequence of the impurity of a heterogeneous element

It may be argued that capitalist and bourgeois models are capable of social mobilization, of revolution, of creating class systems and projects that have a transindividual dimension.

This is an appearance. In all similar cases, we are talking about the admixture of some heterogeneous non-capitalist elements associated with one or another form of independent «ontology of social existence» into the bourgeois pro-capitalist initiatives themselves.

Let us mention just two examples: the national character of bourgeois revolutions and the ethno-religious origin of the most effective capitalist systems.

More national motives were responsible for the revolutionary mobilization of the bourgeoisie against feudal orders. Let us remember the French Revolution – the patriotic, national component there was a mobilizing energy, combined, by the way, with the Jacobin elements of obvious socialism. Thus, the driving force of capitalist transformations is given by the impulse of extracapitalism of a typical origin.

The religious nature of capitalism is discussed in detail by Max Weber. The capitalist system is an instrument of the Protestant minority, directed against the Catholic majority. But the religious factor does not belong to the sphere of capital; it consolidates people on the basis of social ontology.

The communal nature of early capitalism is even more clearly visible in the example of the Russian Old Believers. Old Believer capital was essentially collective and communal, but often registered in the same person in order to avoid extortions directed against the Old Believers. Moreover, the Old Believers themselves were clearly aware of the ontologically negative nature of capitalist relations. They practiced them, in a sense, against the Nikonian-Romanian alienated world of apostasy, as a defensive reaction to the desacralization of this world. The desacralization of Romanov Rus' consisted, according to the Old Believers, in the severance of communal ties, and therefore, outside the Old Believer community itself (carefully preserving the standards of Holy Pre-Nikon Rus' in itself), the alienated capitalist approach was morally and eschatologically (pragmatically) justified, although in itself vicious.

The phenomenon of the Jewish factor in capitalism belongs to the same type. The Jewish community, which is in its fourth exile in a «true», desacralized, pagan-demonic (according to the teachings of the rabbis) world, applies economic capitalist methods to it, condemned, or even completely prohibited

within the Jewish community itself. But the notorious «mutual responsibility» of Jewish banking houses, which actively contributed to capitalism itself in its most advanced stage, stems from ethno-religious solidarity, from the ontology of Jewish national-religious «social existence», and not at all from the presence of some unknown to us immanent laws of capital.

Other ethno-religious clans that are successful in the economy – for example, Armenian or Greek, function in a very similar way.

Capital as the last public entity

As liberalism globalizes, the market paradigm triumphs and Capital detronizes historical alternatives on a planetary scale (which is happening today), all forms of social ontology –from religious to socialist, from national to cultural – are emasculated. This is the conscious and declared goal of liberals. Liberalism as the most consistent and logical form of real dominance of Capital is a totalitarian demand for the rejection of all forms of extra-individual ontology, realized by Capital itself, in turn, as «the root of totalitarianism ». In the general scheme, it turns out that Capital, at the highest (Mondialist) stage of its development, seeks to finally deprive any interindividual or supraindividual realities of the last traces of existence, replacing them with screen simulations of the planetary Performance society of integrated spectacle, brilliantly predicted by Guy Debord on the eve of the collapse of the Soviet system.

But the complete rejection of interindividual and superindividual dual realities as reference structures creates a colossal vacuum. This vacuum, the absence of an integrating extra-individual subject, is illustrated in detail and dramatically by post-modern culture.

There is actually a certain catch hidden here.

We can say that the once individual element of capital_matter_mayi was subordinated to the spiritual-collective-labor principle. If we put «cave communism» Marx «the golden age» Guenon in its place, we will just get a similar picture.

In the course of historical development, capital_matter strives for its liberation from the oppression of the collective spirit. At some point, capital becomes on the same level as its alternative. This is the 20th century, where a dramatic battle is played out between national and Soviet socialism and the liberal

West. In the person of the reds and browns «social existence» gives the last battle «liberalization mu». And in this fight he loses.

This macro-ideological process is also reflected in the matrix of the relationship between man and capital. Initially there is no capital like that. It is significant that the structure of Indo-European societies studied by Georges Dumézil does not include a caste of traders. This type appears later and, according to Dumézil, «along with the inclusion of other, non-Indo-European, racial and cultural elements» (the first signs of desacralization). Money, matter, the analogue of capital below man.

At the dawn of historical capitalism, capital becomes on par with man. One class – bourgeois – is in solidarity with capital (but this is still a free choice of existential orientation). Another class – proletariat + romantic aristocrats + communal sectarians – is opposed to capital.

Today, after the collapse of the socialist battle, Capital is becoming superior to man. No one, under any circumstances, is capable of making a free choice – everyone is subject to capital as the principle of individuation, and having expelled from reality all other forms of supra-individual integration, it is capital that takes their place, acting in its final role as the only remaining subject of world history. It is clear that under such circumstances the story –as we understood it – really ends. «Economics» is not Samuelson's math joke. This is one of the names «of the prince of this world». I wonder what the digital meaning of this term is.

In our world there is no bourgeoisie in its traditional sense. Just as there is no proletariat. The Proletariat – is as nostalgic a memory as the Templars, Pharaohs or Scythian cavalry. The postmodern world has a single subject – world Capital, which with its alienating magic totals the quantitative mass of individual errors, cloned shells without roots, identifying cultural, racial, religious, class characteristics. Soon, however, without sexual intercourse. Postmodern style «unisex». At the same time, managers and brokers do not own either money or wealth in the usual sense. They serve the movements of the world's carcass of capital as dutifully as the last Taiwanese worker.

At the last stage of its dominance, Capital finally emasculates «the public», affirms the total superiority of «the individual», and then integrates the digital mass of «the individual» in itself, affirming the planetary surrogate of «the public» in the totality of simulated life –in «the society of spectacle», «the society of performance».

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Catechon and Revolution (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

«Templars of the Proletariat» | «Russian Thing» | "Elements", №8

A. Dugin

Catechon and revolution

1. Third Rome
2. Split as a national paradigm
3. Bolsheviks and their predecessors
4. Legacy of Truth

1. Third Rome

The history of Russian National Bolshevism goes deep into Russian history. And despite the fact that, apparently, National Bolshevism – is a very phenomenon modern and using "progressive" Western terminology the spirit and its content are as ancient as the Russian people themselves.

Russian National Bolshevism – is a modernist expression of the Messianic the aspirations inherent in the Russian people since the fall of Constantinople, but expressed at the same time in socio-economic ideas about creation in Russia, an eschatological society based on the principles of justice truth, equality and other attributes of the "millennial kingdom", translated into the latest socio-political doctrines.

Russian messianism dates back to the 15th century, i.e. to the moment when the last only Holy Rus' remained a powerful Orthodox power, and in accordance with the Orthodox teaching about symphony, the Russian people and the Russian Tsar adopted it byzantium has a calling to "serve as an obstacle to the coming of the son of destruction.". Holy Rus' became "holy", and the Russian people turned into God-bearers strictly in the 15th century. These are not emotions or an official doctrine of strengthening the national independence – is completely obvious and strictly orthodox theological fact of Orthodox religion. Elder Filofey's formula "Moscow "The Third Rome" is the basis of Russian church identity,

predetermined the very identity of the national soul of Russians. "Being Russian" with the time of the fall of the Byzantine Empire means "be chosen for apocalyptic confrontation with liberated Satan directly before the End of the World."

At the same time, it is the fact of full-fledged Orthodox statehood that is emphasized with an Orthodox Patriarch and an Orthodox Tsar at the head, and statehood not dependent either geopolitically, spiritually, or culturally on any there were no external factors. Such chosenness is eschatological messianism.

It is necessary to distinguish the eschatological function of the last Orthodox empire "catechon", "containing" from the "2nd Epistle of St. apostle Paul to the Thessalonians, from Chiliasm, i.e. ideas of the 'millennium kingdom' which, according to Judaic doctrine, must come in the future. In fact, the Orthodox Church teaches that 'millennial the Kingdom' has already been realized after the arrival of Jesus Christ in Byzantium Empires. And this "New Empire" – with its capital in Constantinople, "New Rome" – was a wonderful time when the dragon, ancient the serpent was tied up. The fall of Byzantium was the end of the Millennium Kingdom and only Orthodox Russia, having adopted this mission from New Rome, became a for some time a stronghold of orthodoxy in the world of general apostasy. Holy Rus' (Third Rome) was, as it were, a wonderful extension of the "thousand-year kingdom", but not at all in its heyday or beginning, but, in a sense, after it the end, as its paradoxical preservation on a special God-chosen, providential territories, in the geopolitical ark.

The seal of the Third Rome is in the soul of every Russian. This is the central paradigm our historical consciousness. And here it is important to emphasize the closest the connection between the national-state factor and the eschatological and metaphysical the truth of the Orthodox faith. In other words, already in their most original ones in forms, Russian national identity is directly associated with mystical self-awareness and an esoteric understanding of social and political factors. Holy Rus' is not just one of the states, and Russians are not just one of the Orthodox peoples with their own heroes, legends, unique institutions and customs. This is the only New Israel on earth that became so strictly in the middle 15th century, but chosen to fulfill his mission from the century. Therefore, the social life of Russians should be based on something "fantastic" a unique componenton Christ's Truth and the Tabor Light.

2. Split as a national paradigm

But the "chosenness" of the Third Rome is not complacent, rather alarming, full of premonitions of disaster. After all, Rus' is not the beginning of the "millennial." kingdoms', and its end, immediately preceding the coming of the Antichrist. The split is this catastrophe. It's not about who was historically

right - niconians or "zealots of ancient piety.". The point is that the split was followed by a real desacralization of Rus', a clear withdrawal from the messianic role. The Russian Patriarchate is cancelled, the capital is moved from the Third Rome to the graceless swamps of the western outskirts. Russia is splitting. Its national-political structure is splitting, and henceforth remains bifurcated messianic spirit. From now on, New Israel exists simultaneously in two forms - conservative and revolutionary. On the one hand, the Tsar, the state, is official church hierarchy, inertially reproducing the external aspects of the Saint Rus', but those who violated not only spirit, but and a letter the Messianic Covenant (even the country receives a new name – Latinized "Russia", instead slavic "Rus"). On the other hand, marginalized people, schismatics, sectarians, conspirators, rebels, revolutionaries. But deep justice their claims and teachings are dressed up as excessive, distorted, and sometimes savage forms. At this pole are also distorted and spirit and letter. Messianic "integrity" broken, split in two. Instead of a single socio-political truth, reflecting a single metaphysical doctrine, two half-truths arise which this doctrine is now divided. Russian Order and Russian Revolt are two essential aspects of the national messianism of our nation. After Peter they become an inseparable couple. Conservatism and Revolution – contrasted and those who fought in mortal battle – stem from a single root, from a fundamental one for Russian history, the ideas of the Third Rome.

Conservatives inherit the affirmative, monarchical-inertial aspect this ideology. They are even afraid of raising dangerous questions about Peter and the Peter the Great legitimacy of power from the point of view of full-fledged Orthodox teaching. AND THE this is quite understandable, since such wording alone is inevitable "sedition" and "revolution" follow, a justification for metaphysics "russian revolt". On the other hand, revolutionaries, in fact based on a feeling even more conservative, rather than the most extreme ones conservatives, embarrassed by the catacomb existence, heretical excesses, folk obscurantism, or seduced by Western theories that formulate russian revolutionary thought in terms alien to the national element. Russian Revolution from the times of schism, Pugachevism and later the Decembrists and Populists - right up to the Bolsheviks – expresses his true intuition chaotically, in different voices and confused, but always eschatological and fanatical, national, religious. Against the alienated tsar – "true tsar" (be it Pugachev, Konstantin for the Decembrists, Lenin-Stalin for the Bolsheviks, etc.), against the spoiled faith – true (be it piety, pimping or whiplashing that is more ancient, "Russian Truth" or dictatorship of the proletariat). Ultimately two distorted pictures of a single national socio-political collide with each other ideal – Third Kingdom, society of justice and righteousness, ark salvation in the lost world, in the flood of the Antichrist. This feature is amazing dmitry Merezhkovsky felt it deeply. His plays and novels about Russian stories accurately show the secret connection of Russian monarchs with Russian rebels which had as its culmination Alexander I, the founder and inspirer Secret Society, the main goals of which were the murder of the king and the establishment "people's power"! It is striking that the same paradigm is specific the relationship between power and rebellion in the Russian context can be traced not only in the eras described by Merezhkovsky, – Peter, Paul, Alexander I, the first years reign of Nicholas I, – but also in societies of justice and righteousness, the ark salvation in the lost world, in the flood of the Antichrist. This feature is amazing dmitry Merezhkovsky felt it deeply. His plays and novels about Russian stories accurately show

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3. Bolsheviks and their predecessors

Let's return to National Bolshevism. Historically "National Bolsheviks" they called some thinkers of the Russian emigration who recognized the "conservative" the deeply national character of the Bolshevik revolution of 1917 was appreciated it is like an extreme surge of the Russian Messianic Idea. Dialectical approach by Russian history, the split of the messianic complex was clearly revealed Third Rome. External conservatism of Romanov's St. Petersburg tsarism without the inner life of a truly Orthodox "eschatological" catechon, on the one hand, and outwardly illegal, atheistic and non-national but nourished by the oldest fundamental messianism, – "society Truths", "ark of salvation", "land where

they do not work laws of Apostasy, Antichrist," – on the other. Both members are insufficiently doomed to constant vicious dualism. Synthesis is necessary, saving compounds of power and rebellion, conservatism (national, religious, state) and revolution (eschatologically pointed, sacrificial, effectively renewing life). But all this is not in airless space abstract, rational socio-political teachings, but under the sign Russian truth and in the spirit of the Russian mission.

National Bolshevism was such a synthesis in the eyes of its theorists. Signs he was seen in the transfer of the capital from St. Petersburg to Moscow, in the restoration Patriarchate in Rus', in national-state "rebirth" bolshevik power, in its geopolitical strengthening, etc. National Bolsheviks in many ways they continued Konstantin Leontyev with his famous maxim "socialism + monarchy".

The genealogy of Russian Bolshevism, rooted in schism, (not by chance) the Old Believers took such a lively part in financing the RSDLP merchants and sectarian capital in general; Let us also recall the increased attention bolshevik God-seekers and God-builders to Russian sectarianism, especially Bonch-Bruевич), passes through the Rosicrucian Freemasons of the late 18th century, decembrists, populists, etc. And it should be noted that in all these, so apparently different movements clearly show a stable messianic one component, "national utopianism", a living and passionate longing for the "kingdom." salvation, according to the "holy kingdom", "kingdom of God", which, being an absolute reality of life, cannot be an object only a rational transcendental statement or an apophatic sphere faith, but there must be (or become) at the climax of sacred history direct and absolute a fact, the flesh of renewed burning being. And this "Kingdom" together with all its universality and omni-humanity it had an intimately national Russian character, which is not a consequence ethnic pride, but the direct result of loyalty to a full-fledged Orthodox Christian doctrine, especially in its part concerning the eschatological meaning of "Orthodox symphonies" of the authorities and, in general, the apocalyptic function of the "catechon" as Empires, States and, more broadly, people, societies.

The eschatological nature of Bolshevism was correctly recognized by such authors like Norman Cohn, Henri Besançon, followed by Igor Shafarevich and others. But most the full picture was given by Mikhail Agursky. Unlike other studies in Agursky's text clearly shows sympathy for National Bolshevism and an in-depth understanding of its meaning, while others are content only with the derogatory and a revealing (in their eyes) indication of the irrational nature of eschatologism and messianism in general. This is partly due to political liberalism the anti-socialist orientation of Cohn and Besançon, who, in contrast from Shafarevich, moreover, obvious Russophobes. Agursky, using the method of Cohn and in general, those Western authors who, starting with Auguste Wyatt, became attentive investigate the influence of eschatological ideas (in particular, Joachim's theories) de Flora o "kingdom of the Holy Spirit" etc) on modern externally atheistic culture and ideology, traced national-messianic components he outlined the Russian revolutionary movement several centuries before Marxism a brief history of the "right" origins of Russian communism. In the sense of extensive fact should refer the reader to his work

"The Third Rome" ("Third Rome"), part of which was published on Russian language in a separate publication ("Ideology of National Bolshevism"). If after Agursky you re-read Merezhkovsky, then it is no coincidence and providential the burden of Russian National Bolshevism will become completely obvious and undeniable the truth. traced the national messianic components he outlined the Russian revolutionary movement several centuries before Marxism a brief history of the "right" origins of Russian communism. In the sense of extensive fact should refer the reader to his work "The Third Rome" ("Third Rome"), part of which was published on Russian language in a separate publication ("Ideology of National Bolshevism"). If after Agursky you re-read Merezhkovsky, then it is no coincidence and providential the burden of Russian National Bolshevism will become completely obvious and undeniable the truth. traced the national messianic components he outlined the Russian revolutionary movement several centuries before Marxism a brief history of the "right" origins of Russian communism. In the sense of extensive fact should refer the reader to his work "The Third Rome" ("Third Rome"), part of which was published on Russian language in a separate publication ("Ideology of National Bolshevism"). If after Agursky you re-read Merezhkovsky, then it is no coincidence and providential the burden of Russian National Bolshevism will become completely obvious and undeniable the truth. part of which was published on Russian language in a separate publication ("Ideology of National Bolshevism"). If after Agursky you re-read Merezhkovsky, then it is no coincidence and providential the burden of Russian National Bolshevism will become completely obvious and undeniable the truth. part of which was published on Russian language in a separate publication ("Ideology of National Bolshevism"). If after Agursky you re-read Merezhkovsky, then it is no coincidence and providential the burden of Russian National Bolshevism will become completely obvious and undeniable the truth.

4. Legacy of Truth

If you recognize the right side in the situation of recent times, there was it would be relatively simple if there were some reliable doctrinal ones for this methods, then the very drama of the Christian understanding of eschatology was pale and lifeless; there would be many more righteous people saved, but many more seduced negligible. If the choice were static – between one and the other, between order or rebellion, affirmation or denial, then the structure itself peace would turn out to be a banal mechanism, which could only be generated enough a wretched demiurge, devoid of imagination. Therefore, the moralistic rhetoric of everyone the ideological camps – both revolutionaries and conservatives – are depressing a pathetic impression. Non-reflex monarchism is as absurd as orthodox monarchism communism. Church orthodoxy is often no more convincing than a sectarian. IN THE this is not the fault of the individual this is the essence of that most difficult period in which humanity is located in which Russia lives, thinks and makes its choice.

Adequacy is achieved only through incredible spirit when intelligence, intuition, voice of blood, church doctrine, the smallest elements of inherited culture, intense understanding of what is happening with a passionate desire to decipher its meaning – all this together ignites a flame of awakening, heightened by

longing for national truth. National the idea of Russia is, of course, dialectical, paradoxical, and its understanding requires colossal work of the soul. On this path, no one should be rejected, not even the strangest and wildest conclusions, apparently. Just banality, calmness, coolness is deadly in this matter. It's better to make a mistake here than to get away with it a cliché, an irresponsible appeal to an ill-conceived self (and, perhaps completely incorrect) concept of some "cultural" and even church authority. The meaning and content of Russian history – question, addressed to everyone today.

National Bolshevism as a spiritual method, national dialectics, consideration the fate of the Russian people and the Russian state as the messianic chosen path for the eschatological feat of the Orthodox community with all extremes, excesses and paradoxes of translating this unique ideal into a socio-political one substance – is what comes closest to deciphering the mystery of Rus'. And since today is really the time the last one, whoever gets it right, he will do the right thing. And it depends on this action of sons and grandchildren the final destiny of those generations who suffered and burned with great will the Russian will to Truth, transmitted through blood, language, state and culture by the grace of Orthodox baptism to us.

Article written in 1996, first published in 1997 in j-le «Elements» №8 (Dossier «National Bolshevism»)

Children's Crusade (1996)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

"Russian Thing", Arctogea, 2001

CHILDREN'S CRUSADE

Leaders of suicide

There are extremely interesting statistics regarding the age of suicides. It turns out that the overwhelming, disproportionate majority of such cases occur among adolescents or boys and girls in adolescence. In the dry language of medicine, this is called a special term – «puberty suicide», that is, «suicide committed during puberty».

Where does this feature come from? Why are teenagers, who have hardly encountered life and have not yet become disillusioned with it, since they did not have enough time to learn it, so inclined to take a fatal step, to voluntarily cross a mysterious and ominous line? It would seem, on the contrary, older adults who discovered that «everything – deception, lies, corruption and cheapness» should have beaten the lead in this terrible business... Either crazy people, or drug addicts, or sick, or unhappy, socially humiliated outcasts... But no. It is teenagers who are in the lead, often from very prosperous families.

Step from the window of a high-rise building... A huge dose of ridiculous parental pills... A razor clutched in a fist, striping youthful or girlish innocent veins... An older-fashioned bridge throw... A pistol barrel pointed to a pulsating temple... Forgotten today, but a soapy noose very popular in the past... Where does such a hypnotic appeal of these ominous instruments come from, carrying an irreversible process of care and a collapse of grief for parents, acquaintances, and friends?

Mircea Eliade method

The famous Romanian historian of religion Mircea Eliade gave a surprisingly interesting interpretation of some of the most archaic motifs in sacred cults and mythologies. According to Eliade, at the deepest bottom of the human psyche there is written a certain code, a certain «formula», which in the process of historical development acquires the features of a particular religion or tradition. The same formula is universal for all traditions and determines the basic attitudes of any religion. At the beginning of his research, Eliade considered only traditional societies – Medieval European, Hindu, Buddhist, African and Polynesian cults, etc. But little by little he came to the conclusion that our modern society, in fact, is materialistic, profane only on the surface. In the depths of human psychology lie the same ancient archetypes still the same unchanging «soul formula». In this Eliade becomes close to the Austrian psychologist and psychoanalyst Carl Gustav Jung. Thus, Eliade (almost like Jung) proposes to consider all cultural or social anomalies in the light of archaic cults.

Thus, in one of his latest works, Eliade analyzed ultra-modern (for his time) youth fashions – punk, post-punk, etc. – from the point of view of their connection with archaic elements. In his opinion, punk was an ideal example of an archaic community transported to modern cities in the developed West.

Painted faces, mohawks, voluntary physical injuries so characteristic of the first wave of punks, almost initiatory rituals – all this was a spontaneous return to archaic standards that had a special logic and a specific structure. We will also be guided by this method of opening the archaic in our study «of puberty suicide».

Initiation in archaic communities

In almost all archaic societies, the period of puberty was considered as the most important moment in human life. The rituals associated with this period are the most developed and multifaceted. This is the time when a teenager faces the most important moment of his life, the moment of initiation.

What is initiation? In its roughest approximation, it is a ritual in which a member of an archaic community moves from an irresponsible, natural, inertial existence (childhood) to a new life. He becomes a full member of the team, which always has a certain sacred load. In the language of the Polynesian tribes, a person then receives «mana», a special strength, «spirit», «double». And after initiation, he enters a special magical or religious brotherhood – tribal, confessional, professional or some other.

Initiation is called «birth», and its ritual always repeats in a symbolic or rather crude form the process of the birth of a baby. In some tribes, the young man crawls at the moment of initiation between the legs of the priestess, symbolizing the Great Mother or Goddess. In other cases, the functions of the womb are performed by a special dark hut, cellar, oven, bathhouse or other structure. There are other forms – immersion in water, burying in the ground (sand – among the Bedouins, snow – among the Eskimos), descent into an underground labyrinth, etc.

The adolescent, in the course of this ritual, dies to animal life and is born again to «a new life». He becomes «a new person». In sophisticated religions we are talking about «connection with the Divine», about «covenant», about «acquisition of Grace». In more archaic societies, «spirits», magical doubles, «souls of ancestors», «demons», etc. appear. But in any case, the meaning remains typologically the same. It is in initiation that the natural growth of a natural being ends. It dies, and is replaced by a new entity – «spiritualized» or simply «which discovered the world of spirits and received its name and its status in it».

All its members undergo initiation in a traditional society, and not just priests, shamans, kings, blacksmiths, healers and other castes identified in a special category. Initiation lies at the heart of any profession, since in traditional society all types of activities have their own sacred structure and continue the line laid down by a deity, cultural hero or great ancestor. In other words, adult life in such a society is active complicity in myth, in legend, existence in the context of directly realized sacredness. The Australian hunter repeats the exploits of the First Hunter not as an imitation, but as an identification, which in some cases is experienced so clearly and acutely that a person begins to think of himself as the ancestor himself, calls himself by his name, performs his gestures, etc.

Only initiated boys and girls can found a family that also reproduces sacred models. A girl in initiation receives contact with «female spirits», «mothers», «lunar forces». Young men are related to masculine forces. In this case, the marriage itself becomes not just a physio-psychological, but a mysterious act endowed with a special magical dimension. This is also a way of complicity in myth, in the mysterious and intense magical world «of the other side».

Moreover, the initiation itself necessarily carries a sexual character. But gender here is taken in a superbiological aspect. The being that is born at the moment of initiation is not in the full sense a person, it is a man-spirit. And therefore, the ritual «parents» of such a creature cannot be just people – these are male and female spirits. Just as the fusion of two bodies is necessary for the birth of a third body, so the fusion of two spirits is necessary for «initiative birth». But this «occult marriage» is carried out at a special level, to which the initiate takes communion in the process of dramatic ritual.

Only teenagers are right

So, the desire for initiation is the deep impulse of the most archaic aspects of the human soul. This is – the heritage of our ancestors, an element «of the collective unconscious» that we all carry inside. Teenage romanticism, extremism, radicalism, faith in goodness, dreams of a «beautiful prince/lovely lady» –all these are not naive cliches inspired by hypocritical culture, and not transitional deviations. No. Quite the opposite. It is teenagers who carry within themselves a secret memory of how things should be in a normal traditional society, where adult life is not a boring routine of mechanical pragmatists and social cogs (impregnated with hysterical narcissism and nervous cynicism), like ours, but continuous complicity in myth, in fairy-tale reality, in the fabric of a single continuous cycle. In this cycle, the line between normal and supernormalordinary and wonderful, human and divine, erased, blurred. The windows and doors opened in the first initiation remain open until the end of the earth's path. Subtle entities enter and exit into them, reviving nature, everyday life, sex, war, work, rest, suffering and joy. This is the meaning of the sacred. It is this that is lost in our normal life. And it is precisely this that speaks about itself in the difficult and terrible statistics of child and teenage suicides. And it is precisely this that speaks about itself in the difficult and terrible statistics of child and teenage suicides. And it is precisely this that speaks about itself in the difficult and terrible statistics of child and teenage suicides.

The archaic layers of the soul tell the attentive teenager: you are approaching the line where natural existence will cease. This line – death. Behind her – new life. An insidious mind can whisper any arguments – unsuccessful love, family problems, self-doubt, etc. But it is not the mind, but the spirit that speaks in the young men and women who have chosen such a terrible path. It is the unconscious, hidden will to the sacred, imprinted in the soul, a sign of the special spiritual dignity of man as a species, that pushes people to commit suicide. Since today there are no initiatory rituals and sacred rites, instead of initiatory death and sacred drama, everything ends in total death, which, alas, is not followed by a new birth. But even in this case, the one who does this is more right than the one who does otherwise. Recognize the adult world as it is today, do not challenge it only a spiritually flawed being, even more dead than the corpses of unfortunate suicides, cannot rebel against a desecralized society where there is no place for either myth or the Sacred.

Adult children or child adults

The famous anthropologist Margaret Mead, who studied the archaic societies of Polynesia, discovered an extremely interesting fact. Children in these societies are fundamentally different from European children in that they do not know fairy tales at all, are endowed with emphasized rationalism and a

penchant for materialistic explanation of all phenomena, even the most mysterious ones, and do not believe at all in the supernatural. Only at the moment of initiation, that is, becoming adults, do they discover worlds of myths, the supernatural, fairy tales, fairies, otherworldly beings, etc. For Europeans, the opposite is true: children live in a mythical world, adults – boring skeptics.

This observation is quite true for our society. It adds another element to the rest of the spiritual causes «adolescent suicides». Anticipating that the mythological period of their existence is ending, some mentally subtle children experience it so acutely that they cannot cross the line and enter the truncated reality of adults. And here again we are talking about a deeply justified choice, about a system of values and attitudes that are rooted in the innermost spheres of the human soul, although, naturally, the child's consciousness is not able to adequately formulate these impulses, choose the right names for them, or build a logical chain.

Coup

If our analysis is correct, then the situation seems almost hopeless. Pubertal suicide is justified at the level of the soul and is rooted not in pain, but on the contrary, in exceptional and unexpected health, breaking through layers of a profane culture that denies the sacred dimension of existence.

There are two ways out. First – cancel the mythologization of children's consciousness. Ban fairy tales, myths, legends. From the cradle, teach children the norms of adult life – prudence, rationality, skepticism, cynicism, etc. But this is within limits. And in the intermediate stage, place your favorite children's characters in a demythologized context, where the standards of adult life dominate. By the way, this is exactly what is carried out (although not in full force) by American animated series, where the most positive characters are rational and similar to adults (for example «Uncle Scrooge»), and the negative ones are taken from traditional folklore. In this case, the last traces of archaic sacredness will gradually be erased in humanity, and someday they will bring out a generation that will not have any problems at all in adolescence. The second exit is even more difficult. It consists in order to return society to sacred norms by force or cunning (as it turns out), revive tradition, restore initiatory cults and rituals, and return a full-fledged mythological, spiritual, and magical dimension to adult and child life. Of course, this will seem absurd to a normal «adult» person. But for many, for many – for artists, mystics, revolutionaries, radicals, etc. – and first of all, for teenagers themselves, such a prospect will be clearly attractive. mystics, revolutionaries, radicals, etc. – and first of all, for teenagers themselves such a prospect will be clearly attractive. mystics, revolutionaries, radicals, etc. – and first of all, for teenagers themselves such a prospect will be clearly attractive.

This means that in life there will again be a place for beautiful ladies and valiant knights, for daring adventures and heroic achievements, for miracles and enchantments, so that the purple ray of otherworldly reality would strip a tired and disgusting (even to itself) civilization. Crusade against the modern world...

New Children's Crusade.

City of Kuryokhin (1996)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

Newspaper "Limonka", 1996

"Russian Thing", Arctogea, 2001

CITY OF KURYOKHIN

The secret of the name

St. Petersburg will forever remain its city in my mind. Streets, metro stations, embankments, concert halls, bookstores, institute auditoriums, artists' workshops, musicians' rehearsal facilities, Pushkinskaya 10... All this bears the stamp of Sergei Kuryokhin, his intonation, his presence, his gait. His spirit, his style, his view.

We walked along the embankment in the fall of 1995. Suddenly stopping, Kuryokhin says

— Alexander Gelevich, we need to introduce such an important topic – name of the city.

— ?!

—If a city is constantly renamed, if its name is not obvious, then all the names are not real. If Peter were definitely called Peter, they wouldn't call him differently all the time. And if so, then he has no name.

—There can be no city without a name.

— Yes, of course, that means his name is – secret. Some secret, not yet found, not voiced.

—Maybe he is not «St. Petersburg», but simply «St.»? – I suggested.

—No, it's probably harder... We need to find the name of the city... To do this, we need to arrange some kind of stunning session.

We have returned to this topic more than once. City name. A city without a name. Ghost town. The city is a flickering alarming opportunity. Russia's rush to the North (positive), but also to the West (negative). A city of a huge Empire (positive), but a secular, profane Empire (negative). St. Petersburg, dual reality, changeling city.

In our walks with Sergei Kuryokhin, which were simultaneously a peripatetic political conspiracy, philosophical discourse, planning of macroprocesses in contemporary art and the exchange of magical formulas, we noticed that the reality of St. Petersburg reproduces a labyrinth. Even when walking along the straightest street, drawn along the Dutch ruler, you still have the feeling that you are moving in a spiral. Some dark spirit wraps the steps in bizarre trajectories that have nothing to do with Euclidean laws. Constant displacement, bifurcation of space. But space shapes thought (and thought – space), which is why Peter's semantics – are so complex, shimmering, ambiguous... The semantics of the spiral.

Sergei Kuryokhin is unthinkable without St. Petersburg. His spirit is connected with this city by the deepest ties. No one understood it so clearly and comprehensively, did not express it, did not reproduce its paradoxical, spiral paradigms. I suspect that Sergei was «the spirit of St. Petersburg», just as there are spirits of sacred groves and streams, rivers and hills, forests and fields. Etymologically, the word «genius» once meant «spirit» among the Romans, meaning «spirit of place». Genius of Kuryokhin – St. Petersburg genius. The mystery of the name of the city without a name, the city rotting and merry, chatty and frowning, subtle and painful, labyrinthine-dead-end and continuously looking for a way out of its vaguely prison invisible boundaries. Sergei took with him to the other side a secret of incredible importance. And apparently, there are no true heirs to his cause – he was so much taller and deeper than his colleagues that with his disappearance, the magic axis disappeared.

The Unrevealed Secret of the Name.

Travel from Moscow to St. Petersburg

Kuryokhin, knowing all the nuances and details of the St. Petersburg intelligentsia, apparently had long been disillusioned with its main orientation. In any case, he did not hide his skepticism. But he sought to change this state of affairs, to breathe new themes and plots, new energy and new concepts into the city's brains. He felt the crisis – not only urban, but national – and was looking for other ways. Peter – the most important point in Russian history. «Capital of Culture». Therefore –as in the laboratory – new models had to be comprehended and implemented there, new horizons were opened.

It is known that St. Petersburg residents do not like Muscovites. Just as Romanov's Russia did not like Muscovite Rus'. St. Petersburgers – Westerners and liberals, intellectuals and rationalists, modernists and apologists of secular culture. The fact that Kuryokhin was the initiator of my invasion of St. Petersburg had a symbolic meaning. I – am a native Muscovite, I pathologically love Moscow and the Moscow period of history. I am – a consistent and radical opponent of Westernism, liberalism, and the prophetic way of life. Consequently, I represent a symbolic antithesis of the entire St. Petersburg mood, its historical orientation. Sergei, on the contrary, is flesh and blood of St. Petersburg. Our union, our utmost solidarity was intended to break the basic clichés, to reveal to attentive contemplatives and active figures – the intelligentsia, authorities, people of culture, administration – a new path of an impossible alliance: avant-garde and traditionalism, postmodern and premodern, the national idea and aristocratic cosmopolitanism, deep tragic seriousness and slight irony, «right» and «left» (if these terms still mean anything at all). Peter had to find his secret name by turning to his matrix – Great Moscow, the center of the world, the Pole of Holy Rus'. This is – the spatial symbolism of the campaign. Our conscious strategy to shift banal clichés. Sergei expected that it would be understood and accepted quite easily; he believed in the intelligence of the St. Petersburg elite, did not doubt his authority, and trusted the intuition and insight of his friends. But everything happened differently. «right» and «left» (if these terms still mean anything at all). Peter had to find his secret name by turning to his matrix – Great Moscow, the center of the world, the Pole of Holy Rus'. This is – the spatial symbolism of the campaign. Our conscious strategy to shift banal clichés. Sergei expected that it would be understood and accepted quite easily; he believed in the intelligence of the St. Petersburg elite, did not doubt his authority, and trusted the intuition and insight of his friends. But everything happened differently. «right» and «left» (if these terms still mean anything at all). Peter had to find his secret name by turning to his matrix – Great Moscow, the center of the world, the Pole of Holy Rus'. This is – the spatial symbolism of the campaign. Our conscious strategy to shift banal clichés. Sergei expected that it would be understood and accepted quite easily; he believed in the intelligence of the St. Petersburg elite, did not doubt his authority, and trusted the intuition and insight of his friends. But everything happened differently. he believed in the intelligence of the St. Petersburg elite, did not doubt his authority, and trusted the intuition and insight of his friends. But everything happened differently. he believed in the intelligence of the St. Petersburg elite, did not doubt his authority, and trusted the intuition and insight of his friends. But everything happened differently.

A snake around the heart

Kuryokhin hoped that the majority would be stunned. It was so. That his old ill-wishers and envious people will stir. And so it was. That no one will understand anything at first. And so it was. But at the same time, he was mistaken in one thing: he was sure that a small core of Peter's most insightful and avant-garde people would grasp the idea and identify with the orientation «of searching for a name», «of the new course». Of course, some – supported him more out of trust in Sergei than out of understanding –, but a critical mass did not develop. This, in my opinion, was something more than a banal misunderstanding. Some strange, unattractive forces (but very serious and very negative) rebelled against our complex and subtle plan.

Kuryokhin was not understood, Kuryokhin was betrayed. The call was not decrypted. Everything was reduced to shockingness, scandal, escapade, extravagance, delusion.

The bright spirit of the city faced the dark spirit, which had many faces. Swamp fumes suppressed the thinned flames. The dead-end labyrinths of streets leading nowhere have triumphed. And soon darkness approached Kuryokhin, his heart, the man-star, the subtle spirit of understanding and mystery.

On July 9, 1996, Sergei passed away. A terrible diagnosis – sarcoma of the heart... When Kuryokhin last came to Moscow, we talked with him about the ancient Gnostic symbol – a snake wrapped around the heart, the heart of Osiris, a dying and resurrecting god. An alarming foresight, although Sergei had no idea about his illness yet. A serpent coiled around the heart. A night of misunderstanding and passivity, a cruel ritual of extinguishing lamps.

After the death of Sergei Kuryokhin, many programs and articles were dedicated to his memory. But the last period either bashfully passed over in silence (either good or nothing about the dead), or something incomprehensible muttered through clenched teeth. I have not yet met a single material, not a single program, where an attempt was made to understand and comprehend his path and his challenge, his ideas and his mission, the logic of his fate and the conceptual content of his work. This is suspicious, to say the least.

But it was you who killed him. Don't create illusions. You are.

This city would have to bear his name if it were not a city of dead ends.

Claudio Mutti. Professor Mujahid (2000)

A.G. Dugin / Dear Angel / Web Archive

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Claudio Mutti

"Dear Angel" №1, M., 2000

PROFESSOR MUJAHID

Claudio Mutti – one of the brightest intellectual people Italy. In his youth he began a brilliant academic career in Hungarian and Romanian philology and folklore. But his devotion to the Tradition and radical defense of its totality principle led this career to an early end. Support Mutti, who joined – following the example of Guenon, his spiritual teacher -- in Islam, the Iranian Revolution and its commitment in general traditional and anti-democratic (which is natural) values in politics came into conflict with academic ones a bastion of modern profane culture in Italy. A brilliant polymath who masters dozens of oriental and western, ancient and modern languages, specialist in folklore, history, antiquity, architecture and art, author many books –in particular, "The Donkey and the Treasure" (about Romanian) folklore), "Kantele and Krez" (about Finno-Ugric and Uralic folklore), "Symbolism and Sacred Art", "Painting and Alchemy", "Mystica Vannus", "Antels and the Imperial Myth", etc. -- and countless articles, Professor Claudio Mutti was condemned for his sympathies with the traditional regime of Iran and classified as an "extremist".

Intolerance of aggressive people the profane authorities have come to use against "dissenter" traditionalist and political non-conformist legal sanctions and even prison conclusions. After this, Mutti continues to teach at the Lyceum and he runs the famous publishing house "AR" while the official head of this publishing house, the other famous Italian traditionalist Giorgio Freda is serving the same sentence ridiculous and unjust punishment in an Italian prison, and again for dissent. (In a certain period – end of the 7th - - the beginning of the 80s in "democratic" Italy went well "stalin" purges among political non-conformists traditionalist orientation). Later Mutti, but for Muslims brother Omar Amin, organizes his own publishing house "Publishing house under the sign of the Hound" as an allusion to Dantovsky Veltro, the eschatological Avatar, the restorer of the Empire, the mysterious "515". Mutti translates and publishes in his publishing house of the best modern Western and Eastern traditionalist authors – Guenon, Schuon, Burkhardt, Corban, Ponsois, Robin, Askari, Ali Shariati, Khomeini, as well classical ancient and medieval initiatory (and c specifically, alchemical) texts. The publishing house also publishes there is a lot of relevant literature devoted to the fight against prophetic and subversive myths of our time. Fearless publishing policy also caused an "extremist" professor, but in fact, to the

highest degree to a spiritual, courageous and impartial scientist concerned, first of all transcendental and objective Truth and orthodox religious initiation, defined troubles. – Traditionalism, becoming consistent and total, begins to worry the modern very much anti-traditional world, as it encroaches on his "sacred." saints" – on the spell of mass hypnosis, thanks to which the dark ones the rulers of modern times manage to control social and geo-political processes. Be that as it may, among Italian traditionalist publishing house publishing house Claudio Mutti is, along with Arque and Artos, the most famous, prestigious and highly orthodox esoteric point of view. And it should be noted that all publications equipped with a magnificent head-mounted machine, comments, prefaces and afterwords that make each book appearing under the sign "Veltrò", a real scientific discovery behind which stand tireless work, gigantic erudition, etc unconditional literary talent of the publisher and his employees. Claudio Mutti himself, as an author, is considered today one of the main authorities in Europe in the field of Tradition and traditionalism, thanks to impeccable and deeply scientific the arguments of the theses he defends, thanks to objectivity and the consistency of his texts, his esoteric competence, etc orthodoxy, and also thanks to its unique spirituality a position that recognizes neither half measures nor compromises, but at the same time, it remains completely alien to extravagant extremes less prepared and more eccentric Italian neo-evolutionists. It is no exaggeration to say that those who today they know the name and works of Guénon almost always know the name and the works of his modern Italian follower, Muslim and warrior Tradition Claudio Mutti professor-mujahid (he published for several years a magazine called "Jihad"), by Omar Amin.

DEAR ANGEL

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Clouds (1999)

A.G. Dugin /Invasion / Russian Thing / Web Archive

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A.G. Dugin

"Invasion", №6, 1999

"Russian Thing", Arctogea, 2001

CLOUDS

Illustration of chaos theory

When modern scientists want to clearly explain the theory of chaos, they often use the image of clouds. The cloud cycle is a typical chaotic system. On the one hand, their general trajectory and structure obey some logic; their consistency, their direction, and their density can be calculated and predetermined. But on a more specific level, their behavior is unpredictable; the shapes they form are absolutely arbitrary, the configurations are spontaneous. Here both probability theory and statistical patterns recede into the background. Clouds elude the strict techniques of classical analysis, gravitate towards spontaneous uncertainty, towards arbitrary freedom to constantly change their volumes and patterns.

Clouds perform the most important function for contemplators from the earth – they teach us mobility and flexibility of perception, force us to listen to the strange vocabulary of subtle metamorphoses, illustrate outward the deep movements of our inner world...

Clouds do not belong to the sphere of order. They were partially removed from it and hung. But at the same time, it is incorrect to say that they are completely outside of logic – on the contrary, they have their own cloud logic. This is a subtle logic of chaos, a strange confused rhythm of subtle processes.

There are surprising similarities between the free flow of thought and the flow of these high, heavy and ethereal celestial masses.

Symbolism of connection

In the Tradition, cloud symbolism played a very important role. They acted as the vestments of heaven, and heaven was the image of the spirit. It is significant that at the moment of the Second Coming the Lord «is coming to the cloud». Images of clouds in icon painting indicate transcendental divine worlds.

But there is still a difference between the symbolism of the heavens and the symbolism of the clouds. The heavens remain constantly unchanged, always at the top. Clouds, as a visible embodiment «of the upper waters», can thicken to such a limit when, no longer able to hold on to the water mass, they open up in a life-giving downpour. Contact between the distant dispassionate world of eternal azure and the living land of people is carried out through the sacrament of rain, the cloud sacrament.

Hence – ancient cults associated with rain, rituals of causing rain. In the Bible, Elijah the Tishbite, who later took him alive to heaven without seeing death, is called a prophet who had power «to enclose the heavens» and, accordingly, was capable of causing rain. The sacred consciousness saw in the rain not a natural, utilitarian phenomenon necessary for a successful harvest, but a fragment of the eternal revelation given to humanity by the Creator.

The cloud in religious symbolism acts as a mediating authority between the mountain and the valley. Thanks to him, it is possible to connect the levels of existence of heaven and earth that are far from each other.

Cloud body

There is a stage in the spiritual realization of man when the «cloud» theme becomes central. A period of dogmatic, conceptual preparation, when speculative realities are structured according to a special logic, is followed by a stage of practical testing of how adequately the theory is absorbed. A person then comes close to the problem of creating «a cloud body».

The essence of this stage is to free from under the material and rational links that make up everyday human existence a certain subtle etheric substance, the embryo «of the new self». This transparent film, imperceptible, not grasped, not counted in any units, resembles strange and disturbing heavenly clots. The inner cloud initially retains the shape of a person – both mental and physical, peeling off from it gradually, carefully separating adhesions and closely intertwined nodes. It is obedient and gentle about

the human form, but accepting and recognizing it, it still persistently and persistently strives to gain independence.

«The cloud body» in old-fashioned language could be called «the soul» if this word meant anything today. The first signs of its movement inside may also appear in «simple ones». A strange combination of random sounds or pictures... Suddenly reminiscent of something sharp, but not grasping, intonation of the interlocutor... An avalanche of internal warmth that spread throughout the body for no reason... Vague but irresistible attraction... Paralyzing fascination with an ordinary everyday object from which you cannot take your eyes off... A senseless but imperious push to get out at the wrong station as needed... This is a whisper «of a cloudy body», a breath «of thin cold». But if there is no most complex spiritual program, if there is no long and difficult preparatory path, this breath «new self» will remain an untapped opportunity, a flickering fiction with a kiss from the outside... And any rude desire to immediately master this reality, to firmly drive it into primitive drug or alcohol addiction – fatal. The nodes and adhesions will ossify, and the rational-corporeal system will begin to rot unpleasantly. Such provoked cripples and voluntary fricks inhabit the visual limbo from modern society, but their self-hypnosis and collective responsibility will not save them from ontological examination, the results of which are not difficult to predict in advance. the results of which are not difficult to predict in advance. the results of which are not difficult to predict in advance.

The path of awakening «of the cloud body» – science is highly aristocratic. She does not tolerate the rusty vulgarity of engineering, the wide mouths of the intelligentsia, the unkempt enthusiasm of the planetary limit, and the icteric pupils of new converts. Here it is necessary to imperiously and like a master appropriate time for yourself, – a lot of time – so that, methodically and carefully repeating the same gesture ad infinitum, thinking about the same thought, reading the same phrase, you learn to distinguish those rare moments when the subtle movement of another – one who lives through you awakens inside.

Cloud body. The most important concept of the useless and cheerful science of soul building. The laws of chaos outlined in Hermetic doctrines describe the general trajectory, – «our task is to make the spirit the body and the body the spirit», – but the secrets of proportions are not disclosed. The mystery of the inner cloud, a spontaneously chosen direction vector, the unpredictability of the shape of the winged mass born from an almost two-meter pale-skinned worm...

The blackness of the top gold...

The cloud of the Last Judgment will be dark red. And the streams that will then fall to the earth will be of the same color.

Today there can be no spiritual realization free from eschatological issues. Today there can be no eschatological issue, without its total projection onto all social, existential and ideological strata. Spiritual realization cannot be separated from politics, politics cannot remain within the framework of metaphysical obscurantism. By exuding from ourselves the liberated subtle substance of the new (authentic) «I», we build a single Cloud of Wrath. Let the soul, like a vampire, drink all the juices of the body, let it crumble, as before a thunderstorm, hurricane, storm, storm, from the moldy blood of its own and someone else's body. The clouds are first white – then red. And the red, boiling with a golden child, will fall on the black. And there will never be black again. Or, in other words, – everything will be pollinated by the blackness of the top gold.

Up, so that later – down.

Down, so that later – up.

Conspiracy of economists (1998)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

Newspaper "Zavtra", 1998

"Russian Thing", Arctogea, 2001

A CONSPIRACY OF ECONOMISTS

Criminal error

One of the most tragic mistakes «of perestroika» was the incorrectly formulated problem of choosing an economic model. On the one hand, this was a consequence of the incompetence of our economic science, which failed to either defend the Marxist approach or objectively outline the entire range of existing economic teachings so that society could consciously and reasonably make its historical choice. On the other hand, one cannot lose sight of outright sabotage, the coordinated and effective subversive activities of agents of Western influence, who made every effort to divert public attention from the true formulation of an objectively raised problem. Be that as it may, ignorance combined with ideological sabotage contributed to the fact that the country was faced with a choice: either a socialist, planned economy (Marxism) or the market model of liberalism. Either Karl Marx or Adam Smith. The third was excluded. This principle of excluded middle turned out to be fatal for Russia. And this is where we should look for the root of our national and state catastrophe.

In order to more clearly understand the meaning of substitution, it is necessary to describe in very general terms the existing families of economic teachings.

Liberalism

One of the most popular and widespread political economic teachings is the theory of liberalism. Liberalism in the economic field means the unconditional dominance of the market principle over all other social categories, «complete freedom of trade», the famous formula «laissez faire». It should be noted that the term «liberalism» is ambiguous. At the economic level, it means the market, and

«freedom», to which the word «liberalism» alludes (from Latin «libertas» – «freedom»), is applied only and exclusively to freedom of trade, to freedom of the market, to freedom of speculation; Theorists of liberalism fundamentally refused to talk about other aspects of freedom – spiritual, intellectual freedom, etc. – providing a different term for its designation – «freedom».

The philosophical source for this political-economic construct, which puts the principle of «individual gain», «economic egoism» and «invisible hand» at the forefront, is the teachings of Locke, de Mandeville and other theorists of extreme individualism. Such philosophical individualism, in turn, developed on the basis of the principle «individual salvation», which was laid down in Catholic scholasticism, but received its most complete and complete embodiment in Protestant ethics*. This religious and philosophical approach is characterized by the idea of the individual as a completely independent, autonomous, sovereign, atomic unit, left only to itself and able to do as it pleases. Each person is responsible only for himself. On this basis, both a special Protestant morality and a philosophical worldview are built. The projection of such a Protestant approach to the level of the economy gives rise to a market theory or liberal model.

Historically, the procedure for adapting the philosophy of individualism to the field of political economy was carried out by Adam Smith, the founding father of the scientific theory of capitalist management.

And it is no coincidence that liberal ideology received maximum development in Protestant countries, especially in England.

Market theory, liberalism bears the indelible imprint of the historical, geographical and religious environment where it developed into a complete doctrine and acquired the features of a scientific theory.

From Adam Smith a direct line goes to the Vienna School (Bam-Bawerk, Menger, von Mises), which modernized and applied the postulates of classical liberalism to modern conditions. The Vienna School is characterized by the development of the basic principles of liberal theory:

— ideas about selfishness as the main regulator of the market,

— mechanics of models based on a comparison of society with an artificially created machine consisting of many interchangeable elements;

— isolating the economy from historical reality;

— antisociologism;

— anti-regulationism, etc.

A prominent figure in this movement, who summarized the experience of the Vienna School, was von Hayek – a key figure in liberal thought in the twentieth century.

In parallel to the Vienna School, the direction of the Lausanne School of Valras and his student Wilfredo Pareto developed, developing the doctrine of «balance». Although Pareto is better known as an avant-garde sociologist with Machiavellian sympathies, it should not be forgotten that «the theory of equilibrium», which he adhered to, is based on radically liberal premises.

Finally, the last stage in the development of this liberal school, which can be considered the most orthodox theory of capitalism, was the neoliberal American school of St. Louis and Chicago. The Chicago school was headed by the well-known Milton Friedman. His student was Jeffrey Sachs, a man largely responsible for carrying out economic reforms in Russia.

It is significant that the entire liberal line from Locke to our «young reformers» is based on Protestant ethics and the Anglo-Saxon model of economy, different not only from Asian or Russian ways, but also from the political economic traditions of continental Europe.

This liberal model was harshly imposed on our society as an alternative to Marxism, and the matter was presented in such a way as if there was no other alternative.

Marxism

The most popular political economic theory, which is a direct antithesis of liberal doctrine, is Marxism. Marx deliberately took English political economists (Smith, Ricardo) as a starting point, and created a doctrine that completely denies the foundations of liberalism, both in philosophical and economic, ethical, ideological, etc. aspects. If liberals had «autonomous individual» as their center of attention, then Marx takes society, the collective, and the class as the central figure. Society, according to Marx, does not consist of atoms, but itself establishes these atoms, educates and forms their specific self-awareness, predetermines their social and life trajectory, establishes economic norms and laws of economic activity.

Marxism is the opposite of liberalism in everything.

— He denies selfishness as a social regulator;

— he insists on the need for strict regulation of production and distribution;

— he considers the economic model in the context of the general logic of historical development (the theory of changes in economic formations);

— he rejects the ethics «of free trade» and «selfishness», contrasting it with the ethics of work and fair distribution, the ethics of the collective;

— he sees Capital and its laws as the embodiment of world evil, and considers the economic exploitation of man by man to be the highest injustice;

— he rejects the theory of equilibrium, asserting conflict and disequilibrium, the principle of struggle as the driving force of human history, including economic history.

Some modern French sociologists have wittily noted that a national moment can be discerned behind the contradiction between liberalism and Marxism. Smith and his teachings represent a typical creation of the Anglo-Saxon spirit, a kind of summary of the economic and philosophical history of England and

Protestantism. Marx, despite his Jewish origin and claims to universality, expresses a set of ideas that naturally follow from the German tradition and reflect, albeit in a limiting and radicalized form, the specifics of the «Germanic» spirit.

But such a remark is not a dogma, and liberals and Marxists themselves, as a rule, claim that their socio-economic teachings are absolutely universal, applicable to all peoples and nations, some kind of objective recipes suitable for all humanity.

Both economic ideologies emphasize their international character, both in the future focus on the withering away of the state, both have a clearly universalist pathos.

The history of Marxist theory is better known to us than the liberal tradition, so there is no point in repeating its main stages. It is only important to emphasize that the victory of Marxism as an ideology precisely in the agrarian traditionalist Eurasian Russia, which represents a direct antipode to the Anglo-Saxon world in both religious, ethical and economic senses, can hardly be a simple historical accident.

The third way in economics

In addition to the two main and opposite economic theories, there is another huge family called collectively «heretical». «The heretical nature of this movement consists only in the rejection of those general postulates that underlie both liberalism and its consistent and radical denial, embodied in Marxism.

You can call this variety «economic theories of the third way».

The fact that practically no one paid attention to this direction from the very beginning of perestroika, preferring to talk about choosing only two opposite states, in our opinion, is the greatest intellectual crime. In fact, this is by no means a marginal and secondary direction in political economics. Suffice it to point to the fact that such pillars of modern economic thought as Keynes or Galbraith should be classified precisely in this «third type», in «heresy». Note that reproach for «heresy» does not in any way detract from the effectiveness of the proposed recipes and models. We are talking only about a convention, about convention, about some unspoken agreement of the scientific community, which considers only liberalism and Marxism to be economic orthodoxy.

So, what are the basic premises of this «third economic theory»?

Its main feature is the rejection of the idea of the economy as an independent and self-sufficient sphere in which special laws apply that are characteristic of it alone. In other words, all varieties «of the third way in economics» differ in that they deny economics primacy over other sciences, in recognizing it as a full-fledged and complete ideology. And liberalism and Marxism are not just scientific models studying economics and economic patterns, but also worldviews, with all the ensuing consequences. Moreover, these worldviews are «economic worldviews» claiming the primacy and universalism of the economic paradigm. This is the key to their «orthodoxy».

«Heretics», on the contrary, consider economics to be an important, significant, but by no means the main aspect of socio-political reality, one of the factors along with others. And therefore, they affirm the dependent, derivative nature of economic life in comparison with other realities. Regarding what is most important in the socio-historical field, the opinions of supporters «of the third way economy» differ significantly. Some talk about the cultural factor, others about the national, others about the state, fourth about the ethnic, fifth about the religious, sixth about the sociological, seventh about the geographical, eighth about the historical, etc. Despite the diversity of particular points of view on this issue, one circumstance is most important: there are a number of economic theories that assign a subordinate role to economics, regardless of which factor is taken as the determining factor in a particular case.

Theories «of third way economics» go back in the ethical-philosophical aspect mainly to German idealistic philosophy, especially Fichte. From a purely economic point of view, they were greatly influenced by the theorists of German cameralism (von Justi, Sonnerfees, etc.). This line leads to the outstanding economist, a key figure in this entire field, Friedrich Liszt. In parallel with Liszt, another titan of economic thought, Sismondi, developed a similar paradigm. Liszt and Sismondi formulated the basic principles of «dependent economics», considered as one of the dimensions of socio-geographical reality.

The full development of the concepts of Liszt and Sismondi was carried out at the German Historical School (Wilhelm Roscher, Bruno Hildebrandt, Karl Knies). The outstanding theorist of this direction was Gustav Schmoller.

In the same direction, parallel to the economist Schmoller, the famous Max Weber formulated the sociological theory of economics (later it was developed by his follower Werner Sombart).

Another line of the same direction, although based on a different philosophical and ideological reality, is the theory «of economic insulation» of the American Keynes. For Keynes, the cultural and historical factor is not so important. He operates with rather pragmatic categories, but his conclusion leads to the need for limited regulation of the economy by the state with a focus on industrial-economic autarky. Keynes does not think in terms of culture or nation, he is interested solely in considerations of economic efficiency, but it is on the basis of these considerations that he largely converges with the positions of Liszt and Sismondi.

From Schmoller and German sociologists «the concept of third way economics» it is passed on to the outstanding theorists Joseph Schumpeter and his student Francois Perroux.

Keynes, in turn, has a colossal influence on the institutionalist economic school that developed the principles of Thorstein Veblen. Institutionalism insists on the rejection of economic universalism and on the need to link the study of economic models to specific social institutions that have developed in a particular society. The institutionalists are joined by such famous economists as Mitchell, Berle, Burnham and John Kenneth Galbraith himself.

All these schools together represent a whole spectrum of teachings located between extreme capitalism (liberalism) and orthodox Marxism. But at the same time, it is important to emphasize that «the third way» in economics is by no means a simple compromise between capitalism and Marxism, some kind of intermediate, middle option. It is based on completely different and self-sufficient ideological and scientific premises and therefore can be considered as something independent and complete.

And yet, in the sphere of practical application of the principles «of the economy of the third way», it is different to create a type of economic management that will have elements of both orthodox models (capitalism and socialism), only taken in isolation from their ideological premises, from their «economism».

Keynes – immediately, here and now

One must ask the question: why, at the time of the crisis of the socialist system in the USSR, as an alternative to Marxism and state socialism, we were hypnotically and from all sides instilled with thought – «if not a plan, then a market». Even the most superficial acquaintance with the economic history of Russia, even a cursory glance cast at the logic of the development of its economic institutions, clearly prove that in abandoning orthodox Marxism, the first thing that should have attracted our attention was the various models «of the economy of the third way». The names of Keynes, Liszt, Schumpeter, Schmoller, Perra were to be replete with all the newspapers, TV presenters were to steadily repeat about them and intellectuals were to argue. This would be completely logical and would not violate either the gradualism of reforms or their consistency. But at the same time, a strict connection of the economic situation with the historical, geographical and cultural specifics of Russia would force the reformers not to miss strategic, national and state interests for a moment, to adjust the main mechanisms and paths of economic transformation to them.

But everything was and remains completely different. Even today, when the absurdity and nihilism of liberal reforms is clear to everyone, including the authorities, the prevailing opinion in our country continues to be that the failure of market reforms is the same as a return to the past, during the reign of the orthodox version of Marxism. But at the same time, the impossibility of such a return is just as clearly anticipated by everyone. And we find ourselves in a hopeless, dead-end situation, when movement forward along a given course is finally realized as destructive, and return is impossible.

Today, a variety of conspiracy theories are extremely common. And indeed, seeing what the reformers managed to do with a powerful great power in such a short period of time, the idea of a colossal national betrayal suggests itself. Not everything was in order before perestroika, extremely negative trends were brewing, the dynamics of economic and social development degraded, but instead of correcting the situation, instead of adequate and truly democratic, honest and nationwide renewal, we came to the dictatorship of liberal nihilism, to the omnipotence of a narrow incompetent and corrupt circle of people who view their dominance over the country and its people as a cynical exploitation of gullible and underdeveloped ignoramuses.

Without rejecting, but also sharing the conspiracy theories of the disaster, one should still ask the question: why have we, over all these years, neither on the right, nor on the left, neither from the authorities, nor from the opposition, heard anything about Liszt, Sismondi, Veblen, Schumpeter, Schmoller, Perroux, «autarky of large spaces», «economic nationalism», «economic insulation», «institutionalism», «sociological approach to economics», etc.? Why didn't we choose, after all, between three iconic figures – Marx, Smith, Keynes? By what right and on what basis did they reduce our choice and deprive us of the opportunity for competent democratic participation in our own destiny?

It is difficult to believe that the Soviet economic school was so undeveloped that these concepts remained unknown to scientists. Consequently, only one conclusion remains: there was and continues to be some «conspiracy of economists» aimed at deliberately misleading the public about the objective picture in the field of existing economic models. It is simply impossible to explain in any other way the absence of the concepts of various representatives «the third way in economics» at the center of public discussion.

In order not to go into detail and create confusion, it was not necessary to cover Galbraith's, Schmoller's or Schumpeter's theories in detail. But to hush up such a giant as Keynes, to hide (there is no other word for it) from the general public his successful, devastating polemic with Hayek, which left no stone unturned against neoliberal theories, was a real crime.

There is no doubt that even if we abandoned orthodox communism and the socialist choice, if we were fully informed, our society would choose not extremist supporters of the Anglo-Saxon liberal model, which is completely alien to us and contradicts all the foundations of our economic history, but one of the versions «heretical theory». In this case, even the transition to a market would be painless, gradual, smooth, and most importantly would not entail the collapse of a great state, the loss of territories, the disintegration of a single multinational community, the loss of geopolitical leadership on a planetary scale. All I had to do was mention Keynes...

At one time «the third model» saved a variety of regimes and states –from Bismarck and William II to Count Witte, Lenin and Rathenau. It was she who provided the United States with the New Deal policy, which saved the economy, which made it possible to cope with the catastrophic consequences of the Great Depression, to which, by the way, it was radical liberals who brought the country in the 20s.

And any government, no matter what ideological preferences it adheres to, must begin to implement these urgent measures, if it is only guided by the interests of its own people and its own country.

Contours of ideology (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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CONSERVATIVE REVOLUTION IS THE THIRD WAY

About our approach

Nowadays, this is undoubtedly happening in Russia global revival of interest in the field political ideas and ideologies. However, the specifics communist exclusivism of the previous ones decades made modern political the picture of our society is extremely confusing and contradictory. Impartial analysis political ideologies today are an urgent need. We hope it's early or later the terms "right" and "left" they will take on their normal, free meaning from us from emotions and demagogic political figures propaganda. In this work we want to highlight in very general terms, the history of a special ideology which cannot be classified either as right-wing or to the category of the left. Moreover, this feature — is not only a consequence of the relativity of themselves concepts "right" and "left", but she determines the very essence of this ideology. The most common names for this one ideologies are defined as "Third Way", "Conservative Revolution", "Third Position", etc. Below we will try highlight the main principles of this direction in political, social and economic spheres. Because this topic is extremely extensive and completely unknown modern russian public, then we will have to limit ourselves to this article has the most general considerations. We are we just want to draw attention to this topic and specify certain historical and intellectual guidelines for her research. From the very beginning we emphasize that we fundamentally, I am not interested in the so-called "moral" side of the issue related to Conservative Revolution, because any idea may be discredited during it implementations, and the sphere of political life itself by definition, it is not free from propaganda denigration of those doctrines by the ruling ideology which are hostile to her, and in this case most often, arguments are not used intellectual, and emotional or sentimental order. No matter how bloody they did not commit crimes "communists", "capitalists" or "fascists", their ideological concepts must be sorted out objectively, impartially and without any "party" pathos, if, of course, we want it understand these concepts and explain them to others, not "expose" or "refute" them, that included in the tasks of agitators or propagandists but not researchers. and emotional or sentimental order. No matter how bloody they did not commit crimes "communists", "capitalists" or "fascists", their ideological concepts must be sorted out objectively, impartially and without any "party" pathos, if, of course, we want it understand these concepts and explain them to others, not "expose" or "refute" them, that included in the tasks of agitators or propagandists but not researchers. and emotional or sentimental order. No matter how bloody they did not commit crimes "communists", "capitalists" or "fascists", their ideological concepts must be sorted out objectively, impartially and without any "party" pathos, if, of course, we want it understand these

concepts and explain them to others, not “expose” or “refute” them, that included in the tasks of agitators or propagandists but not researchers.

Background of the Third Position

Like all others, they are purely modern political ideologies concept The Conservative Revolution began to take shape after French Revolution, as one of the possible answers to it as a special reaction. Exactly The French Revolution was and remains a trial one a stone and measure of the ideological position of those or other political figures up to today. Left — moderate to extreme — are either continued or radicalized those theses that are the first time are being taken to the limit manifested themselves in historical and social the realities in late 18th century Europe together with this Revolution. Right —also moderate, to extreme — or passively resist tendencies leftists, or insist on protecting and preserving those values that the French Revolution she sought to overthrow in any way. The forerunners of the Third Way made of this Revolution has its own conclusion. Unlike from ordinary Right “Conservative Revolutionaries” they did not deny a deep crisis in the political and the social path of Europe was not approved the unconditional value of the pre-revolutionary order. They, contrary to the right, believed that this crisis was not just a product of an external, extraneous influences (coming from anti-Christian, anti-monarchist and anti-European forces collectively qualified as “Freemasonry” or “Para Freemasonry”). This aspect of the Third Way brings this ideology closer to the left, too insisting on inadequacy, essential unsatisfactory and viciousness pre-revolutionary centralist-monarchist models. In addition, where the left (in particular, the the extreme left (is) opposed to conformism Third Estate, against “the bourgeois system”, against capitalist centralism, there “conservative revolutionaries” even closer to them even more in solidarity with their nonconformist criticism social, cultural and economic sphere. But similarity with the left in assessing the crisis situation it does not involve pre-revolutionary affairs there is no unanimity in the definition positive orientation called this overcome the crisis. On the contrary, if the left they strive to radicalize the theses of Freedom Equality and Brotherhood, transferring them to the most wide and lowest at the same time sociopolitical realities, then “conservative revolutionaries” insist on the exact opposite approach and, on the contrary they strive to return to an order that preceded not only the Revolution, but also the emergence of the reasons that led to it. In this I mean, the supporters of the Third Way are much more right-wing than the right ones themselves. But still “conservative revolutionaries” are not allowed identify with the “far right”, since everyone the growing abyss between the crisis post-revolutionary and crisis pre-revolutionary peace on the one hand and ideal non-crisis peace pre-crisis world Traditions on the other hand makes it completely inevitable not “conservatism”, not conservation (even desperate) of the former, but precisely the Revolution total, universal, radical, but oriented, however, in the direction, straight opposite to the Revolution of the Left. not conservation (even the most desperate) of the former, but precisely the Revolution total, universal, radical, but oriented, however, in the direction, straight

opposite to the Revolution of the Left. not conservation (even the most desperate) of the former, but precisely the Revolution total, universal, radical, but oriented, however, in the direction, straight opposite to the Revolution of the Left.

This was precisely the paradoxical conclusion of the Third Paths from the lessons of European history of the 18th century. These topics begin to be visible to ourselves radical conservatives, merciless critics French Revolution, such as Joseph de Maistre Louis Bonald and Donoso Cortez. It is significant that all of them, before coming to total denial leftist ideas have gone through periods of fascination with them, and this indicates that they we felt the depth of the socio-political there is a crisis from the inside, they realized its entire volume. And not by chance, these classics of conservatism there were calls for a fundamental overhaul of the right values in the sense of their ultimate and almost revolutionary radicalization.

The concept of the Third Way is being formed more clearly among Russian Slavophiles. The term itself "Revolutionary Conservatism" for the first time used by Yu. Samarin in 1875. Such a definition he willingly used F. Dostoevsky for characteristics of your own views. IN THE in principle, almost all Russian Slavophiles, up to before Leontyev and Danilevsky, great they fit into the framework of the Third Way, since everyone they were almost equally opposed as to the Western left, and to the post-Petrine right, for which, by the way, was persecuted from the outside of the then System. For Russians "conservative revolutionaries" by the barrier separating them own ideal from crisis and insufficient (albeit right-wing, conservative) regime, there were Peter's reforms. But it still has to be done notice, what are the anti-Petrine tendencies of the Russians the Slavophiles were able to form themselves intellectually only after the French Revolution, not before. It must be admitted that before this the Third Way There was no Russia, and there was a reaction against Peter's times in the 18th century finished intellectual and ideological expression I didn't find it. It is interesting to note that almost always the theme of the Conservative Revolution is certain the image is connected with Russia, which is invariable remains a kind of inspiring symbol for supporters of the Third Way, a certain one geo-political and historical landmark. It is characteristic that the most important book of Joseph de himself The name of the master is "Evenings in St. Petersburg". On a purely theoretical level, we can say that the concept "of the Third Way" is almost always the same or otherwise correlated with the concept of "Russian Paths". All researchers on this topic without exceptions note mandatory Russophilia "conservative revolutionaries", although almost nobody gave a comprehensive explanation for this. It is important to emphasize here that there is a special role in this it has a geo-political feature of Russia and its historical fate, since the most a common geo-political thesis "of the Third Way" can be formulated as "neither East nor West", which amounts to refusal as from "enlightened", "atlantic", "secularist" tendencies, and from social archaisms. since the most a common geo-political thesis "of the Third Way" can be formulated as "neither East nor West", which amounts to refusal as from "enlightened", "atlantic", "secularist" tendencies, and from social archaisms. since the most a common geo-political thesis "of the Third Way"

can be formulated as “neither East nor West”, which amounts to refusal as from “enlightened”, “atlantic”, “secularist” tendencies, and from social archaisms.

There were, of course, bright forerunners of the Third Way of course, in Germany too, since I myself national archetype of the German soul and geo -the political stance of the Germans make them like russians, no more predisposed to a similar ideology. Starting with Fichte, Herder, Arndt, Jan, romantics and ending with genius with the synthesis of Nietzsche —, Germany developed an extensive the base of the Third Way, prepared and identified basic principles of the Conservative Revolution. We can say that the German Third Way it developed parallel to Russian, and between both there were close currents in the 19th century spiritual and intellectual relationship, no dependent on the specifics of purely political and diplomatic conventions. German factor in the Conservative Revolution, software is also extremely important purely geo-political considerations, since Germans compared to other European peoples have more reason to disidentifications with purely Western ones “atlantic” development path, which in fact, he led Europe to French Revolution and to Revolution in general. In this one the prospect of conflict central Continental Germany with “atlantic” France and England with one sides, and on the other hand, unconditional “non-east” European Germans, they did it “soil Germanism” is a logical synonym The Third Way in a purely European, Western one geo-political space. unconditional “non-east” European Germans, they did it “soil Germanism” is a logical synonym The Third Way in a purely European, Western one geo-political space. unconditional “non-east” European Germans, they did it “soil Germanism” is a logical synonym The Third Way in a purely European, Western one geo-political space.

From theory to practice

Full development Conservative Revolution I received it in the 20th century, when the ideas of the Third Way came from spheres of philosophical and journalistic steel move to the level of social movements political parties, economic transformations and uprisings of the masses. Here the intellectual side is firmly aligned with social movements, civil wars, revolutions, both ideological and geo-political the struggle is becoming total. Fast and sometimes very complex social processes take over entire nations and continents and the whirlwind of history greatly confuses the ideological certainty and relative slimness, characteristic of a calmer and more understandable 19th century. For researchers of ideologies of the 20th century it is an extremely difficult mystery where in the blink of an eye, the right becomes the left, and the left right, where geo-political trends are constant they change their character, where the opposites sometimes they paradoxically coincide, but only to give birth to new and even more radical proto-oppositions. And yet we are not we think that the ideological chaos of our century is completely beyond comprehension. Moreover, behind all events and transformations a certain logic emerges, which is comprehended difficult, but still possible. The most effective a tool for such understanding, in our opinion is singled out as ideological archetypes are not two poles — right and left, but three — right, left and Third Way. And the Third The path is by no means simple eclectic mixing elements of right-wing and left-wing ideologies as modern ones often imagine political scientists. This —

is completely independent worldview, Weltanschauung which is also deep rooted in social, economic, psychological and even psychiatric depths human society, as well as right and left ideas. Conservative Revolution, let us emphasize again once, it is also not a synthesis of the other two ideological trends, is not the Center, which is always relative and consists of overlays or equilibrium combinations of specific right and specific left forces operating in within the framework of a certain society. But it's the same time and not marginal nihilism of the peripheral minorities charged with negativism and anarchism. The Third Way can be destructive and constructive, etc parliamentary and totalitarian, and elitist and massive, in short, exactly the same as everyone else options for right and left ideas. pischological and even psychiatric depths human society, as well as right and left ideas. Conservative Revolution, let us emphasize again once, it is also not a synthesis of the other two ideological trends, is not the Center, which is always relative and consists of overlays or equilibrium combinations of specific right and specific left forces operating in within the framework of a certain society. But it's the same time and not marginal nihilism of the peripheral minorities charged with negativism and anarchism. The Third Way can be destructive and constructive, etc parliamentary and totalitarian, and elitist and massive, in short, exactly the same as everyone else options for right and left ideas. pischological and even psychiatric depths human society, as well as right and left ideas. Conservative Revolution, let us emphasize again once, it is also not a synthesis of the other two ideological trends, is not the Center, which is always relative and consists of overlays or equilibrium combinations of specific right and specific left forces operating in within the framework of a certain society. But it's the same time and not marginal nihilism of the peripheral minorities charged with negativism and anarchism. The Third Way can be destructive and constructive, etc parliamentary and totalitarian, and elitist and massive, in short, exactly the same as everyone else options for right and left ideas. nor is it a synthesis of the other two ideological trends, is not the Center, which is always relative and consists of overlays or equilibrium combinations of specific right and specific left forces operating in within the framework of a certain society. But it's the same time and not marginal nihilism of the peripheral minorities charged with negativism and anarchism. The Third Way can be destructive and constructive, etc parliamentary and totalitarian, and elitist and massive, in short, exactly the same as everyone else options for right and left ideas. nor is it a synthesis of the other two ideological trends, is not the Center, which is always relative and consists of overlays or equilibrium combinations of specific right and specific left forces operating in within the framework of a certain society. But it's the same time and not marginal nihilism of the peripheral minorities charged with negativism and anarchism. The Third Way can be destructive and constructive, etc parliamentary and totalitarian, and elitist and massive, in short, exactly the same as everyone else options for right and left ideas. The Third Way can be destructive and constructive, etc parliamentary and totalitarian, and elitist and massive, in short, exactly the same as everyone else options for right and left ideas. The Third Way can be destructive and constructive, etc parliamentary and totalitarian, and elitist and massive, in short, exactly the same as everyone else options for right and left ideas.

We can say that in our century the Third Way and the conceptual side associated with it becomes the most important socio-political a factor that largely determines political picture of civilization. Explicit we find elements of the Third Way in Russians revolutions, where the populists, and then the right Socialist

Revolutionaries, in practice, they implement its extremist variant. In Russian Bolshevism itself, no matter how it is paradoxically, many can be easily detected by no means left-wing motives, which also have direct ones attitude to "conservative revolution" (in particular, everything that is commonly called Russian "national Bolshevism" from Smenovekhovites to today's neo-Stalinists). Italian fascism in his early periods, and also during existence of the Italian Social Republics in northern Italy (Republic of Salò), almost entirely based on principles Conservative Revolution. But the most complete and total embodiment (although we must admit that and not the most orthodox) of the Third Way was German National Socialism. In principle, by itself the word combination "national socialism" has clearly "conservative-revolutionary" character, since such a unification of the right concept nationalism with the leftist concept of socialism with the understanding of the ideologists of this party was called upon emphasize that we are talking specifically about the Third, neither right and neither left, Paths. But at the same time the Third The path has manifested itself in other global ones geo-political phenomena, such as various forms "of Islamic socialism" in Arabic countries, in the Islamic Revolution in Iran and in certain aspects of the State of Israel, where organic combination also predominates archaic, right-wing values with revolutionary ones leftist methods and socio-economic formations. Strictly speaking, the Third Way is not possible identify with neither fascism nor national communism, nor with National Socialism, neither with the Israeli model nor with the Islamic one socialism. All these political realities the essence of the variation is a single ideological one a prototype, a single proto-ideology that stands behind them all and manifests itself in one way or another specific form depending on race, religious, historical, national, geographical or cultural specifics. On the external level of various models of the Third Way they can come with each other in serious cases conflict and verbally refute your theses momentary opponents, but this one is nothing changes in their ideological closeness, in their origin from a single archetypal root. neither with Islamic socialism. All these political realities the essence of the variation is a single ideological one a prototype, a single proto-ideology that stands behind them all and manifests itself in one way or another specific form depending on race, religious, historical, national, geographical or cultural specifics. On the external level of various models of the Third Way they can come with each other in serious cases conflict and verbally refute your theses momentary opponents, but this one is nothing changes in their ideological closeness, in their origin from a single archetypal root. geographical or cultural specifics. On the external level of various models of the Third Way they can come with each other in serious cases conflict and verbally refute your theses momentary opponents, but this one is nothing changes in their ideological closeness, in their origin from a single archetypal root. geographical or cultural specifics. On the external level of various models of the Third Way they can come with each other in serious cases conflict and verbally refute your theses momentary opponents, but this one is nothing changes in their ideological closeness, in their origin from a single archetypal root. geographical or cultural specifics. On the external level of various models of the Third Way they can come with each other in serious cases conflict and verbally refute your theses momentary opponents, but this one is nothing changes in their ideological closeness, in their origin from a single archetypal root.

Below we list some cultural and political movements that are most complete meet definition "Conservative Revolution" and which often remained in the shadows other global social realities, being, however, much more complete and consistent from a conceptual point of view. At the beginning we will analyze the European types of the Third The paths until 1945, then the ones that took shape after 1945, since this date is a turning point in the fate of the European (we emphasize this) Conservative Revolution when the period this total and open existence ideologies gave way "to the era of the catacombs". Important when note that in the Third World, on the contrary, the Third Way paradigm began to be realized on political and social level immediately after 1945. At the same time, the final victory took place Jewish Conservative Revolution (the brightest and a consistent theorist and practitioner which was Jabotinsky).

Fasci of Italy

Early fascism developed here in full agreement with the basic logic of the Third Way. Liberal, democratic, pure the capitalist regime located in half-conspiracy with the powerless and incapacitated monarchical power, as well as Marxist and anarchist tendencies, Italian fascists they contrasted values at the level of ideology Roman Tradition, strong centralized state, nationalism, leaderism, heroic romanticism, glorifying love for the sake of heroism himself, the taste of death in battle, severity hierarchies, etc. — These principles were much more right, rather than the modest theses of those that were extremely important right-wing conservatives, most of them former monarchists by conviction, but who did not have one nothing against liberalism, capitalism, etc constitutional democracy. On the other hand, then the fascism assumed radical economics anti-capitalist approach, implemented in the end, in the form of the famous corporatism, which established collectiveism artel ownership of funds production and participation of employees in income enterprises. Ideas of social justice and appeal to the lower strata of the population who work, benefits, protection were guaranteed economic rights — all this was quite leftist in the fascist ideological complex. Left there was also a cultural trend for the most part early fascism associated with the avant-garde art, futurism, modernism, etc. K representatives of the Third Way in economics should also be attributed to Mussolini's accounting — famous economists Pareto and Mosca those who developed the principle "of high quality justice", i.e. hierarchical structure economic model of society taking into account not quantities but qualities of the work performed (what equally alien to both market and Marxist economics). In Italian culture, the Third Way most fully embodied in creativity Pirandello, Papini, Marinetti, d'Annunzio, Malaparte, etc.

Italian fascism especially emphasized statist, state character of the movement, and it was this aspect that was least consistent actually a conservative-revolutionary idea. The fact is that the centralist state, and in general, the modern state as such, whose the story begins with the Kingdom of France Philip the Beautiful and through Protestant England reaches its final point incarnations in the Jacobin model consistent ideologists of the Third Way are always they were considered as the main cause of the crisis

truly Traditional Order. Therefore centralist state — never mind monarchical or bourgeois — was considered they are like something purely negative. Genuine conservative revolutionaries advocated a supernatural and polycentric Empire, cemented non-rigid administrative bureaucracy, but by the unity of spiritual Tradition, (in the case of the Western Middle Ages — unity catholic Christian ecumene). Nietzsche I hated the very idea of a modern state, huh Russian Slavophiles cursed Peter destroyed the spiritual aristocratic boyar-folk, conciliar Rus' and created on its place is bureaucratic, inorganic, an artificial giant based on the European model centralist powers. It was statism that existed the reason for the rejection of fascist Italy in its middle period — from the end of the 20s to the Republic Salò — from the Third Way paradigm. This meant sharp “amendment” of the regime, bureaucratization administrative structure, appearance elements of totalitarianism, always associated with inorganic society, persecution of avant-gardeism, alliance with monarchism and nobility, etc. And that's all after the king openly betrayed Mussolini, the shock of the betrayal caused the Duce to return to the original principles of movement, and from 1943 to 1945 northern Italy again for a short period time established the so-called “left fascism”, anti-capitalist and “socialist”, responding to everyone (at least economically) conditions of the Third Way.

Phalangists of Spain

In Spain, the Third Way was in full force represented by the Falangist movement and especially its famous leader José Antonio Primo de Rivera. In accordance with universal logic Conservative Revolution Spanish Falangists they combined extreme traditionalism and even archaism with theories of economic and social justice. On the one hand, the Falangists they took Arrows as their fundamental symbol and Yoke, which in the Spanish coat of arms means Catholic Kings — Reyes Católicos — Isabella and Fernando (Spanish for “arrow” — “Flecha” — starts with “f” and points to Fernando, and the word “yoke” — “Yugo” — on Isabella as it begins with “y”), and on the other they addressed ordinary people promising them social and economic reform in the “socialist” spirit itself. Naturally, what it was the Falangists who were among everyone anti-republican forces are closest Italian fascists and German ones National Socialists.

It is significant that in the dark story of refusal General Franco exchanges the captured men republicans José Antonio with other prisoners many Falangists saw the frank right-wing betrayal of true representatives Conservative Revolution. And really a regime Franco was at odds with in many aspects Falangist concepts, and itself Falangist movement after José's death Antonio took on a purely decorative character. General Franco in the entire history of his reign has not once he confirmed his right (and not at all conservative-revolutionary orientation) and economics, without going to “socialist” reforms, and in culture, actually forcing to imitate the conservative-revolutionary philosopher Ortega y Gasset, and in geo-politics, no allowing Axis troops to march on Gibraltar to monitor the situation in the Mediterranean Sea. Only for this reason is the defeat of the Third Way Europe in 1945 passed Spain

Franco rightly attributed by the allies to far-right (but not conservative-revolutionary) regime, not subject for this reason “denazification”.

Among the cultural representatives of the Third Way in Spain you can also name Miguel de Unamuno Pío Baroja, Ramiro Ledesma, Grigorio Moragnon and etc

Guardsmen of Romania

Romania gave the Third Way a lot, not even proportionally to geo-political significance this small country. We mean famous The Iron Guard, which he led perhaps the brightest and most revered by supporters Conservative Revolution legendary captain Corneliu Zelea Codreanu. Codreanu's Iron Guard she was closest to the purest archetype of the Third Ways. Captain Cordreanu himself said that he sees in there are three European national revolutionary movements aspects — Italian fascism and its statism, statehood, corresponds to the body, german National Socialism, with its appeal to the nation, — to the soul, and Romanian guardism with its mystical Orthodoxy — spirit, quality, to the highest level of all ideology. Indeed, in The Iron Guard is like no other like it european movement, harmoniously combined archaic peoplesincere belief that Archangel Michael's Guard (other name) Iron Guard) is providential an eschatological phenomenon, almost a theophany, the highest intellectualism of Nae Ionescu and Mircea Eliade, charismatic veneration is crystal pure leader, noble social doctrine, requiring extreme economic justice, etc. In addition, movement Codreanu was emphasized by the Orthodox christian and Guard Volkler abounds religious subjects and mystical-political ones hymns. requiring extreme economic justice, etc. In addition, movement Codreanu was emphasized by the Orthodox christian and Guard Volkler abounds religious subjects and mystical-political ones hymns. requiring extreme economic justice, etc. In addition, movement Codreanu was emphasized by the Orthodox christian and Guard Volkler abounds religious subjects and mystical-political ones hymns.

Romanian Guardism is like Spanish Guardism phalangism was also relegated to the periphery political and social life after the death of himself Codreanu. And even more so, right, although pro-hitler, Antonescu's government is not it just didn't make guardism central a political and ideological force, but also this one the guards were subjected to the same period persecution (including criminal prosecution) as well as during left, democratic previous regime. This once again emphasizes the perfect specialness the ideology of the Third Way and its deepest difference not only from everything left, but also from everything right.

Russian Eurasians

The legitimate successors of the Slavophiles of the 19th century there were Russian thinkers in the 20th century Eurasian orientation. If for them predecessors are the main historical ones the crisis moments were Peter's reforms and The French Revolution is the main one for the Eurasians the theme was the October Revolution in Russia. Just like all representatives of the Third Paths to various eras are Eurasian they opposed the left, that is, those who committed bolshevik revolution and continued this work soviet Russia (all Eurasians were "white"), but at the same time, and to the right, because, unlike they did not consider Bolshevism to be purely external to the right a factor, but the pre-revolutionary regime is by no means they were seen as something perfect. Others in words, the Eurasians saw the reasons for October in pre-revolutionary Russia itself, in its structurein the the specifics of its socio-political and religious structure. The main reason they considered the crisis to be Westernism and the phenomena that accompanied it — absolutization royal power, emergence non-aristocratic new nobility, some pseudo-aristocracy, formation of the intelligentsia as a chimeric and soilless layer secularization of the state and loss of the total Orthodoxy, etc. Marginal degradation petrine Russia towards rough and inorganic capitalism in the 19th century led to according to the Eurasians, to Bolshevism, in which a spontaneous protest of the people was expressed. However, this one the trend was usurped by the left, and therefore the right-wing inorganic society has become the left is even less organic and incomparably more scary. The main reason they considered the crisis to be Westernism and the phenomena that accompanied it — absolutization royal power, emergence non-aristocratic new nobility, some pseudo-aristocracy, formation of the intelligentsia as a chimeric and soilless layer secularization of the state and loss of the total Orthodoxy, etc. Marginal degradation petrine Russia towards rough and inorganic capitalism in the 19th century led to according to the Eurasians, to Bolshevism, in which a spontaneous protest of the people was expressed. However, this one the trend was usurped by the left, and therefore the right-wing inorganic society has become the left is even less organic and incomparably more scary. The main reason they considered the crisis to be Westernism and the phenomena that accompanied it — absolutization royal power, emergence non-aristocratic new nobility, some pseudo-aristocracy, formation of the intelligentsia as a chimeric and soilless layer secularization of the state and loss of the total Orthodoxy, etc. Marginal degradation petrine Russia towards rough and inorganic capitalism in the 19th century led to according to the Eurasians, to Bolshevism, in which a spontaneous protest of the people was expressed. However, this one the trend was usurped by the left, and therefore the right-wing inorganic society has become the left is even less organic and incomparably more scary. secularization of the state and loss of the total Orthodoxy, etc. Marginal degradation petrine Russia towards rough and inorganic capitalism in the 19th century led to according to the Eurasians, to Bolshevism, in which a spontaneous protest of the people was expressed. However, this one the trend was usurped by the left, and therefore the right-wing inorganic society has become the left is even less organic and incomparably more scary. secularization of the state and loss of the total Orthodoxy, etc. Marginal degradation petrine Russia towards rough and inorganic capitalism in the 19th century led to according to the Eurasians, to Bolshevism, in which a spontaneous protest of the people was expressed. However, this one the trend was usurped by the left, and therefore the right-wing inorganic society has become the left is even less organic and incomparably more scary.

Eurasians were sometimes called “Slavophile futurists”, since they combined traditionalism and even archaism with a desire for satisfying the people's need for social justice, a non-capitalist and even possible socialist path of development. Being in Eurasians were deprived of the opportunity to immigrate actively participate in the political life of Russia and therefore the Russian Third Way is actually split into National Bolsheviks who saw V stalinism is a definite turn towards people's Imperial element, and on national Socialists who aligned themselves with the Germans in the hope of implementing it on Russian lands after the alleged defeat of the Soviet Russia in war is a version of Russian national Socialism. Some Eurasians are like that like Trubetskoy and Florovsky, left at the end eventually politics and geo-politics and delved into third Way exploration exclusively in theological sphere.

Conservative Revolution in Germany

In turn-of-the-century Germany, the Third Way gave an unusually wide range of different theories and concepts. This is where it is especially popular this expression itself received “Conservative Revolution”, introduced first by Thomas Mann and became especially popular after the famous one speeches of Hugo von Hoffmannstahl “Literature, how the spiritual space of the nation” in which it formulated the principles of the Third Way for Germany. In accordance with the logic of this German conservative ideologies the revolutionaries set themselves the task of overcoming “welhelmism”, i.e. purely right nominally the monarchical regime on the one hand, and impending chaotic democracy on the other. The reaction against the Bolsheviks was also strong putsch and the Bavarian Republic of Kurt Eisner.

Among the Germanic variants of this ideology we can highlight especially the young conservatives Jungkonservativen. The most famous of them were Arthur Müller van den Broek, Oswald Spengler, Karl Schmitt, Othmar Spann, Wilhelm Stappel and partly Werner Sombart. It was Müller van den Broek who was the first time formulated the concept “of the Third Reich” in a book with exactly that name. He meant a whole complex of conservative-revolutionary ones concepts related to fundamental logic The Third Way as such, but at the same time applying this logic to a specific German one situations. In particular, he insisted on the creation of “Third party”, which would put an end to national political division of the Germans, called for overcoming the dynastic oppositions between the Habsburgs and the Hohenzollerns he insisted on the insufficiency of both the right and the left ideas applied to Germany. Curious that he also gives a theological interpretation concepts “of the Third Reich”, linking it with the teachings of the early Christian sect of the Montanites and the medieval ideas of Jachim de Flora, in which the whole story is divided into three parts — to the era of the Father, Son and Holy Spirit. “Third Reich”, i.e. “Third Kingdom” according to Müller van den Broek should become the Kingdom of the Holy Spirit. It's interesting here it would be to point out the relationship of this concept with the Orthodox doctrine of Elder Philotheus about Moscow like the Third (and last) Rome, which, by the way, she was especially close to Leontyev, and later Russian Eurasians. Generally speaking, Müller van den Broek is like most Orthodox Christians conservative revolutionaries were ardent a Russophile and one

of the best translators of books F. Dostoevsky in German. Even in he saw certain Stalinist Russia positive features, and the European West inspired him genuine horror. In general, the Young Conservatives they were elitist intellectuals and direct there is no impact on the political situation they did. It must be emphasized that, like many other representatives of the orthodox Third They were both forerunners and forerunners victims of National Socialism, which is far from in everything he accepted and implemented their ideas. And yet there is no denying direct acceptability here impossible, although their direct identification unacceptable. And yet there is no denying direct acceptability here impossible, although their direct identification unacceptable. And yet there is no denying direct acceptability here impossible, although their direct identification unacceptable.

More radical and revolutionary were like this called National Revolutionaries — Ernst Junger, Franz Schaubeker, von Zalomom, etc. Let us note along the way that Ernst Junger in his famous book “Der Arbeiter” (“Worker”) carried out the classic for the Third Positions the line between “Proletarian” and “A worker”. Communist traditionally the Marxist “Proletarian” — is the lowest quantitative element of the system capitalist production, monster, generated by poisonous, anti-environmental a city devoid of nation, tradition, religion, rootedness, race. Exactly such a “quantitative” monster and the ultimate they would like to put the degenerate form (and they did where they could (Orthodox communists are in power). Junger to this symbolic figure he contrasted it with the national revolutionary “Worker”, “quality” creator values, conscious of your national and race rooted in tradition inextricably linked with religion and cult. This one “The worker” is also exploited in capitalist society like “Proletarian”, but the difference between them is that “The proletarian” is generated by capitalism and beyond capitalism simply does not make sense, whereas “The worker” is only enslaved by capitalism, and freed from it, he is like a bearer of quality he will recreate the soil and traditions of the lekgo organic, creative and fair system. It is significant that National Socialism is not very good he favored Junger himself, completely he accepted and put into practice his theory anti-proletarian “Workers”, and with complete success at the socio-economic level. inextricably linked with religion and cult. This one “The worker” is also exploited in capitalist society like “Proletarian”, but the difference between them is that “The proletarian” is generated by capitalism and beyond capitalism simply does not make sense, whereas “The worker” is only enslaved by capitalism, and freed from it, he is like a bearer of quality he will recreate the soil and traditions of the lekgo organic, creative and fair system. It is significant that National Socialism is not very good he favored Junger himself, completely he accepted and put into practice his theory anti-proletarian “Workers”, and with complete success at the socio-economic level. inextricably linked with religion and cult. This one “The worker” is also exploited in capitalist society like “Proletarian”, but the difference between them is that “The proletarian” is generated by capitalism and beyond capitalism simply does not make sense, whereas “The worker” is only enslaved by capitalism, and freed from it, he is like a bearer of quality he will recreate the soil and traditions of the lekgo organic, creative and fair system. It is significant that National Socialism is not very good he favored Junger himself, completely he accepted and put into practice his theory anti-proletarian “Workers”, and with complete success at the socio-economic level. what “The proletarian” is generated by capitalism and beyond it simply does not make sense of capitalism, whereas “The worker” is only enslaved by capitalism, and freed from it, he is

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There were special trends in the same direction various variations "fölkisch" that are possible call "the German populists". They could be as emphatically aristocratic (Max Liebermann von Sonnenberg), and anarchically common people. Among "the felkisch" is wide themes "mystical have become widespread racism", particularly clearly manifested among ariosophical movement of Austrian Germans Guido von Liszt and Jörg Lanz von Liebenfels. IN THE difference from previous groups, movement "fölkisch" was free from cultural prejudices characteristic of urban the educated German intelligentsia, and reflected the most archaic layers of the German soul on the one hand, and the most extravagant and a radical search for the ancient Germanic tradition up to attempts at restoration of ancient pagan ones rituals, on the other hand. Despite that, what Hitler was quite critical of the term itself "Felkisch" and the totality of ideas called by this word, trends "fölkisch" in the atmosphere in the Third Reich was largely determined, not only psychologically (singing everything germanic, glorification of the peasantry, the famous Walter Darre Doctrine "Blood and Soil " etc.), but also intellectually (which especially manifested itself in mystical research which many people did national Socialist Institutions and in racist doctrines). Exactly to "felkisch" the taste characteristic of Hitler's Germany rises and love for archaism. the famous Walter Darre Doctrine "Blood and Soil " etc.), but also intellectually (which especially manifested itself in mystical research which many people did national Socialist Institutions and in racist doctrines). Exactly to "felkisch" the taste characteristic of Hitler's Germany rises and love for archaism. the famous Walter Darre Doctrine "Blood and Soil " etc.), but also intellectually (which especially manifested itself in mystical research which many people did national Socialist Institutions and in racist doctrines). Exactly to "felkisch" the taste characteristic of Hitler's Germany rises and love for archaism.

Separately there are the so-called "bündish", various youth unions conservative-revolutionary direction. Among the they are best known "Vandervogel", "Migratory Birds", paved anarchic, c it's also a soil and nationalist time a movement that arose at the very beginning of the century. That is to be maybe the first example of an environmental trend, yes like the boys and girls from "Vandervogel" we tried to go into nature, to the simple village, folk and national life, away from anti-native, cosmopolitan poisoned cities, from their falsehood, confusion, capitalism, usury, etc. Residues "Vandervogel" already under

Hitler they were reformed "Hitler Youth" with a certain displacement accents and with a sharp reduction in anarchic elements. For those who did not want to reform some pressure was applied. At the end the National Socialists completely banned the endings "Vandervogel".

And finally, the latest version of the Third Way c Germany was German National Bolshevik movement associated with the names of Henry Laufenberg and Ernst Nikisch. It was a peculiar combination of extreme anti-capitalism with extreme nationalism, which was surprising an interesting synthesis, since the German the National Bolsheviks managed to combine a huge one social energy "class struggle" with no less powerful national and even racial trends. We can say that national Bolshevism — is the ultimate case Conservative Revolution, radicalizing the potencies inherent in it. The most interesting thing is this movement is total non-conformism an uncompromising fight against what is later The New Left and the New Right will unanimously determine like the System. It happened with the National Bolsheviks the left wing also agrees national Socialist Party led by "left Nazis" the Strasser brothers. IN THE 1920 during the Russian-Polish War the German National Bolsheviks even cherished the dream together with Budyonny's army, invade capitalist West and end it "by national and social exploiters peoples". Naturally, they are German the National Bolsheviks were also unconditional russophiles. Under Hitler, Ernst Nikisch and others representatives of this movement stand in radical opposition to the regime. After the war, Nikisch he teaches in East Berlin, but still national socialism is not enough in any way not satisfied, and at the end of his life he imitates FRG. Internationalist and anti-fascist trends in the spirit of Thalmann are not compatible with national Bolshevik version of the Third Way. IN THE 1920 during the Russian-Polish War the German National Bolsheviks even cherished the dream together with Budyonny's army, invade capitalist West and end it "by national and social exploiters peoples". Naturally, they are German the National Bolsheviks were also unconditional russophiles. Under Hitler, Ernst Nikisch and others representatives of this movement stand in radical opposition to the regime. After the war, Nikisch he teaches in East Berlin, but still national socialism is not enough in any way not satisfied, and at the end of his life he imitates FRG. Internationalist and anti-fascist trends in the spirit of Thalmann are not compatible with national Bolshevik version of the Third Way. what are German the National Bolsheviks were also unconditional russophiles. Under Hitler, Ernst Nikisch and others representatives of this movement stand in radical opposition to the regime. After the war, Nikisch he teaches in East Berlin, but still national socialism is not enough in any way not satisfied, and at the end of his life he imitates FRG. Internationalist and anti-fascist trends in the spirit of Thalmann are not compatible with national Bolshevik version of the Third Way. what are German the National Bolsheviks were also unconditional russophiles. Under Hitler, Ernst Nikisch and others representatives of this movement stand in radical

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To the leaders of the Conservative Revolution in Germany poets can rightfully be counted Gottfried Benn and Stefan Gheorghe, and the brilliant german philosopher Martin Heidegger, formulated ontological and metaphysical Principles "of the German Way", which was synonymous with "the Third Way", and Martin Klages, and psychoanalyst Carl Gustav Jung, and the famous scientists Hermann Wirth Wilhelm Teudt, Friedrich Hielscher and many other less significant characters. And strictly speaking to those of them who actively cooperated later, there is no way with the National Socialists accuse of conformity, since ideology The Third Way was their deep inner path conviction, the basis of their worldview, and rather national Socialism was formed with Conservative Revolution, rather than vice versa because national socialism itself was only one from versions of this Revolution, and not a thing-in-itself.

There was a lot of Hitler in National Socialism absence from the conservative-revolutionary otrodoxia, social derogations, economic and geo-political. First of all queue on the social plane principle "One People, One State, One Chief" ("Ein Volk, ein Reich, ein Fuhrer") is clearly old conservative, right-wing and even "Jacobin" (as Alain de Benoit said) a formula that contradicts the imperial and multipolar concept of the Third Way understanding unity is not bureaucratic and administratively, and especially not mono-nationally but spiritually and poly-ethnically. On economic at the level, Hitler still retained large capital although he limited his capabilities and excluded him the influence of international capital. Regardless of impeccable efficiency national Socialist measures in the economy, these are nevertheless, they went against the radicals demands of the Conservative Revolution. AND, finally, the geo-politically anti-Russian attitude Hitler (although not as clear as this sometimes they try to imagine (his) Anglophilia they contradicted the Eurasian and mandatory ones russophile tendency of the classics conservative revolutionaries. But be that as it may it was, National Socialism certainly accepted and realized the impulse exactly conservative revolutionary ideology, although in many ways he distorted it to the right, and not without influence there are no old, reactionary conservatives at all those who accepted National Socialism and nothing more only those who stood in solidarity with him were pragmatic insofar as it was about state ones interests of Germany. But still a defeat for Germany in World War II it was devastating the defeat of the entire ideology of the Third Waysince winners and left and right on the nuances of attention they didn't pay attention.

It remains to add on this occasion that within the framework of the the National Socialist regime existed some intellectual oasis in which the concepts of the Conservative Revolution continued develop and explore without any distortions inevitable in other more massive ones manifestations of the regime. We mean organization The Waffen-SS in its intellectual-scientific, not military-political aspect. Waffen-SS and especially the scientific sector of this organization "Ahnenerbe", "Heritage of the Ancestors", developed orthodox conservative-revolutionary projects. In particular, instead of a narrow national one germanism of external propaganda, the SS stood for a united Europe divided into ethnic regions with neo-feudal centers, and at the same time ethnic ones the Germans were not assigned any special role. Herself this organization was internationaland into her even representatives of "non-white" peoples — entered asian and Middle Eastern Muslims, Tibetans, turks, Arabs, etc. Geopolitical projects of the SS we focused not so much on economic ones how much on sacred geographical realities, and the countries of the traditional East represented the greatest interest here (remember about numerous SS sheep expeditions to the Himalayas Tibet, India, etc.). SS reproduced certain aspects of the medieval spiritual knightly Order with typical ideals overcoming the flesh, non-covetousness, discipline, meditative practice. Naturally, this approach in the economic sphere, he assumed categorical denial of everyone is purely capitalist foundations of the social structure — hedonism, plutocracy, financial liberalism, free market, interest rate system, etc. Curious,that for SS members (at least for SS intellectuals) was absolutely unusual for National Socialists judeophobia, and such nationalist Jewish conservative Revolutionary Author as Martin Buber was a close friend of one of the executives and the inspirers "Ahnenerbe" Friedrich Hielscher, moreover, this was by no means an exception, but rather the rule. The example of SS once again proves that c within the framework of German National Socialism there were trends that were somewhat the degrees balanced the deviation from the paradigm Conservative Revolution of this movement as a whole. and such a nationalist Jewish one conservative Revolutionary Author as Martin Buber was a close friend of one of the executives and the inspirers "Ahnenerbe" Friedrich Hielscher, moreover, this was by no means an exception, but rather the rule. The example of SS once again proves that c within the framework of German National Socialism there were trends that were somewhat the degrees balanced the deviation from the paradigm Conservative Revolution of this movement as a whole. and such a nationalist Jewish one conservative Revolutionary Author as Martin Buber was a close friend of one of the executives and the inspirers "Ahnenerbe" Friedrich Hielscher, moreover, this was by no means an exception, but rather the rule. The example of SS once again proves that c within the framework of German National Socialism there were trends that were somewhat the degrees balanced the deviation from the paradigm Conservative Revolution of this movement as a whole.

A new ideological world after Yalta

The defeat of the Axis countries in the World War was not only the defeat of certain states, those or other peoples. The blow was struck on the first queue according to ideology, according to a certain system values and intellectual principles that they were convicted by the winners as "criminal". The world after Yalta became completely special completely different from what he was before. Moreover, if the result of the First World War it was only partly associated with purely ideological transformations

(although Mussolini and he said that “the result of this war was defeat itself ideas of democracy”), then the Second World War straight led to the merger of the ideological element with the element is political so that none (or almost no) gap remained between them. In fact, post-Yalta ideological the painting had only two poles — right and left and everything even vaguely resembles the Third Way or the Conservative Revolution was scorched with a hot iron under the pretext of total and universal “denazification” carried out on planetary level. Nuremberg trials — this the first and unique trial in history when not only people were legally convicted, but also ideas, intellectual doctrines, “entelechies” Aristotle. And no matter how significant it may be the difference between a specific National Socialist the Hitler regime and the fascist regime in Italy from the archetypal Third Way paradigm is in general, nothing was taken into account related to the Third Way directly or indirectly was put “outlawed” (even in that case, if it was purely cultural or spiritual solidarity with the conservative-revolutionary ideology, as was the case with the cruel criminal repression in relation to american poet Ezra Pound or Norwegian to the writer Knut Hamsun).

At the same time, right there in geo-political reality the planet has an incarnation of a new one ideological distribution of forces — phenomenon superpowers. USA from ordinary capitalist a country, one of many and not the most developed economically, they turned into a global stronghold of everything that is perfect it can be called fair in the modern world to the right. At the same time, there was an American superpower ideologically extremely stable, since this purely economic, trade and banking, the monopolistic and cosmopolitan model is not she had reasons within herself for being ideological instabilities that in European regimes existed as an inertial class ethnic, state, language, religious and traditional differentiation. IN THE USA this stable right-wing system has already taken shape long before World War II, but only outlawing the Third Way made the United States indeed, not only military, but also an ideological superpower embodied in yourself the purest alternative to Conservative revolutions, and to a much greater extent, rather than an alternative to the ideological left colossus of the USSR.

The USSR became leftist in the post-Yalta world a superpower, the embodiment of a purely leftist one marxist and internationalist ideology, also completely irreconcilable towards Conservative Revolution like the USA. You could say, that in general the whole post-war geo-political reality was built on denial itself possibilities of the Third Way as a political or geo-political trends. Ideological the victim of such a two-pole system was c first of all, Europe — both eastern and western — because she lost hers own political will under the influence power “radiation” of the superpowers and is forced she stood in solidarity either with the right (geo-politically it meant the United States, “Atlanticism”, spiritual and cultural West), either with the left (geo-politically it meant the USSR and communist East). Any other way for European countries it was excluded. In full in accordance with the basic principles of the Third Paths, after the defeat of this ideology, thesis “neither East, nor West” was more impracticable, and Europe was forced to become either a pure West or the western tip of the communist Asia.

The only state that could partly implement certain ones in practice aspects of the Conservative Revolution were the State of Israel, which, taking into account significant number of Jewish casualties during the period the rules in Europe are conservative revolutionaries, no one dared suspect or accuse of "fascism" or "to Nazism", despite the striking similarities in ideologies. Israel as a state was founded on the principles of complete restoration of the archaic traditions, Jewish religion, ethnic and racial differentiation, on active the use of socialist elements c economics, — in particular, the kibbutz system, — on revival of castes, etc. It's no surprise that many ideologists of National Socialism, — in particular the mastermind of Breton Nazism, remarkable pistol and the historian, Ollier Mordrel,—which we managed to survive "denazification" with delight they accepted the news of the formation of Israel because ethnic and religious differences — is a thing more or less relative, while itself the principle of the Third Way, no matter what people it is the attitude is one and unchanged ideological level. (For the sake of interest, we note, that Ollera Mordrel once saved from trial and accusations of persecution of a Jew during the Second Period The world war is just a thank you telegram from the Israeli government sent in response to his congratulations restoration of Jewish conservative revolutionary state). to whatever people he is the attitude is one and unchanged ideological level. (For the sake of interest, we note, that Ollera Mordrel once saved from trial and accusations of persecution of a Jew during the Second Period The world war is just a thank you telegram from the Israeli government sent in response to his congratulations restoration of Jewish conservative revolutionary state). to whatever people he is the attitude is one and unchanged ideological level. (For the sake of interest, we note, that Ollera Mordrel once saved from trial and accusations of persecution of a Jew during the Second Period The world war is just a thank you telegram from the Israeli government sent in response to his congratulations restoration of Jewish conservative revolutionary state).

Later the Third World as periphery geo-political confrontation between the two superpowers, — USSR and USA, — became a zone renewed attempts at the Third Way, but only in those moments and in those regions where control of this or the other geo-political pole was weakening so much so that the superpowers had to go for concessions to soil trends. But before Iran Islamic Revolution to no people or the state failed to break through geo-political dictate of a two-pole ideological system. So are the variants of Islamic socialism in Iraq, Syria and Libya — these are forms The Third Way with a strong shift towards communism some hybrids between the Conservative Revolution and purely leftist ideology. In Pinochet's Chile or in South Africa, on the contrary, there were elements of the Third Way crossed with right-wing ideology. You could say, what these ideological constructions of the Third World they were still rather extreme cases bipolar ideological system rather than they collectively constituted an independent and full Third Pole, Third Position.

The Third Way rises from the ashes

But despite the totality of the defeat of the Third Paths in Europe cannot be said to have disappeared altogether finally and irrevocably. The point is that ideology is not some kind of arbitrariness of those or other politicians, thinkers or government officials figures. It is rooted in deep archetypes human being as a form of manifestation of those or other essential ontological tendencies, which are much more fundamental than particular rational constructions or socio-political conventions. Ideology, *Weltanschauung*, that's some intellectual summary all human existence, its inner immovable engine, source and original motive for actions and actions. Just show up she can do it in a variety of ways. But be that as it may was, after the French Revolution the ideological spectrum has clearly been embodied in three fundamental poles — right, left and The Third Way, and although these terms themselves appeared only after this Revolution, similar to them ideological complexes existed earlier although in a different form and under different names.

Therefore, the Third Way, defeated and “banned” in the post-Yalta world, could not just leave the stage, but I was looking for special ones for myself sometimes indirect forms of expression.

Among the major official post-war ones politicians came closest to the Third Way general De Gaulle, carefully but stubbornly pursued the line of a united free Europe from The Atlantic to the Urals, which is implicit it was opposed to the USA, i.e. to the West itself. Of course, these are soil and partly conservativo-revolutionary tendencies of De Gaulle he expressed it extremely carefully, however, over time, everything the secret threads that connected him are revealed more with the ideologists of the Third Way, and in particular, even with such an integral traditionalist as a student Rene Guenon Michel Valsan. In general, De Gaulle constantly insisted on preserving identity France both culturally and economically plan, and this alone made him almost an enemy of the right-wing superpower — the United States, which suspected cautious and loyal to NATO but still several “conservative-revolutionary” political actions by General De Gaulle are possible threat of revival of the Third Position. Anyway it was, modern goalies in France in their own way the vast majority are convinced supporters of the Third Way. There even exists semi-reliable information that de Gaulle at one time he founded a secret organization, — “45 secret companions”, — whose geo-political the task, among other things, was restoration a free and independent Europe, opposing both “Sovietism” and “Americanism”, i.e. Europe of the classic Third Way. what de Gaulle at one time he founded a secret organization, — “45 secret companions”, — whose geo-political the task, among other things, was restoration a free and independent Europe, opposing both “Sovietism” and “Americanism”, i.e. Europe of the classic Third Way. what de Gaulle at one time he founded a secret organization, — “45 secret companions”, — whose geo-political the task, among other things, was restoration a free and independent Europe, opposing both “Sovietism” and “Americanism”, i.e. Europe of the classic Third Way.

Similar trends appeared in others european politicians, first of all naturally, continental, since England is already it has long stood firmly on the purely right and atlantic-western positions, speaking in post-yalta

world in the role of the main one european “agent of influence” USA. However, however, however, however, however, however, bipolar political and geo-political the system forced such trends remain hidden, latent, implicit, so as otherwise it would inevitably lead to brutal force confrontation.

But there were also radical supporters of the Third Way openly preached and defended “criminal” ideas for some time now. Possibly the brightest post-war conservative he was a revolutionary or national revolutionary belgian Jean Thiriard, former activist national Bolshevik movement of Henry Laufenberg. Thiriard quickly recovered from “denazification” and was the first to try to revive it ideological and political struggle of the Third Positions. Already in 1960 — before that throughout the planet, both on the right and on the left, was open anti-conservative-revolutionary terror and even there was no word in defense of the Third Position say — Thiriard creates a pan-European one organization “Jeune Europe”, “Young Europe”. He publishes the book “Long live Europe!”, where formulates the main postulates of the Third Way in relation to the new geo-political and political situation after World War II wars. It was Thiriard who first made Celtic The cross is a new symbol of the Third Position, and this one all European ones accepted the emblem national revolutionaries regardless of country. Thiriard developed the theory of a new European Empires, — that’s what he called Europe “Empire s the population in 400 LLC LLC people”, — radically opposing “Sovietism” and “Americanism”. When organized “Young Europe” steel create anti-American combat cells aiming to resist american military and even cultural presence on the continent. Jean Thiriard was not an abstract theorist. He dated in 1963 with Jou En Lai, later with Romanian leaders, Yugoslavia, then Iraq, and in 1968 with Nasser. Indicative, that the first European to fight on the side of the Palestinians against Israel and the fallen from the weapon in hand was a member of “Young Europe” — Roger Kudrua. So the post-war Third Way gradually and in Europe he recovered from the most severe defeat and he already made himself known politically (and even military) level.

It is extremely important in Tiriard’s ideology that he having carefully analyzed the post-war one geo-political situation, and also by making important conclusions from the fate of the European (and especially german and Flemish) National Bolshevism, he clearly declared it the main and fundamental thing the enemy of the Third Way is the West and “americanism”, while in communist system he noted clear signs of evolution in side of the Third Position. In other words, together with Tiriard European conservative the revolutionaries returned to the original anti-western orientation, which was significantly obscured in historical compromises made by fascists and Nazis regimes in favor of the right. This is in practice means that it is “Americanism” that is in current conditions are completely anti-thesis Conservative Revolution, and communism, already having lost its original nihilistic and aggressive character and absorbed a lot national and soil traits, much less evil, if not a potential ally at all. Although this position was very close to the original one the positions of conservative revolutionaries, everything those who gravitated towards the East rather than the West, for post-war, post-Hitler’s Third This position was a real discovery, a new one in a word, a geo-political revelation. Except all the other things, it completely divorced nonconformist Third Way and official parliamentary right, which was completely they are powerless to achieve despite all compromises any success in a purely national and soil sense. In

fact the National Revolutionaries of Thiriard dissociated themselves and from the extreme right, criticizing the archaic and inertiality (even “vicerality”, “vegetativity”) their political views. Economically, Thiriard contrasted “to the economy of profit” (capitalism) and “to the economy utopias” (Marxism) “economics of potencies” (i.e. natural development of regional economic opportunities). In politics he proclaimed “federal nationalism” then there is a spiritual and geo-political association independent, diffused ethnic systems, the polycentric Empire of Independents ethnic groups. Thiriard developed the concept of “authorship large spaces”, according to which only large geo-political entities are capable of being in modern conditions is not only economically, but also ideologically independent. Thiriard considered Gottlieb to be his predecessors Fichte and Friedrich Nietzsche, and he talked about himself so: “I — European National Bolshevik c traditions of Ernst Nikisch and inspired a historical example of Joseph Stalin and Frederick II Hohenstaufen”. In general, the Jean Doctrine Tiriara was named “national communism”.

In Italy, the followers of Thiriard — most notable among them are Giorgio Fredda and Professor Claudio Mutti — gave it geo-political and economic doctrine, spiritual and traditionalist character, based on the works of the famous traditionalist Julius Evola and inspired “by mystical guardism” orthodox Captain Codreanu. Anyway it was, anti-capitalism and anti-West became the main ones motives of the Third Way in post-Yalta Europe. This was in principle consistent with and the actual transformation that occurred with many communist regimes that c if not certain aspects of it have become benevolent, then at least geo-politically neutral in relation to conservative-revolutionary tendencies. It is no coincidence that the Islamic Revolution in Iran was named USA “Big Shaitan”, but the USSR is just “Maly Shaitan”.

The second most important stage in the revival of ideology The Third Way was the formation of movement like this called “new right” (although it should be noted, that they were initially awarded this name ideological opponents). In fact they are continued the traditions of Thiriard and “Young Europe”, although the emphasis here has shifted greatly to the side culture, science, historiography, aesthetics, sociology, etc. In principle, one of the main ones the tasks “of the new right” were to create an alternative culture, which did not imply just the ideologization of creativity, but rather revision of certain cultural dogmas which in the post-Yalta world they experienced it for themselves the strongest pressure of victorious ideologies — how right and left. “New Right”, led by a universally recognized pan-European leader and the famous publicist and philosopher Alain de Benoit, initially they decided to do a total one revision of cultural, economic, political and the sociological values that were characteristic of the “old right”. Becoming the worldview “of the new right” is very widespread today in Europe, and wider in everything the world of ideological position, took place in settings of double polemics — on the one hand there was a challenge to the concepts and doctrines “of the new left”, and later “new philosophers”, on the other the parties, discussions unfolded with the right and even with the far right. As always, there were in the Third Way resolutely rejected “Jacobin” centralist model of the nation-state, Etat-Nation, materialistic and plutocratic trends peculiar to the West, “Atlanticism”, “americanism”, etc., but simultaneously, leftist theses about egalitarianism were also rejected

internationalism, humanism, macrism, etc. It was "the new right" that drew attention to the most traditional classic conservative-revolutionary authors, introducing the cultural context of Europe, and particularly France, the such almost forgotten or rejected names as Karl Schmidt, Karl Haushoffer, Arno Brecker, Mark Eemans, Ernst Junger, von Zalamon, Otmar Spann, Arthur Muller van den Broek, etc. But not only that there were names, but also entire disciplines rehabilitated "by the new right" — so geopolitics, previously qualified as "nazi science", entered today french universities as one of the studied objects on an equal basis with others. (Curious that heads geo-political research in the academic world of France is a communist and close to Mitterrand political scientist Yves Lacoste). Most importantly, what "the new right" has achieved — is introduction of the Third Way into the sphere "officially" recognized position on cultural, economic, political and philosophical level. In fact Third Position thanks to tireless, more than twenty years of activity "new right" again it has become ideologically possible, enough central and successfully competing today in Europe with fairly faded and "recuperated" System "new left". It is significant that many are radical leftists today, as in the 2nd and 3rd years, disappointed in orthodox Marxism, communism, etc sovietism, move to the ranks "of the new right" — as is the case with Jean Co, the closest an associate of Sartre, Reinhold Oberlercher, the right hand of Rudi Dutschke, the most famous of german New Left 1968, and partly in the case of roger Garody himself, the former central one ideologist of the French Communist Party. In fact Third Position thanks to tireless, more than twenty years of activity "new right" again it has become ideologically possible, enough central and successfully competing today in Europe with fairly faded and "recuperated" System "new left". It is significant that many are radical leftists today, as in the 2nd and 3rd years, disappointed in orthodox Marxism, communism, etc sovietism, move to the ranks "of the new right" — as is the case with Jean Co, the closest an associate of Sartre, Reinhold Oberlercher, the right hand of Rudi Dutschke, the most famous of german New Left 1968, and partly in the case of roger Garody himself, the former central one ideologist of the French Communist Party. In fact Third Position thanks to tireless, more than twenty years of activity "new right" again it has become ideologically possible, enough central and successfully competing today in Europe with fairly faded and "recuperated" System "new left". It is significant that many are radical leftists today, as in the 2nd and 3rd years, disappointed in orthodox Marxism, communism, etc sovietism, move to the ranks "of the new right" — as is the case with Jean Co, the closest an associate of Sartre, Reinhold Oberlercher, the right hand of Rudi Dutschke, the most famous of german New Left 1968, and partly in the case of roger Garody himself, the former central one ideologist of the French Communist Party. enough central and successfully competing today in Europe with fairly faded and "recuperated" System "new left". It is significant that many are radical leftists today, as in the 2nd and 3rd years, disappointed in orthodox Marxism, communism, etc sovietism, move to the ranks "of the new right" — as is the case with Jean Co, the closest an associate of Sartre, Reinhold Oberlercher, the right hand of Rudi Dutschke, the most famous of german New Left 1968, and partly in the case of roger Garody himself, the former central one ideologist of the French Communist Party. they move to the ranks "of the new right" — as is

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It is interesting to emphasize something very characteristic attitude "of the new right" to the problem of emigration, so important today for the ideological self-determination in the politics of certain figures. If "old right" — in particular "Front National" Le Pen — blunt against emigrants, then "the new right" acts rather on the side of the emigrants they are considering like victims of the unnatural monopolistic, capitalist system, etc the problems of emigrants "new right" are considered by and your own problems. Alain de Benoist, — who, by the way, is the author of the monumental books "Third World, common struggle", where he emphasizes unity between the Third World defending their freedom and independence, etc the interests of Third Way supporters in Europe, — he unambiguously formulates his attitude as follows: "They ("old Right") fighting expats, — I'm fighting against immigration. They protect the people, — I protect the peoples."

It is "the new right" that is being presented today Europe is a new ideological beginning Third Position, which has already overcome the shock of defeat and gaining strength as it gets worse the crisis of two other geo-political and ideological poles. It is important to note that the weakening and complete collapse of Sovietism in the modern world, the collapse of the Soviet superpower further strengthens the anti-Atlantic one the trend of the European Third Way. More in at the beginning of the 80s, Alain de Benoist stated that "he prefers the American green beret the cap of a Soviet officer", which, in principle quite consistent with the spirit of European national Bolshevism. It's interesting that the Italian "new right" Marco Tarchi even announced the end of the Third Position, because opposition to communism, in his opinion, is greater doesn't make sense, and the only common enemy and for the left and for conservative revolutionaries what remains is the USA, the West, "Atlanticism". Tarchi even suggests dropping the title "Third Path" and accept the thesis about "the Second Path", the one from now on, both for the National Bolsheviks and for simply Bolsheviks, and for radical conservatives revolutionaries. Such sentiments are quite common today in Europe, but it is necessary note that there is one significant contradiction between European national Bolshevism and National Bolshevism Soviet. If in Europe such a position is an expression of maximum non-conformism decisive rejection of all manipulations modern System, then in the USSR national Bolshevism in most cases means either an inertial reference to a long time ago slogans that have lost their meaning, or simple ones conformism, or fear of the discredited for many years, labels such as "nationalism", "statism", "imperialism", "racism", "chauvinism", "fascism", "nazism" and etc However, as a consequence of recent events in the USSR

perhaps all things will fall into place, and national Bolshevism of Europe more or less equal to the National Bolshevism of the East. But in all this, one should also take into account that, no matter how historical events were turning around communist leftist ideology never it can completely coincide with neither the right position nor the right position Third Position, if only because it is not variations of the same worldview complex, and fundamentally different ones by its origin, by its orientations and the ultimate goals of the structure. Now possible — and already happening — the tide of the left to the Third Position, as before, in the era of geo-political the powers of Sovietism, some conservative revolutionaries (especially in Third World countries) they were forced to resort to the help of communists at the cost of compromises and concessions. But final mergers cannot occur in principle, despite to the entire outside of events. Left always he will remain left unless he becomes, of course right or will not take it consciously and voluntarily Third Position.

Conclusion

We have tried to outline in general terms an ideological position that is so often political scientists and sociologists neglect, but which, nevertheless, it is absolutely finished and self-contained an ideological complex, even ineradicable the toughest means and the most ruthless censorship. If you don't take into account this one we are a three-pole ideological picture doomed to unjustified stretches, illogisms, contradictions in the assessment unfolding today in the world of events, since during a period of transformation the ideological struggle is becoming extremely acute, and partially acceptable in other periods ideological agnosticism or "slogan thinking" becomes simply impossible in critical moments. In addition, observing ideological disputes and political discussions, unfolding today in our country we are not we can get rid of deep anxiety for the mental state of many "ideologists", lost in definitions and political ones projects, neither washed away, nor their meaning, nor theirs the ultimate goal is completely unknown to them. IN THE "fascism" everyone is reproaching each other despite the fact that few people even know about this ideology and at least something reliable about its history (It is striking that not only the common people, but also some prominent politicians draw their ideas about fascism from the television series about Stirlitz). Labels are also meaninglessly heard "right", "left", etc. On geo-political at the level, few people are aware that in it represents reality "atlanticism" or "Eurasianism", but in questions government such expressions as "jacobin" model, "autarky of the large spaces", "federal Empire", etc. they don't tell anyone anything at all. None of this would be possible it would be so scary if our country existed isolated from the rest of the world and would solve her own internal issues itself — in this case temporary post-communist confusion sooner or later it would end naturally and in an organic way. But, alas, we are inseparable connected today with the rest of the world, and from the entire geo-political and ideological map of the planet. Besides, on us powerful external ideological ones are at work factors, and first of all the right complex "atlanticism", certainly trying use this situation to transform two-pole right-left system, USA-USSR, a global "American model" hegemony, the american way of life. For all these external influences in general ideological concepts — are not shaky slogans or labels, and the most important operative the realities with which they control their own specific strategic and geo-political actions.

Regardless of personal or group there are currently only two preferences ideological positions are intellectually and geo-political active — these are “Atlanticist” right-wing and “Eurasian” conservative revolutionaries. Leftist ideology now it has neither geo-political nor intellectual form, (although this is by no means means she won't acquire it at all never). We can say that they are actually leftists are today anarchic and non-conformalist tendencies, but all this remains completely uncertain for now and insolvent. Be that as it may, Third Position today — is something very serious fundamental, thorough and came out of peripheral, marginal state, in which it was in the post-Yalta world. Today's world is no longer post-Yalta and in the new ideological picture “crime” of the Conservative Revolution it becomes completely different “obvious” and “itself of course” (if only because the crimes of the left exposed today communists, far outweigh in scale and savagery everything incriminated against the Nazis). AND THE despite the fact that at the moment “atlanticism” military, strategic and she doesn't have an industrial alternative, she can appear at any time, as events are now they turn around at crazy speed. No there is no doubt that if such an alternative will arise, it will be the Third Position. AND THE despite the fact that at the moment “atlanticism” military, strategic and she doesn't have an industrial alternative, she can appear at any time, as events are now they turn around at crazy speed. No there is no doubt that if such an alternative will arise, it will be the Third Position.

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Cosmic Savior 1. Tiu (2000)

A.G. Dugin / Dear Angel / Web Archive

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A. Dugin

SPACE SAVIOR

(two great symbols) "Dear Angel" №3, M., 2000, "Absolute Motherland", M, 2000, "Mysteries of Eurasia", M., 1996

Chapter X

SYMBOL 1: TIU – IS THE LIGHT THAT LOWERS YOUR HANDS

1. Heilbringer

""", Savior" ("Heilbringer", "Heiland") – is a mental formula for the visible revelation of the supreme Being, the World Spirit, in time and space. Therefore, he is the "Son of God" and incarnates sensually both in space, in the form of the world, and in time, in the cosmic circulation, in the Year, measured by the movement of the sun. Through him, the "Divine Child", later the "Son of God", God himself acts.

He is – the mediator between God and people, between infinity and finitude, between the unconditional and the conditioned, between the absolute and the relative."

This is how Herman Wirth defines the essence of the oldest mythological figure of the "Cultural Hero", the "Divine Messenger", who is known to all traditions and all civilizations. This character, according to Wirth, once had a single meaning and even a single one Name in all languages, and the entire set of sacred plots associated with his personality is elevated to a single primordial paradigm, coinciding with the source of writing, calendar, speech, proto-religion. Heilbringer, literally "Bearer of the Good", is the light, "fourth" dimension of reality, in which the rest of its dimensions are resolved in an integrating formula, in an absolute sign that translates the multiple and contradictory abundance of things and phenomena into a strict and spiritualizing formula that gives meaning to all being.

Heilbringer – a universal figure, it does not belong to the specific world of people, it is not a product of cultural generalization, human socio-scientific rationalization. This intelligent life permeates the entire macrocosm, and although it includes man, as the most important component of the complete epiphany given in the flesh of the world, it precedes him, establishes him in all his unique ontological status even before he learns to independently operate with his intelligent abilities and systematize phenomena and things. In other words, the existence of this universal Mediator is perfect objectively, independently, and first.

It is not surprising that his signs, myths about him, sacred rituals associated with him were revered in Tradition as something extremely important, inspiring delight and awe. His symbols were worshiped, his name had a mysterious power.

Wirth examined the various most archaic hieroglyphs of Heilbringer, and came to the conclusion that the most ancient and universal, dating back to the Paleolithic, is his schematized depiction in the form of a man, with his hands down. Epigraphic synonyms are figures with raised hands, a vertical line, crosses, etc.

All these images of the cosmic Savior are inextricably linked with the ancient calendar, which was both a primordial icon and the source of sacred language – both written and oral. Based on the oldest and simplest scheme, Wirth identifies four main hieroglyphic modalities of the Heilbringer hieroglyph.

In the winter solstice, this is most often the Cross, separately or in a circle, i.e. the whole Year, the new Year, full and not yet "wasted". Sometimes the two halves of the circle are synonymous, and this duality – two halves of the year, – is the hallmark of the cosmic Savior in all his transformations. It is "double" (zwiefache) par excellence¹ – both as uniting all pairs of immanent opposites, and as uniting the entire phenomenal, empirical world with the pure world of the Divine Spirit.

In the spring half of the Year he is presented with his hands raised, raised to the sky – . Symbol of cosmic resurrection, the uprising of life from the winter midnight grave. In some cases, only one hand is raised, and the other is lowered (a hint of autumn) or graphically unaccented.

At the top of summer he is often depicted as "armless", a vertical line. Light development has reached its climax. Polar afternoon. The night is missing. The sun does not set below the horizon. A moment of eternity.

Autumn arc, and Heilbringer gives up, descends into the darkness of the winter grave. Immerses itself in the bowels of the earth, in the belly of a dragon, whale, snake, giant, wolf, etc. In the Scandinavian sagas there is a plot about how the space wolf Fenrir (the lower half of the Year) bites off the hand of the god Tyr. One-armed god – autumn mostly. Essentially it remains "double", but within the annual cycle only one half (one hand) remains.

The differences between Heilbringer's poses initially correspond to the mathematically strict calendar-philosophical meaning of the plot. However, gradually the integrity of the primary model is disrupted. Individual cultures or peoples preferably develop fragments of the overall cult picture. A particular figure is assigned the personal character of a cosmic Mediator, who appears in a fixed form in various cyclical situations and plots, while his other ideographic variations fade into the background or are associated with secondary mythological characters or stories.

So, for example, Tiu, Tyr, "Son of God with His Arms Down," "Double," can appear in the same position at the winter solstice, the spring equinox, and the summer solstice. Now he goes around the annual circle completely.

The same can be said about "God with raised hands.". The ancient rune man or *madr*, which originally meant the spring position of the "Light of the World" in historical runic circles, ended up in the autumn sector and began to mean "man", *Mensch*, man. By the way, the Russian word "man" contains etymologically the element "whole" (*cel*), which, in turn, is associated with the German *Heil* (good), which is included in the words *Heilbringer*, *Heiland*².

Figures with two pairs of arms – one raised, the other lowered – are also common. This replaces the cross of the winter solstice and underlies the image of four-armed Hindu deities.

Since the study of all the archaic ideograms of *Heilbringer* would take up too much space, we will limit ourselves here to its "autumn" form – "Man with His Hands Down," keeping in mind constantly that we are talking not only about one of his hypostases (as in full-fledged original mythological-calendar and ritual-conceptual complex), but about Himself.

2. God – arrow

Wirth writes: "Tiu is none other than the Son of God near the winter solstice, in the last month of the Year, in the last" solar house. This is clear from the analysis of all Atlantic hieroglyphics."

Ideograms of "man with lowered arms" or "trees with lowered branches" are already found in the Magdalenien archaeological layer.

The main plot associated with Tiu is the sacred story of its "descent" – from a mountain, into the bowels of the earth, into a cave, into a hole, underground, onto the ground from heaven, immersion in water, its transformation into an animal, its absorption by a beast, a mythological monster, its darkening, aging, suffering, its loss of something important – organ, member, cult object, etc.

In Sumerian writing, for example, the same hieroglyph denoted the "god of waters" Ea and at the same time Bel, the "sun god."

Etymologically, Tiu – is an Old Aryan name related to Old High German Zio, the Old Indian "Dyaus", its derivative "dyauspita" ("heavenly father"), whence the Latin "Juppiter", the Greek "Zeus pater", as well as words meaning "day" – "dies", "Tag" and "god" – "deus" and "dius". Of course, the Vedic Dyaus, and especially Zeus of classical mythology, have gone far from the original sacred complex, acquiring features in the first case of an abstract concept, in the second of a personal world-building god. But in the archaic strata of the relevant traditions, and especially in the archaic strata of the Indo-European languages, there are many phonetic formulas, phrases, expressions, etc. allowing you to recognize the oldest Hyperborean concept of Tiu in its entire context.

Wirth emphasizes that the archaeology and genealogy of this sign in various writing systems – from cave and cult paleoepigraphy to linear writing – convincingly proves that it is constantly present in a variety of civilizations before, in parallel and after the emergence of Phoenician writing itself, where this sign is missing!. Consequently, Wirth concludes, this once again proves the thesis about the existence of a unified Hyperborean system of linear proto-Runic writing that developed in the northern regions (the so-called. "Thulekulturkreise", "the cultural circle of Thule") and spread throughout the continent long before Phoenicia. Wirth considers West Semitic writing itself as one of the reduced versions of an ancient, full-fledged system, adapted to the practical needs of sea merchants and almost devoid of any cult significance. Although many signs are borrowed from the "Holy Circle", sometimes their vocalizations have been changed and their meaning has been lost. It is significant that in the Semitic alphabet there was no sign Tiu, meaning the most important ideogram of the Nordic cult complex – "Son of God" descending towards people³.

So, Tiu – is Double, losing the abundance and completeness of its quality, but remaining at the same time internally identical, eternal, unchanged, and, therefore, inexorably moving through all trials towards Victory and Resurrection. In this complex complex, one should look for a difference between two types of sacred stories – a heroic epic ending in tragedy, and a fairy tale with an inevitably good ending. The fairy tale, widespread in the lower strata of the people, was preserved in an archaic form in relative inviolability precisely due to the conservatism of the "uncivilized" class, and, consequently, the entire paradigm of the cyclical wanderings of the "cosmic Savior" is fully represented. Whereas heroic epic, sagas and semi-rationalized mythology were an attribute of the upper classes, which are characterized by rational understanding of plots, and during periods when all the fullness of the key to the original mythological complex was lost, individual fragments of the cycle received independent development.

The graphic similarity of the hieroglyph Tiu – with an arrow (spear) is striking. Hence the mythological identity and the transfer of meaning. From now on, instead of "God with His Hands Down," you can find an image of a "creature with an arrow." All the sacred aspects of the symbolism of the bow or archer follow from this⁴.

In the Icelandic runic song, the corresponding sign is associated with the expression *fifu farbanti* (giant of the arrow) and *bendr baugi* (stretched arc, bow). Wirth observes that there is a temporal relationship between the angular and semicircular image of the ideogram. The original is a semicircular shape, which can be interpreted precisely as a stretched bow with an arrow nested in it, and not as a separate arrow with a sharp tip. Only the custom of carving hieroglyphs on wood, which preceded the appearance of writing itself, led to the angular forms of protorunes, and, due to the convenience of the cutter, schematize curved lines into corners.

The arrow and the spear play an important symbolic role in many of the plots involving the idea of the winter solstice, midnight, or its cosmic, universal counterpart. So, in Scandinavian mythology there is a story about an accidental murder of an arrow (mistletoe branch) of the young god Baldr, which serves as a sign of the beginning of the "twilight of the gods", "fimbulwinter" and a prelude to an eschatological battle – *ragna-rekkr*.

Spear of Centurion Longinus⁵ plays a similar role in the Christian tradition. And it is no coincidence that in European medieval Christian esotericism the spear of Longinus was associated with the cup of the Holy Grail, into which, according to legend, Joseph of Arimathea piously collected the "blood of the Savior" that flowed from the side of the crucified God-man pierced by the spear of Longinus. From the point of view of the archaic cult system of Nordic symbols, the sign *ur* – "cave", but at the same time "bowl", "water", "sea", etc. closely associated with the sign *tiu*, hence the Germanic *Tyr* and the stable combination – *tr* – (). The inverted *ur* gives a new hierogram – *ka* (or angular version), i.e. "resurrecting God", "god raising hands". Descent to the winter solstice, to death, to hell associated with a spear ("lowering hands"), it is the guarantee of the spring resurrection (bowl, grail, raised hands –) for all those who took communion with the "Son of God", his blood and his flesh at the lowest point of his atoning sacrificial path. In the Orthodox rite, the copy with which the lamb particles are consecrated and the communion cup are direct analogues of all this sacred cult action, dating back in the predestination image to the time immemorial of the Hyperborean Nordic civilization.

A very interesting detail: in the Greek myth about Apollo's struggle with the Cyclopes, he hides his bow, with which he destroyed enemies in the land of the "hyperboreans," among "the antipodes between two suns, sunset and sunrise..."

The bow and arrow were sacred instruments among many archaic peoples –thus, in particular, among Eurasian shamans, the bow and arrow preceded the tambourine and mallet in rituals; The horizontal diagonal on the shamanic tambourine often retains the name "bow bow."

At the point of the arrow, according to Hindu tradition, the soul of Brahma or the life of Koshchei the Immortal in Russian fairy tales is kept.

In Hinduism, the archer god is considered to be Shiva, associated with eschatology (when he blows into a shell, the universe will collapse) and fire. Shiva, unlike Kama, the deity of sentimental love, embodies the highest metaphysical aspect of marriage as the union of the world with God, the universe with its source, and therefore he kills Kama with his third eye⁶. Generally speaking, this is a fairly late mythological story, bearing traces of priestly rationalization; Initially, there was no difference between the sacred, metaphysical meaning of Luke and Arrow (and, accordingly, marriage and union) and more mundane realities. The Greek Erot or the Hindu Kama were once identical to the sun archers – Apollo or Shiva, only later and, perhaps, as a result of a mixture of various symbolic complexes, these figures separated.

It should be noted the symbolism of the Greek hunter Orion, whose story bears clear signs of a very archaic plot associated with the mystery of the winter solstice. His story has the theme of Hyperborea (an attack on a resident of Hyperborea –the maiden Opis), killing him with an arrow from Artemis's bow, walking on the sea, blinding and regaining vision after an initiatory journey towards the sun's rays, etc. The constellation Orion was considered by the ancient Egyptians to be the celestial figure of Osiris, and the Hindus located the constellation mrga-shirsha, Shiva himself, in the same part of the starry sky⁷.

All these plots and cult rituals are associated precisely with the Tiu ideogram, belong to the mystery of the Winter Solstice and are the unfolding of the oldest Hyperborean symbolism. The Winter Solstice is

closely associated with the universal idea of the end of the old and the beginning of the new, with the magical point of being, when death turns into resurrection, death opens the gates to immortality. Based on the model of this unique moment of the Year, all sacred motifs associated with the most important moment of any cycle – no matter the gigantic universal (end of the world) or a very insignificant (end of the day or an even shorter period of time) are built.

3. Two equals Three

Wirth indicates that the last letter of the ancient Phoenician alphabet was phonetically t, and was pronounced tau, taw, and its hieroglyph was the sign or . The same sign also meant the sound t in the ancient Arabic script (Tamudic, Safaitic, Sabaeen, Lihyanic), as well as in the Libyan (Numid, Berber).

"Thus, at the end of the alphabet, i.e. Years, – Wirth writes, – there was a sign of a cross or anchor, voiced by the winter-sun-permanent name of the god – tau, taw, in some cases – tua. "Double" symbol –."

Anchor – inverted Tiu sign in a rounded style – means "the descent of the "Light of the World" to the bottom of dark waters, descent into winter hell.

It is significant that in early Christian symbolism the anchor was a sign of Christ himself.

Ancient calendar circles were divided into different sectors. The most ancient and arctic was the division into two halves (hence "Son of God" – "Double"). The next most universal division was ternary, dividing the year into three equal parts – three seasons; Scandinavian runic circles retained this division in the formula of three aettir, three directions. At the winter solstice point, the beginning of the spring sector, on either side of the summer solstice – summer sector, and finally down to the autumn-winter period – third sector. This third sector was called Tys att8 and it was symbolized by our Tiu sign.

Tiu is close to Tyr, i.e. to the concept of t in ur(). And all this applies to the third part of the New Year's circle. Wirth explains the phonetic origin of the voicing of the number 3 – three, tri in most Indo-European languages – by this circumstance! Hence the sacralization of trinity in the most ancient

traditions. A stable archaic plot of the "third (younger) brother", who, inferior to both brothers in all respects, becomes, however, a savior the winner and redeemer after all the trials and misadventures. This plot is extremely common throughout Indo-European folklore – from Indian through Iranian, Slavic, Germanic to Icelandic and Celtic. If you understand that we are talking about Tiu, then such a sacralization of the number Three will become transparent. In early Christianity, which spread in the regions (starting from Galilee), where the ancient Hyperborean tradition was never interrupted – in Asia Minor, Greece, Italy, Thessaly, Anatolia, etc. – all these points were perfectly understood – in last place in the alphabet was Cross (sometimes crucifixes were depicted as the letter, he was the Anchor of Salvation, aka – Son of God and Double (two natures), aka – face of the Most Holy Trinity...

Son of God descending into ur to save the world and grant it resurrection.

If the word Three developed phonetically from the idea of condescension Tiu, Tua, Tu in ur (), then the word Two itself – Old High German – zwa, Anglo-Saxon twa, Latin duo, Old Indian d(u)vau, etc. arose from the vocalization of the ideogram of the Son of God in itself Tua – tva – tav – dva, etc. Thus, at the archaic cult-calendar level there was an internal connection between the Two and the Three, which has been preserved even in the language. Both words refer to the Son of God, the cosmic Savior. And again we see a striking coincidence with the early Christian tradition, which builds the dogmas of the Church on the paradoxical and super-rational combination in the personality of Jesus Christ of the sacred numbers Two and Three: He – is one of the faces of the Trinity, and in him are the Two natures (divine and human). Both ideas are embedded in the oldest Christian arrangement – three folded fingers symbolize the Trinity, the other two – two natures of Christ.

4. Divine beast tree

"Heilbringer" (Tiu, Tyr,) in its condescension is identical to the ideogram of the Tree – hence the numerous myths about "tree people", "forest people", etc. The symbolism of the Tree, the forest, the choice of the forest as the location for the unfolding of a mythological plot or temple goes back to this Hyperborean figure, which never meant no specific item in isolation, contrary to the evolutionist theory of the origin of letters and signs from pictograms schematically depicting real creatures or objects. On the contrary, the hieroglyph Tiu as the autumn-winter part of the Year, as a symbol of the descent of the Light of the World (not necessarily the sun, namely Light, as a more general and more metaphysical concept), –in other words, as abstract idea– lay at the basis of names, cult veneration and sacred understanding of real-life animals, plants, objects and phenomena. The Cosmic Savior in the descending

trajectory and his ideogram – of the primary of all other things, complexes, ensembles, situations, etc., to which the original meaning was transferred by analogy, on the basis of external or internal similarity.

So the Tree as the axis of the world, as a sacred sign, is sacralized precisely on the basis of its external similarity with the Heilbringer ideogram. The lowered branches of the spruce and the black and white coincided especially expressively with this ideogram, and it is not surprising that the ancient Indo-Europeans chose these two trees as the most central, revered ones.

In German, the name is spruce – Tanne, and birch – Birke. Both of these words, according to Wirth's logic, should be associated with the same original mythological complex Tiu, and therefore, they should contain the proto-idea of the New Year's descent of the Light of the World into the lower regions of the universe (into the earth, underground, into the waters, into the mother's womb of the world, into night, into stone, etc.). In addition, Wirth shows that the names of birch and spruce can change places, since the primary in both cases is precisely the conceptual and ideographic form associated with the calendar-philosophical understanding of the cycle. So among the North American Dakota Indians, who also consider birch a sacred cult tree, it is called tan-pa. This combination tan, according to Wirth, is primordial and means "the descent of - Tiu in an", and the combination an, in general, the sound -n- is the oldest Hyperborean phoneme for the Mother Earth, stone, bottom, womb, lower part of the annual cycle. So, the cult formula tan¹⁰ it is a conceptual synonym for tur, tyr, i.e. Tiu in ur'e ().

Birke is also an archaic cult formula. In most Indo-European languages, this name of birch has been consistently preserved (Russian "birch" is etymologically referred to here). Wirth shows that we are talking about a variation of the buru formula, which combines two primordial phonemes – bi (ba, bu variants) and ur (uru variant). We are talking about the ideogram of "two mountains", which in runic circles are located as two arcs before and after the winter solstice. This is a visual observation of the polar phenomenon of the movement of the sun in the south before it disappears into the belly of the polar night and immediately after it appears from there. One arc () is called ur, and is the ideogram that gave the conceptual meaning to "cave", "loop", "grief" and many other sacred and cult objects and places in Hyperborean civilization. Two arcs make up the hieroglyph for "two mountains" uu – "two ur'a", , bi-ur¹¹. These two mountains received phonetic publicity in the distant past -b- and the hieroglyph. Regarding the phoneme -ka- (or its analogues, variations – g, kh, gh, j, ch, c, etc.), which is consistently present in the name of the birch, we can say that it means "Son of God", cosmic Savior in the second half of the Year, "a man rising up, raising his hands.". Although we will dwell on this figure later.

So Tiu-"Heilbringer" replaces itself with birch and spruce. Hence the sacralization of wood in ancient civilizations – houses, vehicles, ships, and tools were made of wood. The tree – especially birch bark – was painted many millennia before the South Semitic and Mediterranean peoples began to use dried animal skins for this purpose. Wirth points out that the upper continuous connecting feature in Sanskrit writing is a trace of the upper edge of birch bark, which is ritually preserved as a memory of the sacred divine past.

The Russian word "spruce" is extremely indicative. This is the oldest root, dating back to the cult formula el, il, which meant "light", "ray" and, accordingly, was also attached to Tiu, "Light of the World". It is not surprising that the cosmic Savior is also called ull12, il, el, etc. Wirth shows that the names Ullr, Ulli, etc. and Tu, Tiu in mythology are almost synonymous and ideographically identical. In particular, among the Greenlandic Eskimos, whose language contains many archaic elements, words with this phoneme (ullo, ullok, ulluk, ullut, etc.) mean "day", "year", "dawn", etc. Moreover, the combination of -l- with -u- is especially winter, according to the great cult Hyperborean formula for voicing sacred syllables depending on the time of the Year. Wirth formulates the Nordic law of five vowels as follows: -a - beginning of the year, -e - spring equinox, -i - mid-summer, -o - autumn equinox, -u - winter, end of the year. Since both phonetically and conceptually -e- and -o- are intermediate vowels (this is clear in Semitic languages), five can be reduced to three: -a-, -i-, -u-, which corresponds to the three aettirs that we have already talked about. u (= o) corresponds to Tys aett, i.e. the third sector of the Year, located under the sign Tiu. In the Russian word "spruce" the most important thing is the archaic l. In other words, the memory of "light" symbolism was preserved, but the "lowered branches" of the spruce were not conceptually reflected in the phoneme.

But the Russian "spruce" is clearly getting closer to another important symbol of the same order – with "deer", the German "Elch", and in the Dakota language the deer is called ta, which again leads us to the same thing (ta – deer, tan – birch; both – sacred concepts in Indian cults). The Russian "deer" carries within itself that "winter" o (u) that is missing in the word "spruce".

Wirth proves that the deer was the most ancient cult animal of the Hyperborean period, and as such was associated with winter, sun-permanent myths. Only later was he replaced in this capacity by a bull (even later by a ram). For example, among the Dakota Indians the bull is called "big deer", "big ta", and does not have an independent name. Deer antlers in a cult context were perceived as signs of ka, the resurrecting savior of the world, as a visual phenomenon of raised hands.

In the ancient names of the bull in Indo-European languages, we again encounter the combination of t and ur (yr). This is the German Stier, the Latin taurus, the Avestan staora, the Russian "tour".

Heilbringer, the Light of the World from the sky descends to the lower regions, to the kingdom of beasts, to the worlds of mass, matter. Hence the plots of bull sacrifices in ancient cults – Judaistic, Mithraic, etc. In Rus', bull sacrifices were also performed for quite a long time, and this happened on the day of the prophet Elijah, at a time when summer was heading towards winter, and the name "Elijah" itself was understood by Russians as a phoneme of descending Light (hence the connection of the prophet with lightning – "descending light"), as a symbol close to il, ul, tiu, etc.

It is important to emphasize the polyphony of cult symbols: in the original Hyperborean complex there was still no strict division between the general meaning of the cosmic event (for example, the plot of Tiu as a whole) and the roles of the characters, the background against which it takes place, etc. Therefore, the very name of the Divine Light could be transferred to the reality into which this Light "sinks.". For example, the word "wulf", "wolf" clearly comes from the formula ul, i.e. "Heilbringer" before the winter solstice, although in the further development of the plot it is the Wolf13, the space wolf (dog, dragon, etc.) is the Savior's opponent and killer. The winter-solar mystery is initially a double sacrifice – the lower one kills the higher one, but due to this it itself dies from its act, and the higher one is resurrected. The Son of God tramples death underfoot. The Titans tear apart Dionysus and turn into gods. Therefore, the cult phonemes that describe the entire sacred situation have not yet been dualized or strictly separated. There are still no genders, no roles of victim and executioner, no absolute good or absolute evil. The entire universe is perfect and confirmed by the great meaning of EPIPHANY, where both the dark and light sides are equally important, essential, serving the cause of harmony and the triumph of Nordic truth.

Tiu merges with "Stier" ("bull"), with "Elch" ("deer"). Hence the German "Tier", the Greek "therion" ("beast") and the Russian "beast" (even etymologically it is associated with German and Greek). God and the beast have the same names, merging in the New Year's myth – hence the zoomorphic characters of ancient religions, totems, Judaistic "hayot hakadosh", sacred animals seen by prophets at the throne of the Lord.

So even etymologically, the Russian words "beast" and "tree", as collective for a whole string of species and subspecies, not only go back to one phoneme, but also receive their name from pure heavenly Light descending into the night mass of winter matter, the Son of God. It is not surprising that Christ himself was depicted in early Christianity as a lamb and he was crucified on a tree Cross, it was also generally accepted to depict Christ in the form of a fish, and the word fish itself in Russian was "*zv", which is etymologically related to the word "beast".

5. Autumn row of runes

Wirth shows that some other ideograms can serve as substitutes for the Tiu mark or complement it in combined variants. All these symbols correspond to some of the runic circle signs located on the autumn side. These signs are the most archaic, preserved in their place since time immemorial.

This is the rune sig () or sol (, in runic circles they are interchangeable. It can be considered as an ideogram of lightning or the descending sun. In fact, this, according to Wirth, is a fragment or substitute of the oldest Arctic hieroglyph, meaning the connection between two cardinal points of the Year – lower and upper. Later, this fragment was understood as a descent from summer to winter, so only the lower circle remained. Secondly, sig symbolizes the schematic connection between the solstices, the vertical (fire) snake. In both cases, the meaning – descent of the Light of the World. This ideogram was voiced by the phoneme -s-. In many ancient sacred circles and the alphabets that developed from them, this rune (sol) stands immediately in front of the rune (tiu), hence stable for the most archaic layers of Indo-European languages and, more broadly, most languages of the peoples of the earth have the combination st, and in Indo-European languages this combination means "being", "existence". In the sol rune, features of the oldest hieroglyph of existence – () are visible.

In the runic series, the formula st (sig-tyr) is followed by the sign -b-, beorg¹⁴, Berg, Birke, birch or two mountain rune. This gives the sit-tyr-berg formula known in the oldest Germanic incantations and runic songs. The sun (sig-sol), carried by the Son of God (tiu, tyr), descends between two mountains (beorg)¹⁵.

As for the Russian word "mountain"¹⁶, which is related to the ancient Indian "giris", the Avestan "gairi" ("also "mountain") and the Prussian "garian" ("tree"), it is curious that etymologically it comes closer to the Greek "borees" ("north wind" or "north"), i.e. kinship with the phoneme ber, beorg is possible through Greek. In addition, the word borees itself means north, i.e. that place of graphic daily (but not annual!) the circle that corresponds to the heart of midnight.

Another important rune – lagu (), depicting a hook, staff handle, etc. It meant water, lake, etc. This is the water into which Tiu, Heilbringer, flows. The hook plays a huge role in archaic mythologies. Among the Eskimos, the cultural hero attracts heaven and earth to each other. Hence the sickle, the symbol of Kronos among the Greeks. lagu conceptually corresponds to two Russian words considered etymologically different – meadow (a place flooded by a river when it floods) and onion (bend). We see

that the ideogram lagu carries both of these values – of bending, curvature and moisture. By the way, the Russian words "frog" and "puddle" go back to the same phoneme.

Another sign – odil, fish, loop, drop, knot¹⁷. Just like sol, it is a fragment of the oldest Hyperborean ideogram (𐌿). This is a sign of offspring, seed. This is what the ancient Germans called and depicted the mysterious force permeating the universe – breath of God, soul. Among the Sumerians, the same sign was called su or zu (os, oz), and like lagu it denoted water. Other phonetic variants of odil are vod, ot, ot, etc., which gives the Russian words "father" and "water". The oldest su or sv voicing is highly important, as it underlies the Russian word "light", "holiness", etc., which in turn are related to the ancient Iranian hveta (light), Sanskrit sveta – "white, light", etc. "Light", "holiness" – the presence of odil, the Spirit of God, the pole of the world.

Rune (𐌶) yr, which represents the roots of the world tree, i.e. just the point of the winter solstice. It is often present along with the Tiu ideogram, like the plumage of an arrow (+ +). Sometimes acts as a replacement for the rune ur. It can also be considered as a vertical stroke – rune Is (𐌺), i.e. "Son of God at the Summer Solstice", superimposed on the angular spelling ur. At the same time it is a sign of death. In Russian, this yr conceptually approximates the word "yur", which means "spinning", "rotation", "whirlpool" and etymologically approximates the Lithuanian "aure" – "call, howl, horn sounds", etc. The horn, like a curved object and twisting, indicates a spiral, a labyrinth, which were traditional symbols of the winter solstice. – The sun seems to twist during this period along its trajectory to start spinning up in winter. In Lithuanian, yura means "sea," which again leads us to the same topic of launching into the waters.

Particular attention should be paid to the rune ing (𐌶). It denotes a schematic interweaving of two halves of a year, two arcs or two angles. It could be earth and sky or two snakes. Wirth shows that it is – the mating rune par excellence. She points out that when Heilbringer condescends into the earth, into the waters, into the belly of animals, at night and winter, the upper (Light of the World, Heaven) connects with the lower (Mother Earth, cold, darkness, mass). When the sun disappears in the polar winter, everything becomes equally black, the horizon line disappears, the bright sky itself is buried in the arms of the black Mother of the Earth. This is – hierogamy, sacred marriage. We showed above that the Hyperborean worldview – Worldview – did not strictly know dualism, a clear division. A negative event (the descent of the Light of the World, the Son of God) necessarily turned out to be positive death became a new birth, burial – resurrection, dissolution of the Upper in the Lower – conception of the

new Upper. Upper arc – summer half of the Year – merges with lower arc – lower half of the Year. From this sacrament a New Year, a new cycle, is born. This is a necessary condition for the Resurrection.

Wirth shows that the phoneme corresponding to this rune ing, N, ng is very archaic and stable and we encounter it not only in Indo-European languages to denote the "snake" English snake, Sanskrit naga, "angle" Latin angulus, etc., but also in Amerindian, Semitic, African, Eskimo, Turkic and even Chinese cult formulas meaning marriage, bond, union, etc. In Germanic languages, this phoneme still means the suffix belonging – , i.e. what a given thing comes from, its mating source. In English it is ing, being, speaknig, etc., in German ung, Nibel-ung (en), Ordn-ung, etc. Considering the colossal significance of this phoneme and the corresponding ideogram, it simply cannot but exist in the Russian language, although at first glance there is no direct analogue. But if you consider that in ancient Russian there were often nasal sounds n in closed syllables, which were subsequently reduced, then the search for a Russian analogue of this rune is made easier. We find the equivalent in the word "already", i.e. ug, where the nasal n disappeared from. Then everything is simple: this also includes the words "eel" (sea snake), "corner", "south" (previously pronounced "corner"; south – this is a winter-sun-permanent orientation in the annual cycle, while the north corresponds to daily midnight). The presence of this phoneme in the composite roots associated with the symbolic and mythological complex we are exploring is also curious. So u(n)g is found in the word "arc" (which brings this word closer to the oldest Sumerian and Turkic name for the clear sky deity – Dingir or Tengri, i.e. arc-dingir is Tiu, Dyaus, Zeus, descended into ing, ung, at night, in the water, in winter, a place where heaven and earth are fused together), in the word "hand", in the word "circle" (the nasal n that disappeared in the Russian "circle" appears with the German ring, Saxon hringr, etc.), "tongue", "coal", etc. In addition, the words "leg" and "night" give the same combination. It is now easy to understand ancient images of creatures with serpentine-shaped legs – these are cult-calendar synonyms, both phonetically and graphically – human leg – visual hook, anglelt is now easy to understand ancient images of creatures with serpentine-shaped legs – these are cult-calendar synonyms, both phonetically and graphically – human leg – visual hook, anglelt is now easy to understand ancient images of creatures with serpentine-shaped legs – these are cult-calendar synonyms, both phonetically and graphically – human leg – visual hook, angle18.

Wirth gives thousands of examples of these phonemes and ideograms, from Paleolithic cave paintings to religious symbols close to us and even artistic ornaments, which, by the way, developed from cult figures.

(In the next issues of "MA" we will continue to develop the concepts of Hermann Wirth in relation to the Russian language and its ancient sacred structure.)

Footnotes:

1 This duality can be expressed by a wide variety of symbolic methods and captured in the specifics of mythological subjects. Sometimes, as in the case of the Latin Janus, this is emphasized by the presence of two heads, in another case we are dealing with the myth of twins or simply two brothers (two sisters). Sometimes duality is emphasized in the very symmetry of the human figure (two arms, two legs, two eyes, two ears, two nostrils, etc.). Moreover, this symbolically understood duality is often emphasized precisely through its loss. Hence a whole series of mythological cripples that play such an important role in sacred subjects, especially associated with winter, the second half of the year and the trials of the Hero in the lower region of the Year, in the regions of darkness. So – lameness (of the devil), curvature (dadjala, "antichrist" in Islamic eschatology), one-armedness (Scandinavian Thur), etc. – are characteristic signs of a split duality, which inversely indicates the fertile, sacred character of the one who is endowed with this duality and who preserves it. On the contrary, the preservation of duality, often emphasized by negative (and therefore archaic) mythological characters (for example, the dragons of Kok and Vikok in the Kalki Purana, looking at each other and therefore remaining immortal), is a sign of sacred significance. In general, all mythological motifs in which a pair of similar creatures, objects, people or animals participate come from this primordial cult concept of the positivity of two-part unity (the Year, the cosmic Savior himself, the world, etc.) and the negativity of its loss. which inversely indicates the gracious, sacred character of the one who is endowed with this duality and who preserves it. On the contrary, the preservation of duality, often emphasized by negative (and therefore archaic) mythological characters (for example, the dragons of Kok and Vikok in the Kalki Purana, looking at each other and therefore remaining immortal), is a sign of sacred significance. In general, all mythological motifs in which a pair of similar creatures, objects, people or animals participate come from this primordial cult concept of the positivity of two-part unity (the Year, the cosmic Savior himself, the world, etc.) and the negativity of its loss. which inversely indicates the gracious, sacred character of the one who is endowed with this duality and who preserves it. On the contrary, the preservation of duality, often emphasized by negative (and therefore archaic) mythological characters (for example, the dragons of Kok and Vikok in the Kalki Purana, looking at each other and therefore remaining immortal), is a sign of sacred significance. In general, all mythological motifs in which a pair of similar creatures, objects, people or animals participate come from this primordial cult concept of the positivity of two-part unity (the Year, the cosmic Savior himself, the world, etc.) and the negativity of its loss. often emphasized by negative (and therefore archaic) mythological characters (for example, the dragons of Kok and Vikok in the Kalki Purana, looking at each other and therefore remaining immortal), is a sign of sacred significance. In general, all mythological motifs in which a pair of similar creatures, objects, people or

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2 The word "whole", related to "Heil", also gave the Russian verb "kiss", which originally meant "to greet", "to wish for good", and therefore "integrity". The expression "Heil" was also a greeting among the Germans.

3 In this regard, Wirth's opinion is extremely important: "If we continue our research in the prehistory of Palestine, we will see a continuous chain of transmission of North Atlantic cult symbolism on this land, which passed through ancient Amorite culture to the Jews. If we move even closer to us, we can see, analyzing the symbolism of the early Christian "grave lamp" from Getzer, that the doctrine of the Son of God, the "Lord," the "Light of the World," was a revival of the ancient folk belief of Westerners, the land of the evening, the land of the Mother."

4 Etymologically, the Russian word "arrow" is related to the Gothic *stral*, i.e. ray, which means it has a connection in a certain way with the idea of Light. The beam, in this case, is also unidirectional like the arrow (as opposed to a straight line). On the other hand, the weapon associated with the arrow – bow is strangely consonant with the Indo-European roots, also denoting "light" – Latin *lux*, Greek *leikos* ("light"), German *Licht*; By the way, the Russian "beam" applies here. Some linguists have recognized the possibility of such an etymological connection, although Vasmer denies it. If in this case a purely etymological connection is problematic, there is a phonetic, conceptual and mythological-cult relationship. It can also be added that the Greeks depicted the constellation Sagittarius (by the way, its astrological sign variation Tiu – t) in the form of a centaur pulling a bow. The figure of the centaur emphasizes the duality of nature characteristic of the cosmic Savior, which again confirms the non-randomness of all these symbolic and ideographic correspondences.

5 It is interesting to note the similarity of the Latin "Longinus", Longinus, the name itself, etymologically going back to the word "long", and "lanceo" – "spear", "pica".

6 It is significant that the same dualism regarding the theme of "marriage" and "love" exists in the Christian tradition, where divine Love, God-Love and marriage gospel symbolism (Christ as the Bridegroom, the souls of the faithful as virgins prepared for marriage) are combined with a harshly ascetic practice and ethics of killing erotic impulses in a bodily-sentimental aspect.

7 The constellation Orion plays a key role in that part of the Tradition that deals with large universal cycles comparable to the precessional displacements of the solstices and equinoxes relative to the fixed constellations. On this occasion, see A. Dugin "The Paths of the Absolute.", "Hyperborean Theory", article "Orion or the Heroes Conspiracy" in the "Elements" magazine N5, as well poetic publication in this room.

8 The other two are the first froys att, the second hagals att.

9 The Tau – was a sacred sign of the Templars, and their main emblem was two horsemen on the same horse.

10 Wirth points to the relationship of the archaic cult formula tan with a series of words meaning "stone" in the Germanic languages – stan, stone, Stein, etc. The semantic rapprochement is based on the idea that the winter solstice – is the lower point of the year, motionless and central as a stone, as well as heavy – the entire Year gravitates towards it, the point of gravity, the compaction of existence. In Russian, the word "wall" etymologically corresponds to this root. It is possible that the word "shadow"

also refers to this (winter at the pole is dark, "shadow"). It is possible that the Old Persian word *tan*, "body" was once associated with this semantic complex – body as the densest, heaviest, shadowy, "mineral" component of living beings. The Russian "body" has the same meaning, it is related to the words "body", those. "bottom", "bottom" (from where "smart", "bad", "low", etc.

11 From the same formula *Burg*, "city", *Berg*, "mountain", etc. Note that in Russian, where *br* passed into *gr*, the etymological connection between the words "city", "mountain", "to fence" has been preserved, i.e. elevation in the form of *()*, the original "mountain", from which the transition to the fence and to the designation of what is fenced – city or to a set of objects outstanding upward (another explanation for the word "city" – many fenced buildings). It is also curious that the same analogy can be traced between the German *Brust*, ("breast", "female breast"), –and *Wirth* considers this word to come from the visual similarity of the hieroglyph of the two mountains and the shape of the female breast, i.e. from the same formula *bi-ur* (*Burg*) – and Russian "breast", with the same consonants as the word "mountain". *Serpent Gorynych*, a character in Russian fairy tales, there is none other than the hieroglyph of the coiled, spiral-shaped trajectory of the sun between two mountains, two solstice arcs. It is possible that at some stage the *Serpent Gorynych* was simply synonymous with the arc, *ur*, *u*, i.e. *Serpent-Mountain*. The negativity of its functions in the fairy tale is a consequence of its connection with winter and the solstice.

12 The Slavic deity *Veles* is nothing more than a development of the *Ul* phoneme with a solidified "in". Hence all the specifics of his mythological actions, which capture the idea of his connection with the earth, with water, with the lower regions of creation (=Years), his serpentine nature, closeness to animals ("scotia god"), etc. *Veles'* struggle with *Perun* (*Perun* previously had a different name, most likely associated with the root *Il*, since its symbolic actions are closest to the summer – after the summer solstice – period of the year corresponding to the ideograms *ilx* (picture – arrows of *Perun*) and *sig* *()*) there is a typology and mythologization of the relationships between summer and winter, heaven and earth, which in the original cult language was expressed as the transition of *il* to *ul* or their dialectical relationships. You could say, that we are talking about describing the movement of *Tiu* along the descending arc of the Year – *Il-Perun* (*Tiu* at the beginning of the descent) strikes *Veles* the Bull (*Tiu* at the end of the descent) with lightning, just as in the Scandinavian *Edda* *Odin* (*Tiu* as *odal*, *wuotan*) suspended himself on a spear (also *Tiu*!) on the World Tree (and this is *Tiu*!!!) as a sacrifice to yourself. In the original cosmic vision of the Hyperborean race there is no strictly dualistic division – this is a Nordic polar dialectic, where life passes into death to become resurrection, and the suffering and cold of the night carry within themselves the burning luxury of spring. The world inhabited by God's Spirit is a scene of continuous sacred metamorphoses, dialectical formation. It is no coincidence that the German

philosopher Hegel, who developed dialectics, bore a sacred surname dating back to Hagal, to the rune of holiness (heilig), the continuous rotation of the Yeardivine formation of Light.

13 Associated with this calendar specificity of the wolf is the ancient Russian custom of dressing in wolf skins for winter Christmastide (i.e. before the winter solstice). Hence the stories about "wolfhounds", "werewolves", "lycanthropes", "wolf men" and "vampires" that eventually acquired a demonic character. At the heart of it all is the idea of the sun rising from the grave of winter, from the womb of the wolf's mouth. The sunlight coming out of the wolf's mouth gives the image of a half-man (synonymous with Light) – half-wolf (synonymous with winter). Like many other pre-Christian sacred subjects, the motifs of wolfhounds, ghouls, and ghouls acquired negative, infernal features.

14 The appearance of the Ka sound in the combination of work is explained by the anticipation of the spring resurrection of the sun in the fall. See the next part. According to the same logic, the solstice arc ur is consistently called ku in some cultures, which "calendar" means the resurrecting Son of God in a cave, underground, etc.

15 Perhaps the Russian words "shore" and "take care" are associated with the formula brg. Here a semantic transfer is possible from the original meaning of "mountain", br, as a hill, to what is "saved", "hidden", "hidden" behind this hill. It is possible that the Slavic pagan "beregini" were initially not the name of demonic creatures, but mythologized ancient priestesses, who, according to Virt, exercised the most important sacred functions in the original Nordic civilization, and the most important cults of this civilization were sent in tracts (tract – from ur!), which had names close to bi-ur or bi-urka. By itself, the lower part of the year was associated with the feminine principle – the dead descended into Mother – Cheese Earth (repeating the winter path of the sun) in order to be born again from her sacred womb. Accordingly, and in human society, above the sacred altars – dolmens, menhirs, temples –, the White Virgins, Mothers, and prototypes of Roman Vestals performed cults. The mermaids themselves – "underwater maidens" – are most likely figures associated with the lower, winter half of the year and the female priesthood. Hence – "Rusalii".

16 See footnote 10

17 The Russian words "knot", "bond" and the related "knot" possibly go back to the same formula -os- and to the same ideogram of the loop, odil. The loop is of utmost importance in traditional symbolism. In Christianity itself, Jesus is called the one who is given the power to "bind and allow," i.e. tighten the existential loop and loosen it. This has a clear parallel with cyclical symbolism – tightening the noose (bond) is equivalent to the winter, "cool period of the Year" (the word "to cool" in Russian meant "to pull" – cold, this is "to pull the weather", hence the metaphor "to cool" "to be possessed by an evil spirit", "etre hante" in French), as well as human death (hence the form of execution by strangulation or hanging); the resolution corresponds to springreleasing Light and warmth outward, liberation, "absolution of sins", "new birth", "resurrection", etc. The loop in the form of the ideogram odil – is an attribute of many ancient deities; it is especially often found in Hinduism – among Shiva, Kali, Vishnu, Brahma, etc.

18 It is possible that the word "snow" also refers to this, since it is associated with winter, and therefore with the ideogram of winter – ing.

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Cosmic Savior 2. Ka (2000)

A.G. Dugin / Dear Angel / Web Archive

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A. Dugin

SPACE SAVIOR -2

(two great symbols) "Dear Angel" №3, M., 2000, "Absolute Motherland", M., 200

SYMBOL 2: KA – - LIGHT RAISING HANDS

1. Two halves of Eternity

We briefly showed the main symbolic series of Heilbringer in the autumn half of the year, where his preferred name is the combination Tiu, and his main ideogram is – Man lowering his hands (⌋). It is this sign and related subjects that are most common in the sacred complexes of the tradition, to the point that in many languages it was from this cult primordial phoneme and ideogram that words and hieroglyphs were formed that denoted God (lat. Deus Turk. Tengri, Ind. Dyaus). Of course, in certain circumstances of the historical degeneration of Tradition, this symbol could remain the only and main one, becoming synonymous with the Divine as such, regardless of the symbolic and calendar feature of mythological subjects. Tiu often appeared in spring stories and even summer ones. However, there is every reason to believe that that in the very original paradigm of the sacred picture of the world, "Space Savior" in the autumn and New Year's part of the year still concentrated only in his figure one part of the sacred symbolism, and although the entire set of plots, rituals, myths, doctrines, rituals, symbols, "theologies", etc. developed from this primary idea. truly immense, in fact, we are talking only about a fragment of the common Gottesweltanschauung of the ancient Hyperboreans.

The second symbol equal to Tiu in importance was "Ka", denoted by the ideogram () – a creature with raised arms. This was the original symbol of the universal Spring, the Resurrection, the ascending semicircle of the Holy Year. Hence the main characteristics of this sign – Birth (Raising), Growth, Fullness, Abundance, Light, Victory, Royal Power, Resurrection, Ascension, Rise, Ascension.

In the most ancient writing systems we find this sign in different versions – Egyptian "ka" (), Latin "C" (according to Wirth it is placed on the side of Ka), etc. The ancient Pythagoreans considered the Latin letter igrek especially sacred precisely because it is graphically identical to Ka, the great rune of the Resurrection. Egyptian ka the soul of a person or his stellar body, i.e. that part of a human being that does not cease to exist after the death of the body, but continues its travels throughout the Universe. The body dies at the winter solstice of human destiny. But the soul (Ka) is resurrected like the New Year's sun, being born again. Tiu goes into Ka, the descent becomes the ascent, death gives birth to life, the grain that has fallen into the ground gives a new ear. The transition of T into K, the Light that lowers its arms, into the Light that raises its arms – this is the basis and center of all Hyperborean gnosis, this original proto-religion. Consequently, the formula tk (dk, dg, th-kh, etc.) is key in the cultic, ritual phonemes of the ancient polar civilization. Wirth believes that it is this combination tk that underlies the Indo-European name for the number 10, which corresponded to the number of months in the oldest Hyperborean Arctic year. Ten – is a return to one. It was not until later historical stages that the ten-month year, whose months were counted with the palms of the palms of two hands, gave way to the twelve (six) month which corresponded to the number of months in the oldest Hyperborean Arctic year. Ten – is a return to one. It was not until later historical stages that the ten-month year, whose months were counted with the palms of the two hands, gave way to the twelve (six) month which corresponded to the number of months in the oldest Hyperborean Arctic year. Ten – is a return to one. It was not until later historical stages that the ten-month year, whose months were counted with the palms of the two hands, gave way to the twelve (six) month¹.

Perhaps a vague memory of this original meaning of number (and word!) "ten" is the opposition in the Hermetic tradition of 10 logos (vertical, purely spiritual hierarchy) to 12 signs of the zodiac (horizontal, psycho-material hierarchy). Hinduism also speaks of 10 avatars (of descent of the Principle), and Kabbalah of 10 sephirs. If the word "ten", "decade" carries such an absolute, original and "divine" meaning, it becomes clear why this number was so revered in various esoteric teachings (and much more than another sacred number – 122).

It is amazing how unexpectedly Wirth interprets the oldest sign X (), the Maltese cross or the cross of St. Andrey. Wirth considers one of his most original meanings to be the solstice combination of t and k, where the upper half of the sign () has raised arms (=ka,), and the lower half () – lowered arms (=tiu,). Together this gives the symbol "x", - which in the Latin digit system was the designation of the number 10 and was pronounced deca, i.e. voiced t + k!

2. Horned "gods"

One of the most common Ka symbols were horns or horned animals. It was these attributes of some animals that underlay their sacralization –being endowed with the obvious signs of the ascending Son of God, the seal of the Resurrection and Renaissance, horned animals themselves, in turn, were associated with the same ritual-calendar aspect - with spring, light, new life.

Thus, Wirth claims that the three oldest constellations revered by the Nordic civilization were – Elk (present Gemini), Bull and Ovin. All three animals are marked with the presence of horns, sign Ka.

But not only these animals were especially revered in ancient times. Also the most important animal was the goat. The goat was distinguished by enormous productivity and, naturally, the active ability to produce offspring was associated with the presence of excess light vitality – Ka in the animal, which was outwardly expressed in the presence of horns. In principle, the same logic applied in the case of bulls and moose. The difference between natural life and supernatural life, between the mystical soul and life force came much later... But even until the very last times, the goat (or goat) – in fairy tales, in myths (goat Amalthea, who fed Zeus from hornsabundance !), in signs, and common beliefs played a huge symbolic role. We can only mention the Russian buffoons, who were the last bearers of the oldest symbolic and ritual complex, with pronounced Nordic specificity. Thus, in addition to the buffoon (bear) itself and the scientist bear itself, a third character – "goat" necessarily participated in buffoon rituals associated with bear performances. He was definitely a young man³, dressed in a strange goat-headed outfit. His role in the performance itself was completely unimportant (pricking with horns and teasing a bear for the amusement of the public), but with this functional insignificance the custom contrasted sharply certainly put on a bear show with the participation of a "goat". This showed a vague memory of the oldest full-fledged cults, where the symbolism of the goat or its horns was the central semantic element. It was about freeing the sun from the belly of winter. The winter solstice, winter itself, was symbolized by the bear, – whose name, by the way, in Indo-European languages was iconic *art and taboo ("bear" – taboo substitute) and the Arctic itself, the north, was called "bear country", "arctica". The goat performed the function of Ka, i.e. the resurrecting light, the Savior raising his hands. Hence the game's cult antagonism between the "goat" and the bear in buffoon games.

Horns – symbol of divinity, resurrection, spring, victory over the darkness of winter and night. They record the raising of hands by the Son of God, the Cosmic Savior. But since, according to the beliefs of the Hyperboreans, death is in itself a new birth, a resurrection, we encounter horns in many ancient burials, in dolmens, menhirs, mounds, etc. A person dies, but his "ka", his soul is resurrected, "raises his hands" and moves with the sun to the sky. This is – the devayana of the Hindus, the path of the gods, the ascending arc of the Year, the road along which the triumphal chariot of the soul ascends to the summer solstice.

The horns were decorated with images of many ancient deities, participated in sacred rituals, filled with ornaments, etc. It is very important that not only Indo-European or pagan traditions used horns as a symbol of Ka as a sacred synonym for the resurrecting Savior. The same theme is found in the Old Testament, where one can find the following phrases: "He lifted up his horn over Israel, O Lord," etc. Later, the horn and horns were interpreted only as signs of strength and power, but initially they had a purely spiritual, ideographic meaning. By the way, even in the Christian tradition, which consistently considers horns to be the seal of evil spirits (this was reflected in the specific attitude of Christians towards pagan cults, whose deities were identified with demons), there are some exceptions: this is how the Old Testament Moses, starting with early Christian drawings, is often depicted with horns. Here, as in many other cases, the newer tradition denies the sacred forms of previous cults, although in essence (at least in the system of symbolic language, which cannot but be unified) it asserts structurally similar plots⁴.

Here we come to the rather delicate problem of the fact that the symbolism associated with Ka bears a strikingly many similarities to the Christian description of the devil, demons, devils, etc. Generally speaking, the symbolism of the description of the "devil" again clearly indicates an ancient cult complex. The presence of a tail, later understood as "lowness", the "bestial" nature of demons, is in fact a legacy of the solstice ideogram yr (Y), the roots of the world tree, a symbol of sadness, winter, night and grave; it can be visually interpreted as two legs apart and a tail between them (in older images there is also an image of a huge phallus in anthropomorphic figures). The same ideogram, in addition to "tail", also meant "fence", "trident", etc. Devils, by the way they are often depicted with "vila" (rune yr (Y))!

Next: the devil's lameness. It is also a solstice detail. The lower half of the Year was associated with the legs of the Cosmic Savior (as if inscribed in a circle)⁵. The end of the old year – is the loss of a leg. Hence the figures of "one-legged sorcerers" in the Irish epic and the lameness of the devil. Sometimes the

same idea is embodied in the presence of hooves in a demon –this emphasizes their bifurcation (𐌺), an inverted sign Ka, or two arcs (𐌺) two hooves depicted in an angular manner.

The devil and demons live in the underworld, underground. The sun descends there in winter and at night. In a word, demons express a symbolic complex associated with winter and the winter solstice.

But why then a stable indication of their horniness?

Wirth shows that this is due to the archaic depiction of Ka at the winter solstice itself, as an indication of the coming resurrection even during periods of the fullest darkness. To the north, when there is a continuous Arctic night in the heart of winter, long before the first light of spring appeared, the ancients were already celebrating in secret, in the night, in the darkness, in caves, in catacombs, etc. the mystery of the Birth of Light, its Resurrection. He was still invisible and unknown, but the Hyperboreans already knew – He was born. Ka already is. While it is hidden, it is still in darkness, underground, at the roots of the World Tree, under water. But the fact of birth (= resurrection) can no longer be canceled. Hence the characteristic ideograms (𐌺) – Ka in the cave, underground, in the serpentine labyrinths of darkness.

But the original Nordic consciousness did not know dualism. In it, subject and object, action and arena of action, sounds and figures were intertwined into a single dialectical complex, into an abundant and wise pre-rational and super-rational Worldview (Gottesweltanschauung). Therefore, the dungeon and night (other chthonic and winter) phenomena and characters have never been an expression of pure evil: they all served as complementary elements of God's abundant one revelation, in which without death there is no resurrection, and without the coldness of the winter of the summer heat. By the same logic, Ka's stay in the winter gloom, in the womb of the night, in a cave, underground, etc., could also absorb some negative aspects, associated, however, not with light (although Lucifer, the orderly, considered as fallen in Christianity, is also an angel of light), but with the general situation.

In other words, from a purely ideographic point of view, "demons," symbolizing a dramatic calendar situation, actually do not carry anything specifically negative in their appearance – these are composite images of ancient calendar symbolism, where at least one of the symbols – horns – has a highly positive, light meaning. – This is – "Double", Cosmic Savior, Heilbringer, in its highest spring resurrected state.

3. Thinking Husband and Mother's Measure

The equivalent of the Ka() ideogram is another sign "Madr" or ' . The same light raising your hands, only the vertical is highlighted more clearly. One of the stable names for this rune – madr – means "man", "man". In Indo-European languages, this root often sounds like men, man, Indian manu, etc. Wirth emphasizes that in the original sacred complex there was no strict distinction between people and gods, between space and civilization. Therefore, there was continuity between the various phenomena – recall that even in Plato's time the idea of the origin of people from the gods was extremely common; Plato himself considered himself a direct descendant of Poseidon, the god of the seas. Consequently, the figure of Madr, a god with raised arms (or three feathers), was identified with a mythical ancestor and served as a self-name for people.

Etymologists point to the closeness of the word man (man) to mens (mind), as well as to the word moon. We find the same picture in the Russian language – the words "husband", "thought" and "month" developed from one ancient phoneme. At the same time, using the example of Russian, it is clear that the moon (month) was named after its calendar function – to measure time, months; perhaps the same original meaning was behind the word "thought" – "measurement", "measures", the ability to measure and correlate things and ideas with each other. The husband, a person, is the bearer of the ability to measure, i.e. think. And in an ideographic sense, this action is expressed by the vertical, light position of his figure – raised hands, resurrection, activity. In Gnostic myths, this idea is reflected in the myth of the "vertical anthropos", "the man standing", who is in an upright position with raised arms amid the lower empirical chaos. Agrippa of Netesheim used the expression "anima stante et non cadente" ("standing and not falling soul"). Thus, we again come to the original Ka rune, whose equivalent is madr.

This madr rune is repeated in countless variations on the most ancient patterns, ornaments, embroideries, etc. where we encounter it, it tells the story of the Hyperborean peoples, whose "man" and "thought" were strictly identical.

It is possible, despite significant difficulties from the point of view of etymology, that the 1st person pronoun itself (singular and plural) in case forms (except nominative) in Indo-European languages – "me", "me", "me" – and the possessive pronoun – "mine", "my", etc. – developed from the same great symbolic figure – a person standing, thinking, light⁶. Whereas the nominative case at a certain point in time received a different phonetic and conceptual understanding. It can be assumed that this

nominative case is also associated with the sacred runic circle⁷. In Germanic and Latin languages it is tied to the summer solstice. It is also curious that in Turkic languages the nominative case of the personal pronoun of the 1st person sounds like "men".

One more detail is important here. From Wirth's point of view, the original sacred Arctic culture was not based on patriarchy and Vaterrecht. Following Bachofen, Wirth considered matriarchal civilization to be more ancient and primordial, closer to the golden age of the polar "paradise". Consequently, the most ancient sacred concepts and sacred figures were not a male pantheon, but rather a female one. Although in some moments of Wirth's presentation it can be understood in the sense that by Hyperborean matriarchy he does not mean exactly the principle of the dominance of the feminine over the masculine, but rather the lack of clear differentiation of the sexes, a certain androgynous existence and androgynous thinking, grasping the events of reality in an inextricable synthesis and only later and as necessary making some distinctions never completely becoming a system of an irreversible logical system, a formal logic. Such thinking rather resembles pure contemplation or intuitive grasping of ideas and things at once and directly with all the poles, dimensions and contradictions contained in them. But Wirth emphasizes that such intuitive, cordial thinking is more characteristic of a woman who, despite thousands of years of aggressively male cultural dominance, retained many features of the original Nordic attitude towards existence which, despite thousands of years of aggressively male cultural dominance, has preserved many features of the original Nordic attitude towards existence⁸.

Considering the matriarchal (as amended by Wirth, i.e. rather, androgynous) nature of ancient symbolism and its synthetic, non-dual character ("there is neither male nor female"), it is easy to understand that the figure Madr (= Ka) can mean not only the Husband, Manu, First Ancestor, but also the Wife, Woman, Goddess. Hence the phonetic formula *madr* is identical to the oldest word "mother", German. "Mutter", lat. "mater". This is the light Virgin, the Mother of the World, the Queen of Heaven, carrying in her raised hands the new Sun, the Light of the World.

This consideration regarding the cult identity of the Husband and the Mother in the *madr* formula is quite applicable to the situation with the autumn half of the Year, i.e. to the entire symbolic complex of Heilbringer, giving up, Tiu.

But returning to the figure Ka, to the ideogram of the resurrection and the new light, it should be said that in the sacred sense a woman can be understood precisely in this meaning – as a giver of light, as a Cosmic Savior through whom a new spring comes.

In Russian round dances, which were often held by girls alone (an archaic Nordic trait), this symbolic component is clearly distinguishable. The round dance form itself – Year, annual cycle. Girls – months (by the way, wreaths of flowers have the same symbolic meaning – year). When they raise their arms up, they form Madr pieces (= Ka) when they lower – Tiu pieces. Raised arms – spring, lowered – autumn. In this case, lowered hands (, Tiu) mean the period of girlhood (the word "maiden" from Tiu), and raised (, Madr) – motherhood. Women in labor, so often found on Russian embroideries, most often represent women with their hands raised, i.e. "mothers".

4. Ka parking lots

The ascent of Ka along the spring-summer arc of the Year to the summer solstice has several phases or stops. In historically known calendar circles, the order of ideograms varies, so the most archaic and original form should be considered the presence of the Ka, madr rune or their phonetic and hieroglyphic substituents.

However, one can try to find correspondences to the Scandinavian runes associated with Ka and its sector in Russian roots.

So the first post-New Year rune is feoh (ᚠ). It means "wealth", "cattle", "property", "property", as well as "tree" (world tree), etc. In modern German it is "Vieh". For the Russian language this is a very important rune, since etymologically feoh, Vieh, etc. are related to the Old Indian bhaga, Old Persian бага ("complete", "abundant"), from which the Russian word comes "god"! The idea of the Divine and this word itself contain completeness, novelty, unspentness, and primacy. This is – the first sign of the Holy Year, and therefore its Beginning. At the same time, it is important to emphasize that for the Slavs in the Divine, what is most clearly present is the idea of being fullness, abundance, expressed quite specifically – either through wealth and wealth (the word is related to the word "god"), or in a more sublime case through concrete and tangible, "dense" light experience.

In Russian, the original f from feoh became voiced, as well as h, which turned into g. Feoh() also indicates the raised branches of the tree, i.e. identical to the spring symbolism of the world tree. In this sense, it is an ideographic synonym for Ka. In Russian, as in German, there is a connection between the word beech and letters, and in German, Buch, a book, is also added to this. In the runic circle feoh is the first letter, which means it is the first sign in the book of the god-year. In the name of the Russian letter B ("buki") we also see a combination, i.e. the letter B is the letter par excellence. It is curious that B differs in its style in Cyrillic from Latin and Greek B; it is possible that here, as well as in the case of some other original letters, Cyril and Methodius used the oldest purely Russian alphabet-calendar circles, Russian runes, which, perhaps, were called "with cuts." This is how hieroglyph B shows the spring half of the Year, where both the semicircle at the base and the upper horizontal line face. It is possible that B is ideographically closer to the feoh () rune with a semicircular lower line than to the Greek beta. And it is no coincidence that all Greek words with beta in Old Church Slavonic were transmitted through B, and not through B, and at the same time there are no original Russian words in "f". Consequently, it can be assumed that the Russian "buki" conveyed archaic Indo-European phonemes corresponding to the Germanic f. all Greek words with beta in Old Church Slavonic were transmitted through B, and not through B, and at the same time there are no native Russian words in "f". Consequently, it can be assumed that the Russian "buki" conveyed archaic Indo-European phonemes corresponding to the Germanic f. all Greek words with beta in Old Church Slavonic were transmitted through B, and not through B, and at the same time there are no native Russian words in "f". Consequently, it can be assumed that the Russian "buki" conveyed archaic Indo-European phonemes corresponding to the Germanic f.

This is followed by ur (), a rune in the shape of an arc, a cave, a mountain or a horseshoe (which is hung on the doors for good luck). Ka comes out of this cave, raising her hands. Therefore, unlike the New Year's rune ur, the spring sign is often depicted with rays – (), "strahlende ur", a man in a halo, hair-stylized rays (or vice versa) in rock paintings. Russian roots with "vr" –time, rotation, healing (in the original sense, pronouncing magic formulas), etc.

Rune "thurs". Depicts an axe, plow or Latin A placed on its side. In German thurs – "thorn", "thorn"9, which gave many plots in Germanic mythology regarding the thorn god, etc. The Russian word "prick" is possible, i.e. "split" (the action of an ax) and "prick", i.e. "prick" (the action of a thorn, thorns) are not the same by chance. One of the names for the axe, "kylo", also refers to this. The word "kolo" meant a circle, the sun, and when transferring meaning, a stake, the axis around which the circle rotates. If this chain of rapprochements is correct, then the Slavic solar deity "Hors" is probably associated with the same rune, which in this case should be similar to the Germanic Thor.

Then the rune az (𐌶); it is possible that it lies at the basis of the first letter of the Russian alphabet, and it is also – the personal pronoun of the 1st person in Old Russian (az). Wirth believes that this is not such an archaic rune.

Rune ken (𐌺). This is our Ka, the Light that raises its hands, only placed on its side. Wirth believes that the phoneme of this ancient ideogram underlies the Indo-European roots for fire. Russian "fire", Indian "agni", Latin "ignis", etc. It is possible that the root denoting "wife", "woman" – Greek "gyne", etc. should also be erected here. We have seen in the case of the Ka rune equivalent Madr rune how the masculine merges with the feminine. In the case of the male, fire rune ken –, this is repeated again. In this case, it is the Fire Maiden, Krasna the Maiden, "a wife dressed in the sun."

Next is the hagall (𐌿) rune, which we could talk about for a long time. It means the entire Year, the world tree with roots and crown, the Sacred (Heilige), the burning bush. One of the most sacred ideograms of Nordic civilization. Among the Sumerians, the same sign (or) (anu, dingir) denoted a god. In Russian Cyrillic, hagall corresponds to the letter F, "live."¹⁰ Hagall embodies all the light completeness inherent in Ka, the sign of the rising Light. Al, the oldest name for the deity, is added to the Ka phoneme. It is interesting that the Germanic series of words, meaningfully associated with the idea of "hagall" (ideogram and phoneme) – "All", "Heilig", "Heil", "Licht" ("Allheilige Licht") – in Russian has as its analogue words with the root "st" or "vs" – "all", "holy", "light"¹¹ ("all holy light").

Footnotes:

1 For more details, see A. Dugin "Hyperborean Theory", Moscow, 1993. The transition from the Arctic ten-month year to the North Atlantic 8 (16) month and later to the South Atlantic 12 (24) month corresponded to the freezing of the Arctic (fimbulvinter of the Scandinavian sagas, "the glaciation of the Arctic city of Vara in Zoroastrian texts, etc.) and the movement of the original race to the south, where the annual picture of seasons and seasonal phenomena changed dramatically and elements were introduced into sacred calendar circles absent in the Arctic era. This is how fixed points of the southernmost (and corresponding northern) annual sunrise (sunset) appeared, which in the North Atlantic would provide grounds for identifying a new (compared to the original Arctic world) point (more

precisely four points) – the southernmost (northern) point of sunrise (sunset) in the year, and this, in turn, introduced division into the solar cycle corresponding to $1/8$ of the entire circumference of the Year. In the South Atlantic, the same point occurs at $1/12$. From this difference come two historically recorded runic circles: the small 16-run (North Atlantic), Wirth, contrary to other scientists, considers it more ancient, and the large 24-run, South Atlantic, later.

2 A hypothesis can be put forward regarding the relationship between 10 and 12. These two cyclic numbers correspond to two stages of calendar reforms of the original tradition, which in later periods also serves as an indication of the geographical features of one or another religious sacred form. Thus, the 12-rich cycle is a trace of Western or southwestern (Atlantic) influences, the 8-rich (northwestern), and the 10-rich cycle is a sign of the Primordial Tradition itself and correlates with the north, the Arctic, and the Hyperborean branch. If so, many of the mysteries of numerical symbolism in a wide variety of traditions can be easily deciphered.

3 The fact that the "goat" should be a teenager, a young man, follows from the idea of the "youth" of the new sun, Ka is always young, young.

4 We do not touch here on the difference in the metaphysical approach of different traditions, which, in fact, is extremely important, and we are in no hurry to agree with the common (in the traditionalist environment) hasty conclusion about the "transcendental unity of religions" (F. Shuon's term). In more detail, we developed the idea of the perfect metaphysical uniqueness of Christianity in the book "The Metaphysics of the Good News (Orthodox Esotericism)". But still, one cannot ignore the amazing literal - even total - structural (only structural (!), and not metaphysical) coincidence between the Christian tradition in its dogmatic-calendar aspect and the original paradigms of Hyperborean sacredness, so brilliantly disassembled and restored by Wirth. Everything in Christianity –and the incarnation and suffering on the cross and the martyrdom of the Savior and his (spring) resurrection and his ascension – exactly corresponds to the original sacred circle. If not the horns, then the raised arms of Christ coming in glory, whose images adorn many altars, fit perfectly into the theme of the cosmic resurrection.

Let us also recall the case of Shiva's opposition to the god of love Kama –both are associated with the symbolism of the bow and arrow, gender, love, etc., but oblivion about the unity of their original origin

or (which is not excluded) the overlap of two editions of a single Hyperborean plot, which is possibly associated with different chronologically and geographically stages of its receipt, forces us to assert a flat "moralistic" one a (deeply artificial) metaphor instead of luxurious polyvalent dialectically absolute Arctic symbolism. Many such examples can be cited.

5 On this basis, the Arctic year was divided into 20 crescents – ten fingers on the palms and ten fingers on the feet.

6 It is likely that the 2nd person personal pronoun developed from the symmetrical autumn ideogram – Tiu; you, yours, you, you, etc. Personal pronouns, as is known in most Indo-European languages, did not have a third person; it developed very late from demonstrative pronouns. So the Russian "he", "she", "it", etc. arose from the short form of the demonstrative pronoun "it", i.e. "that one".

7 For the hypothesis about the dynamics of transformations of the personal pronoun of the 1st person in Russian, see A. Dugin "Mysteries of Eurasia" - chapter "Az and South".

8 This defense by Wirth of Nordic matriarchy made him an enemy of many Third Reich ideologues. He was especially hated by Alfred Rosenberg, who was also an ideological enemy of such deepest conservative-revolutionary thinkers as Heidegger and Klages. Julius Evola, who referred to Wirth along with Genon and da Giorgio in his top three spiritual teachers, also did not share Wirth's delight in Mutterrecht. It is curious that the same topic – prehistoric patriarchy-matriarchy – arose in the case of Evola himself, when Heinrich Himmler instructed his analysts to give an opinion on the general worldview of Evola. Carl Maria Wiligut (Weistor), who has dealt with the issue, cites Evola's belligerent aggressive musculism (reaching misogyny) as negative (!) features of his worldview.

9 Regarding the word "Dorn", "thorn", "thorn", as well as "bush", see note (4) to the text by G. Wirth "Holy Year".

10 Read more about the symbolism of the letter "F" in A. Dugin "Mysteries of Eurasia", chapter "The mystery of the letter Live."

11 In Serbian, the analogue of the word "everything" is the word "sve", i.e. the rearrangement of consonants is fundamentally fixed without going beyond the boundaries of Slavic languages.

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Counter-elite (2001)

A.G. Dugin /Invasion/Web Archive

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Alexander Dugin

Counter-elite

1. The moral imperative of the Revolution

Looking at what is being done to our Motherland, we cannot help but call on the spirits of the Revolution, fiery uprising, revenge and revenge. But any attempts to approach the National Revolution practically end at the zero cycle level. Despite all the efforts made in this direction, things do not go beyond parody, wretched marginalism, empty crackling phrases, costumed demagogues-leaders, and other unattractive and completely untenable rags. The most "revolutionary" political formation, in the end, turns out to be the quietest Communist Party of the Russian Federation, systematically settling into its niche – cozy for itself for today, but without any prospects for tomorrow. Communist Party of the Russian Federation – anything, but not a "revolutionary party". And at the same time, there is no serious and truly revolutionary alternative and is not expected.

How can this be explained?

How to accept this?

What strategy should you choose?

2. Revolution as a "rotation of elites."

The mechanism of the Revolution has a clear sociological mechanics. Having analyzed it, we will understand the reasons that despite many objective factors that clearly contribute to the creation of a national-revolutionary situation in Russia, there is still no even approximate embryo of its subjective political and social core.

According to the most capacious theory of "elite rotation", formulated by the Italian sociologist Wilfredo Pareto, the phenomenon of revolution is a process of sharp, abrupt transfer of power in society from the elite to the counter-elite.

Pareto believes that this process has independent significance, and the ideological signs that both the old elites and the new counter-elites resort to in the internecine struggle do not play a special role and are selected along the way (which implies the possibility of a quick ideological change of positions if the interests of the elites require it).

According to Pareto, there is an elite in any society, since every society is governed by a minority, no matter how this minority explains the legitimacy of its power (democratically, dynastically, classwise, class, etc.). The elite have cycles of existence, like living organisms. The rapid formation of the elite at the first stage is replaced by its maturation and stabilization at the second stage, and finally, its aging and internal decomposition (decadence) at the last stage.

The young elite is distinguished by the fact that they easily and willingly involve the most active social elements, "passionaries," and easily assimilate them, making them their organic part. By doing this, she strengthens her power and rejuvenates her composition. It is difficult to resist such an elite within society; the opposition to it is weak and helpless.

At the middle stage of growing up, this process slows down, access to the elite for wandering passionaries becomes problematic. The current elite seeks to consolidate its position and strengthen intra-elite clans. The principle of devotion and "ownership" comes to the fore.

This is where, according to Pareto, the counter-elite begins to take shape. Counter-elite – is a social type that, by all parameters, is capable of performing the functions of an elite in society, but is obviously excluded by socio-political or economic restrictions from such a possibility. The counter-elite is gradually uniting and looking for an ideological base that, at the next stage, can be contrasted with the worldview of the ruling elite.

And finally, at the third stage, when the ruling elite falls into an senile state, the process of drawing in elements of the counter-elite stops altogether. Key positions in society are transferred de facto according to the dynastic model, the "ruling class" (Moscow) becomes incapacitated, mentally disabled, weak-willed, turning the full potential of the authorities to a reaction against those who are leading the

way to change the existing state of affairs. Here the counter-elite becomes an independent, cohesive ideological force, progressively strengthening as the old elite strives to prevent anyone else from accessing the levers of control.

The finale of such a confrontation is the Revolution. When the old elite decomposes below a certain threshold limit, the united counter-elite overturns it and in turn becomes a new subject of power.

Then everything repeats again.

Pareto did not pose a philosophical problem: what is all this for? Only in the spirit of Macchiavelli did he realistically describe the social mechanisms that in political history are most often hidden under complex ideological and political constructions that only confuse the rigid logic of the process of "elite rotation."

3. Sociology of "perestroika"

In relation to our Russian situation, the third stage – of stagnation of the senile elite – exactly coincides with the late Soviet period. The abandonment of the practice of bloody Stalinist purges since the time of Khrushchev stopped the mechanism of "elite rotation" that had been practiced since the era of the October Revolution. Over thirty years of "socialism with a human face," the ruling Soviet elite has completely decayed. And on the periphery of Soviet society, an anti-Soviet counter-elite began to mature.

Like any counter-elite, it was a very heterogeneous group in the ideological sense. The anti-Soviet environment in quantitative terms consisted approximately equally of anti-communist Westerners (A. Sakharov, E. Bonner, S. Kovalev, V. Novodvorskaya, A. Zinoviev –once enfant cheri of Radio Liberty and the author of the most bastard and narcissistically stupid parodies of the Soviet system) and anti-communist Russophiles (V. Osipov, L. Borodin, I. Shafarevich). Solzhenitsyn and Sinyavsky were somewhere in the middle. This ideological alignment was obvious: the old elite based its power on Soviet ideology, the counter-elite got everything symmetrically anti-Soviet. Moreover, the contacts of both poles between such a counter-elite were completely free and open.

In parallel with this, another fact must be taken into account: external influence. The American superpower, a geopolitical opponent of the USSR, professed (and still professes) liberal ideology, and

therefore external structural, financial and information support was provided by the West almost exclusively to Western dissidents.

As soon as the old Soviet elite lost the ability to maintain the existing order of things, it was the counter-elite that came to the fore. Moreover, that part of it that relied on the West and served as its agents of influence. A milestone of this path was the return of Academician Sakharov from exile in Nizhny Novgorod.

In a purely sociological sense, it was a "liberal revolution.". Under the banner of "perestroika" and "reforms," a wave of passionaries who had accumulated on the periphery of late-Soviet society rose to the upper floors of society. In greasy, private sweaters, with guitars, dandruff whistled by Okudzhava, they burst into the Kremlin, raising the first "democratically elected" president of Russia, who was dull from a strange time, to the shield.

From the late 80s to the late 90s, a real "rotation of elites" was in full swing in Russia. Who was nothing (or almost nothing) became everything. Third-rate journalists became ideologists of power, crooks who lived as private drivers founded media-cratie empires, manic-depressive patients became national political leaders, drunk tractor drivers led entire cities and regions, and shot civilians with machine guns with impunity.

Of course, the current parvenu in the field of politics, business, science, the new oligarchs and rulers of the country present a disgusting (even purely physiognomically) picture. But this is – a real counter-elite, who became an elite, after they managed to push aside the late Soviet nomenklatura by cunning, force or something else.

This nomenklatura itself, which was the elite before perestroika, split. Some (the most cunning and unprincipled) joined the liberal anti-Soviet passionaries. The other part (with a conscience) stubbornly resisted any changes and formed the backbone of the opposition.

But the fact remains: a long-held round of "elite rotation" has occurred.

4. The "rotation of elites" was overdue, but the worldview was not predetermined.

Sociologically, such a revolutionary turn was obviously predetermined. And by the time Gorbachev came to power, moreover, back in 1982, the need for radical changes had become urgent in the USSR. A certain amount of anti-Soviet sentiment was inevitable, since the elite of the Brezhnev period actually identified Soviet ideology with the instrument of their sole rule (the ideological factor merged with the sociological one).

At the same time, according to internal Russian criteria, the ideology of the counter-elite could well become not Westernizing Russophobic liberalism, but some kind of national-patriotic worldview –from national communism (G. Shimanov) to Orthodox monarchism (V. Osipov) or national capitalism (I. Shafarevich). If among the external opponents of the USSR, along with the United States, there had been a different ideological structure interested in exporting its ideology, then the overdue perestroika could have taken a completely different path. On the other hand, the conservative part of the old Soviet elite could also change the course of the historical process if it realized the inevitability of "reforms" and turned to the national-patriotic wing of the counter-elite for a new ideological model. There were attempts to do this at the turn of the 80s – 90s but they were done too hesitantly and inconsistently, which contrasted sharply with the revolutionary mood and powerful external support of the liberal-reformist, Westernizing wing.

The fact that the counter-elite of the reformers turned out to be predominantly liberal is to blame not only for these Russophobic forces themselves and the support of the West, but also for those conservative elements in the old Soviet elite who, instead of promoting revolutionary processes in a national way, were guided by pure reaction, a naked conservative instinct. Of course, aesthetically and ethically, a late Soviet conservative is much more attractive than any reformer or oligarch, but he is no less to blame for the current state of affairs.

5. Until the elite is open, the Revolution will not happen

We return to the question posed at the very beginning of the article. Why does a full-fledged national revolutionary opposition not arise in modern Russia?

The theory of "elite rotation" gives an unambiguous answer: this indicates that in modern Russian society the counter-elite has not yet developed, the ruling elite has not become completely ossified, and the process of drawing passionate personnel from the social periphery into it is present.

This conclusion is easy to verify in practice. On the one hand, minimal face control of the "revolutionary groups" of the national opposition will instantly convince you of the fatal inability of these characters either to take responsible activities in power or to fight it. For the social characterization of such nihilist busoters, Pareto has a different definition – "anti-elite". It consists of criminals, perverts, degenerates, bohemians, alcoholics and drag addicts, exotic sects. When the counter-elite is removed from power and grouped on the periphery, it objectively finds itself mixed with the anti-elite. But the qualitative difference always remains. When the counter-elite becomes a real full-fledged elite, first of all it is freed from this irresponsible anarcho-criminal scum. The anti-elite itself never degenerates into a counter-elite.

On the other hand, there are still many cases in our society when people of very inexpressive origin, relying solely on their personal qualities, on their energy, will, and ability to actively act in difficult circumstances, make lightning-fast careers in politics, business, science, art. The fact that such careers are marked by liberalism should not mislead us. This is an objective pattern, since liberalism still remains the (pale) norm of political correctness in the current post-Soviet elite. Those who integrate into it are forced to comply with the established rules until they either evolve or are swept away by a new revolutionary leap. And this jump is unlikely in the near future for explained sociological reasons.

6. National evolution

We must consider the objective picture, not in order to accept the inevitable, but in order to make our actions more effective and not waste precious time on deliberately doomed initiatives.

Liberalism as an ideological component of the "rotation of elites" was especially relevant precisely at the transitional stage from the old elite to the counter-elite, when it was necessary to deny more than create. Hence its success, but hence its short-lived nature. Having become an elite, yesterday's counter-elite is forced to resolve issues that it did not even suspect yesterday. And in this new position, liberalism and Westernism, obvious to any careerist quite recently, cease to be a password. All this is clearly visible precisely in the evolution of power, in the drift of those political and social forces that are firmly identified in our minds with liberal reformers and supporters of the West. Under the influence of objective geopolitical, economic, social factors the new post-perestroika elite is forced to look for other pragmatic solutions to strengthen its own position. And liberal recipes are becoming less and less suitable for this before our eyes. The radical Russophobia of the West was a "good" support when it came to overthrowing the Soviet nomenklatura. Today, it largely threatens the current Russian establishment, no matter what orientation it adheres to (the West is guided by geopolitics, not personal devotion). not personal devotion). not personal devotion).

For this reason, the new elite (yesterday's liberals) are changing their main ideological guidelines before our eyes.

One could be outraged here that, having destroyed everything that is possible, the liberals want to privatize the latter – National Idea. This would indeed be a serious argument if the counter-elite, as the bearer of this National Idea, today existed fully and waged a merciless struggle with the liberal elite. In the end, the late Soviet communist conservatives' appropriation of the national-patriotic concept was no more moral –not only were the origins completely hushed up here, the borrowing itself was carried out criminally late (for the country and the people).

An idea is stronger than a person; few people can be so cynical as to appropriate an idea and remain completely alien to its logic. Just as yesterday's Marxists were reborn into national patriots, so both the day before yesterday's Marxists and yesterday's liberals will be reborn.

So, there is no national revolutionary counter-elite in our society, the elite is sufficiently open, and the liberal ideology is systematically and gradually, but steadily, losing its position.

In such a situation, the following plan suggests itself:

(1) Active Eurasian passionaries of revolutionary temperament try to integrate into the elite that exists today – political, economic, scientific, media-cratic or artistic. The success of this operation will immediately separate the real representatives of the counter-elite from the anti-elite garbage, which, even if desired, will not succeed.

(2) Having taken certain serious positions and strengthened themselves in them, these disparate Eurasian passionaries are establishing electoral ties both with each other and with individual representatives of the environment where they find themselves.

(3) Since the liberal model today is blurred, there is uncertainty regarding the norms of political correctness, and moreover, a course towards "statehood and patriotism" has been proclaimed, such infiltrated Eurasian cadres may well become the initiators of the ideological evolution of the system in a national-revolutionary manner.

Since today politics and business, as well as (to a lesser extent) the sphere of education and the media, are permeated with intelligence officers, staffed by former military personnel, security forces, etc., the living environment of the Russian elite obviously provides excellent opportunities for searching for unconscious or semi-conscious Eurasians. There are an overwhelming majority of these in the modern Russian establishment.

Don't ask "where were you in October 1993?" (we'll ask everyone later) or "who did you vote for in March 2000, you bastard?", temporarily it's worth forgetting. It is more important to bring it to the idea: Eurasia needs will, intelligence, a coordination center, levers of influence, money, connections and poles of ideological radiation. Every computer in a small company, every government-owned Lada, every mobile phone, every friend from school or work can and should help develop the EURASIAN SPINE within the current elite. And Eurasia will not remain in debt.

National Revolution today is possible only by the method of National Evolution.

"Invasion" №39, M, 2001

Counter-initiation (2000)

A.G. Dugin / Dear Angel / Web Archive

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A.G. Dugin

"Dear Angel" №3, M., 2000

COUNTERINITIATION

1. Preliminary remarks: the need for amendments to traditionalism

The question of "counter-initiation" is the darkest and most ambiguous in all traditionalist thought. Perhaps this is a consequence of the very reality that traditionalists, following Guenon, usually designate with the term "counter-initiation". The meaning of counter-initiation in René Guenon is set out in the book "The Kingdom Quantity and Signs of Time.". Briefly, it can be said that by counter-initiation Rene Guenon understands the totality of secret organizations possessing initiatory and esoteric data, which, nevertheless, direct their activities and their efforts towards a goal directly opposite to the goal of normal initiation – not to the achievement of the "Higher Identity", but to the fatal and dissolution in the "kingdom of quantity", in the outer twilight. Guenon, following Islamic esotericism, called the hierarchs of counter-initiation "Awliya ash-Shaitan", those. "saints of Satan". From his point of view, representatives of counter-initiation are behind all the negative trends of modern civilization, secretly directing the course of things along the path of degradation, materialization, and spiritual degeneration.

Since the logic of the cyclical process, according to Tradition, inevitably moves along the path of degradation, from the Golden Age to the Iron Age, there must be some conscious forces that contribute to this process, while the forces of real initiation and true esotericism, on the contrary, in every possible way prevent this. Such historical dualism of Guenon in no way affects the metaphysical Unity of the Principle, since this dualism belongs to the sphere of Manifestation, where the basic law is duality. This duality, which lies at the very basis of manifestation, is overcome only as it goes beyond the Manifest, into the sphere of purely transcendental principles, but while remaining within the world, dualism is inextricable. Thus, the role of counter-initiation is partly justified, since it is rooted not in arbitrariness, but in the most providential necessity related to the laws of the universe.

This purely theoretical part of the doctrine of counter-initiation is completely impeccable from a logical point of view, confirmed by various doctrines of sacred traditions related to the theme of "demons", "devil", "evil spirits", "antichrist", etc. But everything becomes much more complicated when an attempt is made to move from theory to practice and name some specific organizations or secret societies as counter-initiatives. But that's not the only problem. Before clarifying this subtle question, it is necessary to carefully consider what exactly Rene Guenon understands by "initiation" and "esotericism".

According to Genon, the historical difference in sacred forms – religions, traditions, etc. – is a consequence of the different quality of the human and historical environment into which the rays of the One Non-Human Truth are projected. In other words, for him, all traditions, as they approach their own center, overcome confessional differences and almost merge into something unified. Guenon called it "Primordial Tradition", "Primordial Tradition". Such Tradition, according to Geno, constitutes the secret essence of all religions. In a sense, this is fair. A careful study of the symbolism of the Tradition, its rituals and doctrines leads to the fact that all sacred teachings have a certain common element, a certain common paradigm, which is somewhat lost sight of as soon as it comes to more narrowly dogmatic and more detailed aspects. The thesis about the "unity of Tradition" looks especially convincing in current conditions, when the modern world has created a civilization that is built on a striking contrast with everything that can be called Tradition. In other words, traditionalism and appeals to the One Tradition are convincing to the extent that the modern world and the world of Tradition, which embraces everything that is collectively understood by this, are opposed to each other. And actually, between traditions and religions, against the backdrop of a general contrast with modern, completely desacralized civilization, there are much more similarities than differences. This statement is obvious. The only question is to what extent is such a cyclical rapprochement in the face of a common enemy a consequence of esoteric unity?

In other words, is the difference between the sacred traditions themselves only the result of the errors of the Environment? Are there some deeper reasons behind this?

A clear example of the relevance of such a doubt is Guenon's hesitation regarding whether whether to classify Buddhism as an authentic tradition or not. At first, Guenon classified Buddhism as an antinomian heresy, and later recognized it as a true tradition. The point here is not Buddhism, but that such uncertainty of Guenon himself shows some conventionality of his method whenever it comes to specific historical traditions and their dogmatic constructions. Even if Guenon could have made a mistake on the issue of Buddhism (which remained largely an abstraction for him, and in this matter he relied on the opinion of his Hindu informants, who, like all Hindu traditionalists, were distinguished by a sharp anti-Buddhist orientation), then it is possible that similar errors may occur in the case of other religions.

Our own research led us to the conclusion that in at least two more cases Guenon assessed things not entirely correctly.

Firstly, when Guenon denied Christianity an initiatory dimension, – he dated the loss of this dimension (present in primordial Christianity) to the era of the first Ecumenical Councils, – it was clearly based on the history and historiosophy of the exclusively Catholic branch (with the later deviation of Protestantism). Guenon clearly ignored the metaphysical and initiatory reality of Orthodoxy, which differs sharply and in the most fundamental positions from Western Christianity. Guenon identified Christianity with Catholicism and improperly transferred the proportions of Catholic organization – including the mystical nature of Rituals and the specifics of theology – to all Christianity as a whole, which made his statements on this issue completely incorrect.¹

Secondly, the Guenon hastened to recognize the quality of true esotericism in Jewish Kabbalah, which, in his own opinion, should in this case be distinguished by universalism and be on the other side of all particularism. In fact, Kabbalah, no less (if not more) than the Talmud and exoteric Judaism, insists on the ethnic identity of the Jews, on the uniqueness of their destiny and on its metaphysical opposition to all other religions. And this is at the level of esotericism, where, according to Guenon, the principles of unity and fusion of all spiritual and religious forms at a single point should dominate. Kabbalah at the decisive moment, i.e. at the moment of the esoteric culmination of his doctrines, affirms not unity, but genuine metaphysical and ethnic dualism.

In addition, more generally, the Guenon's assessments of some peoples – ancient Greeks, Japanese, Germans, Anglo-Saxons, Slavs sometimes so subjective and arbitrary (and on these assessments Guenon sometimes seeks to base his conclusions regarding the orthodoxy or heterodoxy of traditional forms), which calls into question all aspects of traditionalism, where we are talking about the application of theoretical considerations to the practical sphere.

2. Lack of universal counter-initiation

Differences in religious forms can be a factor much deeper than the conventions of exotericism and is rooted in metaphysics itself. If for Hinduism and Islamic esotericism, due to the specifics of these traditions, the unifying synthesis is carried out quite easily (despite the fact that all other traditions are interpreted in a perspective unique to them), then in other religious forms the situation is somewhat

different. Hinduism and Islam allowed Guenon to build a logical and consistent picture, but it becomes much less obvious if we try to apply it to other religions and their specific approach to metaphysics.

For Guenon (and the traditionalists who follow him) the situation is this – The One Metaphysical Tradition, which is the essence of universal esotericism, is the inner grain of all orthodox traditions. Dogmatic religions and other forms of exoteric traditions are external shells that hide the unity of content (esotericism and initiation) behind visible diversity. At the opposite pole from universal esotericism is "counter-initiation", as negation this universalism, and not just as a denial of one or another religious or exoteric form. Thus, the very concept of "counter-initiation" is inseparable from the postulation of the esoteric Unity of all traditions.

But as we have shown, outside the esoteric Islamic and Hindu context, such logic cannot be unambiguously accepted, since the metaphysics of other traditions does not recognize esoteric solidarity with other religious forms. In fact, the universalism of Sufism and Hinduism is also not as obvious as it seems at first glance. The price of recognizing the orthodoxy of other religious forms is to affirm their "distortion" and interpret their dogmas in the spirit and letter of a specific esotericism characteristic only of Hinduism and Sufism. So, for example, the Hindu approach to Christology actually equates Christ with an avatar, which within the framework of purely Christian dogmatics is equivalent to the "monophysite" view. Islam, based on its strictly monotheism, on the contrary, adheres to the "Nestorian" Christological scheme. Moreover, in both cases it is the Orthodox Christological formula that is denied, which in the limit leads to a completely different metaphysical perspective². Thus, the universalism proclaimed by traditionalists turns out to be in fact not as total and unambiguous as we would like.

Further, Hinduism bases its tradition on a formula that is inverse to the Iranian tradition that came from the same source. Even in the names of gods and demons, the reverse analogy is known to exist between Zoroastrianism and Hinduism. Buddhism is considered by Hinduism as heterodoxia (Guenon himself adhered to this view for a long time). Consequently, these three Eastern Indo-European traditions regarding each other cannot agree and problem-freely assert their esoteric unity. Agree that it is quite difficult to recognize the "esoteric correctness" of those who call their gods by the name of "demons", and vice versa (Hinduism and Zoroastrianism), or radically deny the authority of the main sacred source (as Buddhists deny the "Vedas" of all doctrines of Hinduism).

In the Abrahamic context, things are even harsher. If Islam recognizes some legitimacy of the traditions of the "people of the Book" (Judaism and Christianity), considering the mission of Muhammad to be the last word of "Abrahamism", which corrected all previous errors, then neither Christians nor Jews

recognize other versions of Abrahamism in any way³ not the slightest authenticity, considering them lies and evil. Using the example of "Zohar", the highest authority of Kabbalah, it is easy to see that hostility towards Islam and Christianity at the metaphysical and esoteric level not only does not disappear, but, on the contrary, reaches the highest metaphysical intensity. And accordingly, complete Orthodox esotericism has an equally harsh attitude towards Judaism (both exoteric and esoteric), considered not just as the otherness of an external religious form, but as the embodiment of metaphysical evil and the tradition of the Antichrist.

So, outside the framework of Sufism and Hinduism (whose universalism is also somewhat doubtful), there is no general esotericism, which means that counter-initiation of tradition is rather understood as those sacred forms that are in open contradiction with their metaphysics. If the exoteric evil in this case is those negative aspects that stem from the ethical and dogmatic specifics of a given religion, then the esoteric evil (counter-initiation) will rather be the metaphysics of another tradition, contrary to this one.

All this incredibly complicates the issue of counter-initiation, which ceases to be an obvious and transparent reality and becomes extremely confusing.

From the point of view of Orthodox esotericism, the counter-initiation is undoubtedly Judaism and Kabbalah⁴. From the "Zohar" perspective, the esotericism of the "goi", especially the descendants of Ismail and Esau (Muslims and Christians), is the "false teaching of the demon Samael" "jumping on the serpent Lilith". In terms of Hindu esotericism, Iranian dualism is rooted in the fact that Zoroastrians worship "demons" ("asuras"), calling them "gods". Buddhist esotericists are convinced that the initiatory doctrines of Hinduism are the ultimate evil, since they only strengthen the attachment of beings to nirvana, because the higher, divine worlds, from a Buddhist point of view, are even more illusory than the worlds of people (the fact that there is no suffering there, only delays the prospect of "liberation").

In such a situation, how can we identify universal counter-initiation, trace its origins, and recognize those forces and organizations that serve as its cover? If the universality of esotericism (at least in our cyclical situation) is not obvious and proven, then how can we talk about the universality of "counter-initiation", which is its reverse projection?

3. Interreligious and intrareligious contradictions

There are deep contradictions between traditional forms that go into the higher fields of metaphysics. This is on the one hand. On the other hand, these traditional forms are not something unchanging, they are subject to cyclical patterns. Traditions go through difficult periods of their historical embodiment, among which, in addition to the natural stages of prosperity and decline, there are even more paradoxical moments – for example, a change in internal nature, alienation, transformation into something essentially different while maintaining external attributes.

Moreover, quite often these alarming moments cannot be reduced to the "triumph of negative trends" as the exoteric tradition and the morality of these sacred forms consider them. For example, the degeneration of the Islamic tradition can occur without authorities publicly denying the "principle of monotheism" or the "mission of Muhammad," and Christians do not necessarily need to worship some other gods instead of Christ (or, for example, Satan). If everything were so simple, then history would be a basic mechanical device, with predictable functioning and an easily predictable future. By the way, this is how people who have a naive (if not idiotic) view of the world see many things, whether we are talking about "conservatives" or "progressives." Only a deep understanding of the inner grain of tradition, the actual implementation of its highest levels, allows us to highlight and grasp what is the main and most essential in it, and therefore unmistakably separate the true axis of orthodoxy from alienation, deviations, simulations and degeneration. In this matter, purely external criteria do not exist, and in this sense, one should not underestimate the "devil" (if he were so simple, as it seems to moralists, it is unlikely that he would have participated in human history for so long and actively, and most importantly, unrecognized). simulations and degeneration. In this matter, purely external criteria do not exist, and in this sense, one should not underestimate the "devil" (if he were so simple, as it seems to moralists, it is unlikely that he would have participated in human history for so long and actively, and most importantly, unrecognized). simulations and degeneration. In this matter, purely external criteria do not exist, and in this sense, one should not underestimate the "devil" (if he were so simple, as it seems to moralists, it is unlikely that he would have participated in human history for so long and actively, and most importantly, unrecognized).

For example, the split of the Christian world into Eastern and Western Churches was far from a purely exoteric event; there were deep metaphysical reasons behind it⁵. The same is true for the Islamic world and the separation of Shiites and Sunnis. Sunni tradition considers the high authority of Sultan Yazid, who killed Ali, Muhammad's cousin and the spiritual pole (kutb) of the Shiites. But this contradiction hides much deeper differences of a purely metaphysical nature. In a sense, things are not so smooth in Hinduism itself, where Vishnuism and Shaivism are not as harmonious with each other as they seem at first glance. So, for example, traces of such dualism can be seen in the Mahabharata, the edition of which, of course, was carried out in Vishnuite circles. We see there that the Kauravas, pandavas' enemies and inveterate villains are inspired by Shiva and his retinue, to the point that Shiva is seen as a "subtil entity" in contrast to the metaphysical and purely spiritual nature of Krishna, the avatar of Vishnu.

In this case, parallels with the "devil" suggest themselves, especially considering Guenon's indication that the "devil" belongs exclusively to the "subtil plane."⁶

So, if the traditionalist approach is applied to sacred forms other than Hinduism and Sufism, then we will find ourselves in a situation where it will be impossible to talk about counter-initiation as something universal and opposite to universal esotericism without falling into mythomania or moralistic dualism (which, theoretically, should have been overcome if we consider the sphere of esotericism). Or otherwise – each sacred form, having a special metaphysical specificity, in its own way formulates a theory of what is counter-initiation for it (and only for it). Moreover, in certain aspects the positions of different traditions may coincide, but in others – differ. Thus, we come to the conclusion that there is no one counter-initiative doctrine or organization, but we are forced to assert that this reality is not universal, but plural, multipolar. The definition of the quality and form of counter-initiative doctrine follows from the metaphysical peculiarity of each specific tradition.

There is also no denying the fact that in the last centuries of history there has been a general broad process, which, of course, is pronounced the tendency to build an unconventional but anti-traditional society, based on the principles of the radically opposite general totality of what constitutes the basis of any tradition. But there is one exception here too. We are talking about Judaism, in the religious and metaphysical perspective of which the last centuries, starting from 1240 and especially from 1300, are considered, on the contrary, as a prelude to messianic triumph, and the fall of Christian civilization and the political liberation of Jewry (not to mention the modern successes of political Zionism and the creation of the state of Israel) are considered precisely as the greatest metaphysical progress. Thus, even in this aspect, in which most traditions are in complete agreement among themselves, there is a significant exception – Judaism.

The external revival of confessional religions in recent years, after several centuries, during which, on the contrary, only the processes of desacralization and secularization actively developed, also do not fit well into traditionalist logic – after all, this interest in religion, on the one hand, is not the same direct parody as neospiritualism or new age, but on the other hand, it clearly does not represent a sincere spiritual revival.

In short, the problem of deviation of esotericism or counter-initiation is complicated not only by interfaith contradictions, whose origins go back to metaphysics, but also by internal transformations within the same traditions.

To top it all off, there are anomalous cases (Judaism, a new interest in religions in the West) that contradict the seemingly very obvious trend of progressive secularization, on the basis of which Guenon tried to substantiate his theory of counter-initiation and its planetary plans for the preparation of the "kingdom of the Antichrist."

4. Counter-initiation and initiation are in solidarity with each other up to a certain point

Guenon's concept of counter-initiation is based on the general pattern he followed regarding more general issues. Thus, Guenon constantly had in mind the following triple model. At the center of the circle (or at the top of the anthropological and cosmic hierarchy, on the vertical) is initiation, authentic esotericism, Primordial Tradition, unified metaphysics. This is the internal sphere, the sphere of initiates on the other side of confessional differences that remain beyond the threshold of truly esoteric organizations.

On the periphery (or horizontally) there are laymen, uninitiated. For them, the unity of truth is hidden by a variety of forms and labyrinths of moral and ethical standards. These are ordinary people who are unaware of the true nature of things and events.

And finally, some semblance of an "anti-center" lying beyond the periphery, or the lower point of the vertical axis. This is counter-initiation, the place of the "saints of Satan". Counter-initiation brings together different tendencies, not in light synthesis, but in the dark mixing of infernal parody.

This scheme appears to be transparent and convincing. But the first difficulties begin where we are trying to find out the historical and geographical localization of counter-initiative centers. And here it turns out that they are quite difficult to distinguish from initiatory societies and orders themselves. Those, determining which side of the periphery – inside or outside, at the top or bottom – a particular initiatory organization is located turns out to be extremely difficult (if not impossible), and all external criteria can be easily simulated. Guenon clarifies that true esotericism is always oriented metaphysically, while counter-initiation remains at the level of cosmology (or the "subtil world"). However, there is such a gigantic distance between the profane world and the world of metaphysical principles which is initially absolutely impossible to predict for sure – whether the initiate along this path will reach the actual metaphysical levels, or get stuck in intermediate spheres. And if he gets "stuck," then how will he differ from the representative of the counter-initiation?

In other words, up to a certain point (and quite far from the sphere of laymen), the path of initiation and counter-initiation is not only parallel, but essentially the same. And with regard to the "up" or "down" orientation, which might seem like a convincing criterion from the outside, it should be noted that these orientations in direct initiatory experience are not at all indicative, because in the border area between the ordinary and the otherworldly, often the ascent is carried out through a descent, and the ascent leads directly into the abyss⁷. If you reach the end along this path – an adeptate and an effective metaphysical implementation are acquired. If you go astray – all the attributes of counter-initiation are present.

In other words, from a simple three-term scheme a more complex and less edifying picture is obtained, where the main emphasis is transferred not to the orientation of the movement, but to the reality of the achieved result. Thus, the problem of counter-initiation comes down to incomplete and imperfect esoteric realization, and not to some original and strictly oriented secret society, whose goal is the creation and strengthening of an anti-sacred civilization. This anti-sacred civilization, which has actually been built to date and continues to be built, should rather be seen as the result of overlapping unfinished implementations – first of all, esoteric, and solidarity in this matter is evident in all those who, within their own sacred form, are content with half-hearted, unfinished tendencies. The dominance of profanism, which accompanies general degeneration, is only a consequence of the degeneration of the initiatory organizations themselves, which, contrary to their original orientation, instead of a non-stop and heroic movement towards the center of metaphysics, are content with intermediate surrogates and unrealized potentials. At the same time, it is unlikely that the "demonized" force that is commonly called "devilish", "satanic" is involved in this entire process. In fact, the most terrible and serious results in the cause of perversion and desacralization are achieved by people with the best intentions, convinced that they are orthodox and bearers of the most obvious good. Every initiate who is cool about the spiritual path, every cleric who considers his tradition and its dogmas as an ethical or moral convention, every traditionalist who calms down by repeating after the masters seemingly correct phrases, but meaningless due to the mental laziness of the students – so they are building, little by little, a building of counter-initiation, cutting off its metaphysical peak from the pyramid of initiatory implementation.

In those who are easiest to enroll as "representatives of counter-initiation", i.e. "Luciferites", "Satanists" based on purely external criteria, there is tragedy, pain, sufficient nonconformity, and the ability to face the terrible truth. And that is why they cannot act as scapegoats for traditionalists. Of course, some of them may agree with the processes of desacralization, although most often we are talking, on the contrary, about rebellion against desacralization and conformity with a degenerate world, to which many representatives of "orthodox" traditions –oddly enough! – easily adapt and in which they settle easily and comfortably.

Most often, religious nonconformists ("heretics", "Satanists", etc.) seek the totality of sacred experience, which representatives of orthodoxy cannot offer them. But this is not their fault, but their misfortune, and the true fault lies with those who allowed the authentic tradition to turn into a flat facade, behind which there is simply nothing. And perhaps it is precisely these "dubious" forces and groups that desperately and confusedly, but still stubbornly, heroically go towards esotericism and initiation, deep into reality, while the laymen or moralizing conformists who remain on the periphery from initiation, on the contrary, do their best to prevent this.

If it is possible to distinguish initiation from counter-initiation only through concrete experience of spiritual realization, then any external criteria will not help in this matter.

This conclusion suggests itself even if we recognize the universality of esotericism that Guenon insists on. However, it remains true even when we apply it to the esotericism of one sacred form, taken separately. When we take into account the metaphysical contradictions that exist between different forms, the matter becomes even more complicated.

5. From the "Red Donkey" to the Pope

Генон в качестве главных центров контринициации указывал на сохранившиеся с древнейших времен пережитки культа египетского бога Сета, а также некоторых змеиных культов Ближнего Востока. С его точки зрения, таинственное братство "Красного Осла" (или Дракона) существует и по сей день, неявно направляя основные процессы цивилизации в inferнальном ключе. Если отвлечься от "детективного" привкуса такой концепции, бросается в глаза еще и иное соображение. Как эзотерическая группа людей, ангажированных в сакральное даже в том змеином и возможно фрагментарном аспекте, могла спровоцировать полное невнимание к сакральному, примат количественного и радикального антиинициатического подхода? В сравнении с маниакальной системой глобальной лжи, которую мы видим в современных средствах массовой информации, змеопоклонники предстают экзотической и вполне симпатичной группой романтиков-маргиналов. За антисакральной агрессией современного мира должна стоять реальность намного более серьезная и более обстоятельная. Едва ли обрывки древних культов, даже самых зловещих, могут быть ответственны за антисакральный коллапс современного мира. Едва ли темная и явно малочисленная секта обладает такой универсальностью, хотя бы в теории, чтобы быть способной действительно влиять на важнейшие события мировой истории и, что самое главное, на общий интеллектуальный климат. Если бы нечто аналогичное на самом деле имело место, такая организация не могла бы оставаться не

замеченной, и о ней циркулировала бы пусть искаженная, приблизительная и неверная, но все же обширная информация.

It's another matter if we take as a contender for the role of counter-initiation the bearers of some metaphysical tradition, radically opposite to the dominant religious culture. So, for example, a completely respectable and pious Parsi⁸ (Zoroastrian), who found himself in India and gained access in one way or another to influence on the most important spheres, would perform an openly counter-initiative function in the context of Hinduism, since Zoroastrian metaphysics is based on the principle of "Dvaita", while the metaphysical axis of Hinduism – "Advaita". Moreover, such a metaphysical subversion would be much more destructive than, let's say, the antinomies of radical Shaivist sects, which, being ethically dubious (ritual devouring of people, ominous non-romantic practices in vacant lots and cemeteries, tantric orgies, etc.) would not at the same time call into question the main metaphysical line of Advaito-Vedantism.

The activities of a Kabbalist Jew in the Islamic tradition would have an equally counter-initiative character⁹ or in a Christian country, and its (negative) effectiveness would be higher, the deeper and more subtly the Kabbalist understands the metaphysics of his own tradition. Strictly speaking, an Orthodox metaphysician, well aware of all the metaphysical implications of the dogma of the Trinity and understanding the full depth of the contradictions of the Christian Good News with the alienated creationism of Judaism and Islam, and by the will of fate, who found himself involved in the most important cultural and religious issues of countries with the Abrahamic tradition, could cause generally official ideology (and, to the limit, culture and politics) irreparable damage. Moreover, in practice, the presence of such obvious or hidden religious (and esoteric) groups in various states is an obvious fact, while "snake worshipers" are either completely unknown or represent extravagant eccentrics.

Now let's move on to Western civilization, which is the cradle of anti-sacred tendencies. Here, counter-initiative tendencies, which ultimately gave the monstrous result that we are seeing today, developed in several stages. Moreover, the first stage, associated with Orthodox eschatology, remained outside the attention of Guenon, who had a clearly inadequate opinion regarding the Christian tradition. This first stage consisted of the fall of Rome from Orthodoxy, the change of the Symbol of Faith by Charlemagne, the transition from the Orthodox and eschatological concept of the "symphony of powers" (associated with the metaphysics of the "holder", "catechon") to the papist (Guelphic) model (which was opposed by the Ghibelline emperors of Hohenstaufen, so sympathetic to Geno (and to us). Thus, the main origins of counter-initiation in the West should be sought in Catholic scholasticism and the Vatican. Catholicism, unlike Orthodoxy, has lost its esoteric component, and this absence has given rise to a whole range of initiatory organizations of various (hermetic, proto-Masonic) persuasions. Since these initiatory organizations stemmed from a non-Christian context (pre-Christian cults, Islamic or Jewish tradition), the alliance with the exoteric church was based not on synthesis and organic unity, but on

conformity and conventions. Such a Catholic civilization was thus so inorganic and unstable that even in the best (medieval) periods it carried many dubious and sometimes openly counter-initiative elements. Catholicism, unlike Orthodoxy, has lost its esoteric component, and this absence has given rise to a whole range of initiatory organizations of various (hermetic, proto-Masonic) persuasions. Since these initiatory organizations stemmed from a non-Christian context (pre-Christian cults, Islamic or Jewish tradition), the alliance with the exoteric church was based not on synthesis and organic unity, but on conformity and conventions. Such a Catholic civilization was thus so inorganic and unstable that even in the best (medieval) periods it carried many dubious and sometimes openly counter-initiative elements. Catholicism, unlike Orthodoxy, has lost its esoteric component, and this absence has given rise to a whole range of initiatory organizations of various (hermetic, proto-Masonic) persuasions. Since these initiatory organizations stemmed from a non-Christian context (pre-Christian cults, Islamic or Jewish tradition), the alliance with the exoteric church was based not on synthesis and organic unity, but on conformity and conventions. Such a Catholic civilization was thus so inorganic and unstable that even in the best (medieval) periods it carried many dubious and sometimes openly counter-initiative elements. Since these initiatory organizations stemmed from a non-Christian context (pre-Christian cults, Islamic or Jewish tradition), the alliance with the exoteric church was based not on synthesis and organic unity, but on conformity and conventions. Such a Catholic civilization was thus so inorganic and unstable that even in the best (medieval) periods it carried many dubious and sometimes openly counter-initiative elements. Since these initiatory organizations stemmed from a non-Christian context (pre-Christian cults, Islamic or Jewish tradition), the alliance with the exoteric church was based not on synthesis and organic unity, but on conformity and conventions. Such a Catholic civilization was thus so inorganic and unstable that even in the best (medieval) periods it carried many dubious and sometimes openly counter-initiative elements. that even in the best (medieval) periods it carried many dubious and sometimes openly counter-initiative elements. that even in the best (medieval) periods it carried many dubious and sometimes openly counter-initiative elements.

Gradually, this unstable compromise was shaken, and both components of the Western tradition came into open contradiction. Catholicism rejected non-Christian esotericism and finally descended to the level of contradictory secularized Judeo-Christian morality. Autonomized esotericism in the form of Freemasonry turned into a destructive rationalist apparatus, both anti-Christian and anti-esoteric in essence. At the same time, both halves of the disbanded ensemble were marked by counter-initiative features – at least the spiritual path in the direction of metaphysical realization in the overwhelming majority of cases got stuck in the first stages, feigned, faked, alienated and turned into its opposite. And the very first and meaningful chord of such degeneration was the rejection of the completeness of Orthodox metaphysics which was a manifestation of a purely counter-initiative action. Having been for a long time within the framework of a full-fledged unified Orthodox and Catholic simultaneous Christianity, with metaphysics and initiation, the peoples and states of the West at one catastrophic moment broke this connection, which was enshrined in the introduction of the dogma of the "Filioque" under pressure from Charlemagne¹⁰. Catholic (later completely secularized Protestant) moralism, plus anti-clerical, bureaucratic, philanthropic-demagogic rationalism of Freemasonry – all this is much more

counter-initiative (judging from the standpoint of full-fledged Orthodox metaphysics) than bursts of anti-church, pagan or even "luciferic" cults in the West, which were perhaps only a paroxysm of nostalgia for a full-fledged and total Tradition, even a hint of which has not existed in the West since time immemorial.

It is this combination of Western anti-metaphysical Christianity (Catholicism and especially Anglo-Saxon Protestantism) with rationalist Freemasonry (with the active participation of the Jewish factor, which played a significant conceptual role in the degradation of the West –after all, the fall of Edom, the "Christian world," is the condition for the triumph of Jewish messianism¹¹) and formed the basis of what is the poisonous paradigm of the modern world. At the same time, the role of the "Satanists" themselves or "representatives of the Order of Set" in all this is not only insignificant, but none at all, especially since the very fact of the existence of such an order is presumptive and based on extremely dubious evidence. In particular, Guenon refers to a painting by a Cairo artist depicting a strange monster, a statue of which he allegedly saw in a secret sanctuary¹²! So that Guenon would say, after looking at the paintings of Dali, Ernst or thousands of other avant-garde artists who depicted hosts of monstrous creatures on their canvases and claimed thousands of hallucinatory or narcotic fables.

Very indicative in this sense is the story of Leo Taxil, the author of the late 19th century, the creator of fake revelations about the machinations of the "Satanists.". For Catholics, Leo Taxil described the secrets of "Satanic Masonry", for Freemasons – exposed the perversions and warlocks of the Catholic clergy. In fact, in addition to his clearly adventurist personal goals, he quite wittily showed that both of these Western organizations (one embodying exotericism, the other –esotericism) are not so much "devil worshipers" as incurable idiots, and this grotesque gullible idiocy (both from conservatives and from skeptics) may be the most expressive sign parodies, which Guenon himself considers easily recognizable "with the seal of the devil". By the way, the traditionalists, followers of Guenon, could not avoid the same fate, since in the uncritical repetition of the master's various (often openly controversial) maxims, he reached a real parody, the signs of which were clearly noticed by the much more witty and nonconformist (although no less – if not more – controversial) Julius Evola.

6. Lack of counter-initiative symbolism in the Primordial Tradition

Now a few words about the Primordial Tradition (Primordial Tradition). From our point of view, the contours of this tradition are outlined with amazing clarity in the works of the German professor Hermann Wirth, whose book Guenon reviewed in *Etudes Traditionnelles*¹³. According to Wirth, all existing mythological subjects, all symbols, all religious dogmas and rituals, moreover, all human languages and alphabets developed from a single calendar proto-form, the "Holy Circle" with proto-

runic signs located on it¹⁴. This protoform was a description of natural phenomena observed by primordial humanity at the north pole, on the ancient extinct continent of Hyperborea (or Arctogea). Thus, the Primordial Tradition from a rather abstract concept becomes a rather tangible and concrete reality, a paradigm which Herman Wirth reveals extremely convincingly and voluminously¹⁵.

In this Hyperborean calendar protoform, we are interested in the area that is associated with the dark, nocturnal sectors, the area that corresponds to the Polar Night and the symbolism associated with it. This is – the period of the winter solstice, or the Great Yule, the greatest holiday, the symbolic and ritual center of the entire structure of the Primordial Tradition. Counter-initiation, as defined by Guenon, is related to the negative aspects of universal symbolism, and therefore, in the Hyperborean complex, it corresponds to realities that describe the state of the polar night, sunset and symbolic analogues of this. Such symbols are often a snake and a wolf, as if swallowing the sun in the polar winter. This darkness is also identified with Mother Earth, from where all living beings go and where they all go to be reborn again.

This original picture, purely cyclical and harmonious, precedes the division of the symbolic complex into positive and negative elements. Neither snake, nor wolf, nor darkness, nor underground countries (where the sun goes), nor death, nor night have a strictly negative meaning. All aspects of the cycle are equally important and necessary – the sunset is as sacred as the sunrise, without the dying of the sun there is no spring post-New Year revival. Therefore, the same symbols mean both negative and positive. This is a very significant point – we are not talking about an artificial theological concept that seeks to consciously reveal the positive in the negative and the negative in the positive (like the famous Chinese symbol yin-yang), but about a special state of consciousness that, in principle, does not know the idea of the negative¹⁶. That is why Tradition is in fact the Primordial and Integral, preceding any particular interpretation. The possibility of different interpretations of this original symbolism is inherent in the overall picture, and such interpretations form the outline of historical religions and mythologies that have developed into a stable symbolic and doctrinal complex due to the metaphysical and ethical emphasis of some aspects of the Unified Hyperborean Protoform in spite of others. We can say that the Hyperborean Tradition is dual and non-dual at the same time, and trinitarian and unitary, and monotheistic and polytheistic, and matriarchal and patriarchal, and sedentary and nomadic. Only later does it disintegrate into several branches, separating and opposing themselves to other branches. But the point is that the Primordial Tradition does not remove metaphysical differences between traditions, since it is strictly neutral in this regard. It indicates the general context, deploys a system of correspondences and symbolic series that allow us to explain the most mysterious and dark aspects of symbolism and mythologies. Religious doctrines and sacred subjects. But in relation to metaphysics, this Primordial Tradition is limited only to a statement. Metaphysical issues reach real intensity in completely different conditions, as far as possible from the golden age of Polar Civilization. And that is why, by the way, it is impossible to agree with Genon regarding the esoteric unity of Traditions, since they are united not on a metaphysical level, but in the sense of origin from a single sacred cult-symbolic complex, which

is a universal language a basic element of all varieties of human culture and human religion. But the use of this language can serve to express a wide variety of theological and metaphysical constructions. They all deal with the same archetypal structure, but they all interpret it differently and place metaphysical accents in completely different ways.

Therefore, that symbolic complex that can be associated with counter-initiation, in its most universal aspect, must relate to the Hyperborean mystery of Yule. But a strictly negative assessment of this complex can lead to such a grotesque distortion that the most important and sacred aspects will be interpreted as something "counter-initiative". The same, according to Hermann Wirth, happened with the Christian tradition, which identified some solstice Hyperborean subjects with demonic reality, although they dealt with symbolism remarkably reminiscent of the calendar story of the birth of the Son of God (winter solstice).

So the devil's tail was a vestige of the solstice rune, meaning the lower part of the polar year and the roots of the world tree. The cauldrons in which devils boil sinners developed based on the plot of the winter cauldron (or vessel) of the gods – the cauldron of the Celtic god Dagda, which is emptied and filled again on its own. This is a typical winter solstice motif (and the New Year's rune itself, even in Norman times, was called "dagda" and depicted a bowl or cauldron). The horns of the "devil" – are a symbol of the spring Resurrection of the sun, so they are a symbolic analogue of the two raised hands – of the spring rune "ka"¹⁷ etc These considerations show that the counter-initiative nature of a particular symbol or symbolic complex cannot be judged by purely formal criteria – in Hyperborean symbolism, which underlies any sacred symbolism, such symbols simply do not exist.

7. Conclusion

Summing up our brief analysis, it should be noted that it is necessary to radically reconsider Guenon's theory of counter-initiation and carefully reconsider some positions on this issue. This problem is closely related to Guenon's other theses, which, when carefully studying his ideas and applying them to the specifics of historical religions and initiatory schools, turn out to be too approximate, inaccurate or frankly erroneous. At the same time this audit in no way affects the high authority of René Guenon, since without his labors and his most important instructions and models, the whole picture of esotericism and metaphysics today would be hopelessly chaotic. This is not about debunking the master (as some of his careless, ungrateful and extremely unpleasant students, such as Fridtjof Schuon or Marco Pallis, would like). On the contrary, it is necessary to clarify and hone the great intuitions of this brilliant man in order to cleanse his teachings of what has turned out to be wrong, and to make those aspects that, indeed, are the expression of the purest truth shine with renewed vigor and freshness.

Guenon gave us a crucial model, an invaluable methodology. Thanks to her, we can bring to a common denominator the enormous material on theology, history of religions, initiation, etc., with which we are dealing, and which would otherwise be hopelessly contradictory fragments those who resist any kind of systematization (it's not worth talking about neospiritualistic reconstructions or theories of prophetic historians and ethnologists at all). Guenon remains the main and key author. But if, after serious reflection and as a result of careful research, we come to conclusions that do not agree with his views correcting them, it is pointless to try to hide them and pretend that everything remains unchanged. that everything remains unchanged.

The issue of counter-initiation is extremely important and relevant. As well as the question of the existence (or non-existence) of a real metaphysical unity of traditions. This article is only an introduction to this issue, an outline of further research of the most important importance. We hope to continue in subsequent work.

In the meantime, we note that an adequate idea of counter-initiation, clarification of its character, its essence and "localization" will bring us close to the terrifying secrets hidden behind the dubious myths of the modern world, but ready to discover their nightmarish chilling face in front of hopelessly asleep humanity wandering to the slaughter. Contrary to the naive stories about the "Order of the Red Donkey" and the exoteric and completely harmless "Luciferites," the true mission of counter-initiation is dizzyingly large-scale, effective and omnipresent. It prepares a terrible fate for people and civilizations. But to recognize this catastrophe that is approaching, you need to look at things soberly and intently outside the romantic haze of residual occultism and the "detective" plot of a cheap horror novel.

The "enemy of the human race" rejoices at nothing more than the deafening stupidity of those who hastily decided to take up the fate of the fight against him without seriously weighing all the circumstances and assessing the full scope of the issues involved.

Footnotes:

1 This topic is discussed in detail in the book by A. Dugin "Metaphysics of the Good News", M., 1996. The same work contains a detailed analysis of Guenon's Christological views, stemming from his confessional affiliation with Islam, and not from the correspondence of their "unambiguous esoteric truth.". Generally speaking, despite the fact that Guenon wrote very little about the Islamic tradition itself, most of his theses regarding esoteric issues stem precisely from the Islamic view of things, albeit in its esoteric context. Guenon was close to Hindu Advaito-Vedantism and Islamic Sufism. The specific

approaches of esotericism of these two traditions have largely shaped Guenon's preferences and assessments in the field of historical religions and their dogmatics. No matter how logical and harmonious these two systems may be, they are far from exhausting all possible varieties of esoteric and initiatory doctrines.

2 See. right there.

3 Christianity is counted among the Abrahamic traditions only in the Islamic perspective and in some Judeo-Christian movements. Orthodoxy cannot recognize such a name, since it is clearly aware of its inner spiritual nature as the traditions of Melchizedek, pre-Abrahamic and super-Abrahamic. See *ibid*.

4 For more information about this, see A. Dugin "Metaphysics of the Good News", ch. 41.

5 See. right there.

6 Is this really true? The logic of our analysis shows that the situation is somewhat more complicated.

7 Let us recall the case of the initiatory journey of Dante, who at the very bottom of the hellish funnel began to descend through the body of Satan even lower, but thus ended up not in the center of the abyss, but on the surface of the earth next to Purgatory and the hill of earthly paradise. The same category includes a number of symbols that place heaven underground, and demons – on the tops of mountains, etc.

8 For example, the husband of Indira Gandhi, who was a Parsi.

9 This is – the case of the Denme, followers of the Jewish pseudo-messiah Sabbatai Zevi (XVII century), who outwardly, following their leader, converted to Islam, and in the 20th century headed the government of Turkey, which immediately abolished Islam as the state religion and announced the creation of a "Western-style civilization" in Turkey. Let us note at the same time that, being completely traditional in relation to their esoteric Kabbalistic community and loyal to the general context of the Jewish diaspora, the Denme carried out a purely anti-sacred and anti-Islamic, prophanical mission, if we consider it from a purely Islamic perspective.

10 See. "Metaphysics of the Good News". Op. Cit.

11 See article "The Messianism of Kabbalah (the metaphysics of the nation, the messiah, and the end times in the "Zohar")" in this room.

12 Here is a fragment from a letter from Guenon to a certain Hillel in 1930 describing this story: Here behind Al-Azhar (Cairo University) there is an old gentleman who looks surprisingly reminiscent of those portraits that depict the ancient Greek philosopher and who makes strange paintings. One day he showed us a drawing of a dragon with the head of a bearded man, wearing a 16th-century cap and with six small heads of various animals protruding from its beard. It is especially curious that this figure exactly resembles the image from the magazine "International Revue of Secret Societies", given there as an illustration for the famous book "The Dragon's Chosen One". This image seems to be taken from some ancient book. <...> But the very point is that this gentleman claims that he saw this head and drew it exactly as in the original!

13 See. "Dear Angel" N1, 1990.

14 See text by G. Wirth "Holy Year" and A. Dugin "Space Savior" in this room.

15 See also A. Dugin "Hyperborean Theory", M., 1993

16 In modern linguistics, there is a division of types of thinking into two main varieties – "digital" thinking and "analog" thinking. "Digital" thinking. Exactly corresponding to profanism and materialism operates with abstract categories – "is" - "no" and functions according to the laws of formal logic (law of the excluded middle, law of identity, etc.). Philosophers call this "classical rationality.". "Analog" thinking has become a scientific category in the study of archaic primitive peoples, their culture and their mythology. "Analog" thinking, which corresponds to the world of Tradition and has retained a connection with traces of the Hyperborean tradition, does not know "pure denial.". "Not" means "other yes" in its pure absence is not imaginable, but the concept of "absence" immediately evokes the image of a "different presence.". "Analog" thinking first affirms a complete image, and only then breaks it down into the categories "presence", "absence", "positive" - "negative", and even "man" - "woman", "big" - "small". In "analog" thinking there is no strict distinction between the subject of action and the object of action, between the substance and the attribute, between action and the substantive. Therefore, in our case, the sun and its disappearance, its absence, appear as something single and integral, in the statement – the sun – already contains its negation (setting in winter), and in the negation – winter darkness – the statement (the absence of the sun indicates its meaning). Based on this logic, primordial symbolism, in principle, is not subject to moral interpretation – it has a system of interconnected integral sacred elements, none of which is endowed with value priority. All here is an expression of a single sacred Being, the Light of the World in different stages of its cyclic pulse.

17 See article by A. Dugin "Space Savior" in this room.

Table of Contents "Sweet Angel" №3

Crusade of the Sun (2000)

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A.G. Dugin

"Dear Angel" №2, M., 2000 | "Conspiracy theories", M., 2005

CRUSADE OF THE SUN

Continuing the development of conspiracy topics found its reflection in the book "Conspiracy Theology" and partly in others we are faced with the need to supplement our publications the most general classification of "conspiracies" by another model. This model is not completely independent, and certain aspects of it are related to geopolitical ones sacred geographical, ethnic and religious factors, for which we mentioned earlier. Therefore, this model is not possible consider in isolation from the previous material. But, on the other hand, perhaps this is where many of the questions lie those who remain unanswered and clarified in previous schemes will be able to find your complete and complete interpretation.

This conspiracy picture crystallized gradually, in the course of research into broader metaphysical and theological topics, as well as some historical ones patterns. Ultimately, we are talking here, first of all the queue is about the presence of two polar ones in relation to each other worldviews, about two metaphysical approaches to comprehension the original structure of reality. If we hadn't discovered traces of the invisible struggle of these two worldviews in the very heart the most powerful and influential occult organizations and secret societies, one could limit oneself to just isolating special metaphysical tendencies or theological interpretations, which would force us to turn to another, non-conspiracy theory a more familiar form of research. But since this one metaphysical dualism was embodied precisely in secret societies and secret orders, we must still talk about conspiracy theories and a purely conspiracy theory. And yet, so as far as deep metaphysical problems are concerned, we will be forced to make a certain excursion to the region metaphysics and history of religions, without which subsequent conclusions they will seem unfounded and unconvincing.

1. Creationism and manifestationism

One of the most important problems for understanding the difference between sacred traditions, to compare them with each other and their comparison is the problem of "cosmogony", the original one sacred dogma about the essence of the origin of the world, about the specifics the emergence of the Universe. In this regard, every tradition it has its own versions, expressed, as a rule, in symbolic language --through myths, images, special sacred subjects. Each one the cosmogonic myth is similar and different from others, and itself the classification of "myths about the origin of the world" is quite a big problem for historians of religions -- problem, which has not yet received its comprehensive decision.

Be that as it may, one of the fundamental criteria in evaluation the "cosmogonic" dogma is the division of the entire totality "myths about the emergence of the Universe" into two fundamental ones categories -- on myths about creation and myths about manifestation.

Traditions that assert fact at the beginning of everything creations, called "creationist", from the Latin word "creare", those. "create", "create". Creationist doctrine itself in general terms, he sees a certain and in the source of the Universe a one-time act of the Supreme Being or Supreme Principle which from some improvised substance (or "from nothing", *ex nihil* -- as in the most complete and developed creationist doctrine) forms the world, its structure and its creatures inhabiting. With this metaphysical approach, the Creator is always remains separate from his Creation, like a craftsman the one who created the work of art remains external to the relationship to a work of art by a creature, although it has transmitted a part of its creative potency to a previously formless substance. Creationism can be described in a wide variety of myths and symbols, but its essence always remains constant. She it comes down to the statement of an irreducible qualitative difference between the Creator and Creation -- a difference that is nothing of Creation is not capable of overcoming or overcoming. Of course, at The Creator and Creation can have a wide variety of relationships -- from mutual love to mutual hatred, but their essence is always it remains the same: this relationship of two is strict various things that are fundamentally incapable of merging (just as a master is unable to merge with his work). The creationist vision of reality presupposes the irreducible metaphysical dualism, which is always preserved in any situations, regardless of the value assessment of a particular member the main pair. One can recognize the Creator as the fullness of reality and consider Creation a mirage and an illusion, but still it has nothing it will not change in the general understanding of reality within this framework concepts.

Another fundamental doctrine about the origin of the Universe is an idea manifestations. "Manifestation" in Latin "manifestatio", from the verb "manifestare", "to manifest", "manifest"; hence the common name for such a worldview -- "manifestationism", "the doctrine of manifestation". Entity "manifestationism" is that it is a worldview considers the emergence of the Universe as the discovery of certain aspects of God, Principle, First, as a special opportunity the existence of the divine world through self-revelation and self-detection. Demonstrationism refuses on principle to consider the emergence of the world as disposable event and how act of creation by one entity a fundamentally different thing,

strictly different from itself. Peace in demonstrationism it is seen as continued God, as the unfolding of his qualities according to all possible metaphysical directions. There is no Creator or Creation in manifestationism; there is no separate God and separate world. Both categories are here essentially they are identical, although, naturally, God is not it is simply equated entirely with peace; between the manifested (peace) and the unmanifested (self of God) aspects of the Principle exist a certain hierarchy, a certain, sometimes paradoxical, system of relationships. But the essence of manifestationism lies in affirming the fundamental unity of the world and its Causes, affirmation of the co-presence of Causes in the world, emphasis the ultimate illusory nature of any division. Manifestationism there is a metaphysical worldview based on dogma fundamental nonduality, non-dualism.

The most classic version of creationist doctrine is the Abrahamic tradition, and first of all, Judaism. Exactly in Judaism's creationist approach is dominant and clear highlighted and permeating the entire structure of the Jewish religion Jewish mythology and Jewish attitude to reality. IN THE in the theological tradition of Christianity, the dogma of "creation" was also adopted along with the canonization of the "Old Testament", and on this on the basis, Christianity is usually classified as "Abrahamic" religions (we will talk more about creationism in Christianity a little bit below). And finally, the last "Abrahamic" one the tradition is Islam, which has a creationist aspect it is expressed no less clearly and all-presciently than in Judaism. So thus, creationism is characteristic of all those traditions that they have frankly "religious" character, and the term itself "religion", from Latin "religio", literally "connection", assumes availability two poles – the one who is connected (Creation or the chosen, good part of Creation, community believers, faithful) and the one with whom they are associated (Creator, God the Creator). According to René Guenon, no other traditions apart from "Abrahamic", strictly speaking, it cannot be classified as one the category of "religions", precisely on the basis that there there is no original creationist dualism. Curious note that all three are classic in origin creationist religions have an unambiguously Semitic racial origin, and has been repeatedly observed to be creationist the model of understanding reality is inextricably linked with Semitic mentality, for which it is purely "religious" dualism is inherent initially and internally.

However, not only the classical religions of Abraham the origins are creationist in nature. Besides complete and complete theological models characteristic of three "Abrahamic" religions have others creationist versions present in mythologies many archaic, whose traditions have long lost their integral character and exist as "residual", "residual", fragments. Heydar Dzheval once quite rightly noted that creationist motifs in addition to the Semites are present in some African non-Semitic, archaic peoples. Evgeny Golovin, in turn, pointed to the fact that the creationist approach is characteristic of most dark mythologies races, in a ring located around zones of compact settlement Indo-European peoples, as well as ancient peoples, having polar and Hyperborean origins (specifically Indians North America, some ethnic groups of North Africa, Eurasia, etc even Oceania). In other words, only finished and integral creationism is Abrahamic, whereas other forms of the same view of cosmogony, found in many other traditions – Africa, Latin and Central America, Asia, Oceania, etc. – fragmentary and archaic.

Manifestationism also has many different forms. The most consistent and complete, integral the manifestationist doctrine is Hinduism, and especially its Advaita-Vedantist branch. Advaita Vedantism and Teaching The Upanishads are classical, paradigmatic an example of "cosmogony of manifestation", where it is explicit and clear the essential unity of the Principle and the world is affirmed, but by illusion it is not the world itself that is considered, but "ignorance", "avidya", causing people to fall into optical illusion and look The principle and the Universe are as separate, different from each other things. Of the global traditions, it is demonstrationist also Buddhism and the Chinese tradition, as in its exoteric (Confucian) and its esoteric (Taoist) part. The majority was certainly demonstrationist Indo-European traditions, collectively called paganism. Greek, Iranian, Germanic, Latin, Celtic and Slavic mythologies were characterized by emphasized demonstrationism. In them the world seemed to be woven from divine energies called "gods" or "spirits" who they collectively formed a single living sacred world, in which the highest metaphysical principles were constantly manifested. Sure, different traditions and in different eras expressed a manifestationist idea is sometimes with certain errors, not always consciously and clearly, the manifestationist spirit was a hallmark Indo-European sacredness even during those periods when this sacredness degraded and descended to its most crude and simplified forms. It could, by analogy with Semitic the character of "creationism" is to define demonstrationist the approach is like a purely "Aryan" one, if not for the presence demonstrationist views among some non-Aryan peoples and, first of all, in many variations of sacred doctrines yellow race – in particular among the Chinese, Turks, Mongols, Japanese, etc. On the other hand, Guenon argued that peoples, those who converted to Sunni Islam (and for the most part these are Semites) Negroes and Turks), have some common mental attitudes conventionally "Semitic" or "creationist" direction. It can be assumed that the yellow race of Eurasia has manifestationism it is a trace of the ancient influence of the Aryan peoples, although given the hypothesis needs detailed evidence, cite which in this work we do not have the opportunity. Define demonstrationist the approach is like a purely "Aryan" one, if not for the presence demonstrationist views among some non-Aryan peoples and, first of all, in many variations of sacred doctrines yellow race – in particular among the Chinese, Turks, Mongols, Japanese, etc. On the other hand, Guenon argued that peoples, those who converted to Sunni Islam (and for the most part these are Semites) Negroes and Turks), have some common mental attitudes conventionally "Semitic" or "creationist" direction. It can be assumed that the yellow race of Eurasia has manifestationism it is a trace of the ancient influence of the Aryan peoples, although given the hypothesis needs detailed evidence, cite which in this work we do not have the opportunity. Define demonstrationist the approach is like a purely "Aryan" one, if not for the presence demonstrationist views among some non-Aryan peoples and, first of all, in many variations of sacred doctrines yellow race – in particular among the Chinese, Turks, Mongols, Japanese, etc. On the other hand, Guenon argued that peoples, those who converted to Sunni Islam (and for the most part these are Semites) Negroes and Turks), have some common mental attitudes conventionally "Semitic" or "creationist" direction. It can be assumed that the yellow race of Eurasia has manifestationism it is a trace of the ancient influence of the Aryan peoples, although given the hypothesis needs detailed evidence, cite which in this work we do not have the opportunity. If it weren't for the availability demonstrationist views among some non-Aryan peoples and, first of all, in many variations of sacred doctrines yellow race – in particular among the Chinese,

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2. Degradation of cosmogonic doctrines

So as not to go into details when analyzing specific variations let's take certain cosmogonic theories as a sample of full-fledged and authentic doctrines the Advaito-Vedantist version of Hinduism (full-fledged metaphysical manifestationism) and the Jewish tradition (full-fledged metaphysical creationism, "Abrahamism" by advantage). These two traditions embodied the most full-fledged, developed and reliable versions of two points of view on the origin of the Universe with all that it entails basic attitudes of sacred proportions and ritual and symbolic doctrines, etc. Of course, both of these traditions recognize the Supreme Principle, God, affirm the understanding of the world as secondary in relation to the God of reality (no matter how differently they understand this secondary nature -- fundamentally removable from Hinduism and fundamentally irreducible in Judaism), insisting on value superiority is not close, and distant, not long, but mountainous, not horizontal, but vertical. At the heart of both traditions lies the veneration of the Principle and the organization of life in accordance with divine injunctions

given in Revelation. The intellectual side of both traditions is extremely developed and covers the entire spectrum of fundamental metaphysical and philosophical questions based on application to specific ones modalities of universal principles underlying the data traditions. Therefore, most demonstrationist traditions it is convenient to compare it with Hinduism and Advaita, since it is Hinduism that is the most holistic worldview aryan type. The same is true in relation to comparisons of creationist doctrines with Judaism, which explicitly develops the entire spectrum of metaphysical problems arising from creationist attitudes. Although in it should be noted that the advantage of Judaism over others creationist teachings are not as clear as in the case hinduism, since there is a full-fledged, developed and a holistic Islamic theology that rivals the judaism in many aspects is thorough in degree elaboration of many theological and ideological problems. It is no coincidence that within the framework of "Abrahamic" traditions hebrew and Arabic are considered as "sacred languages" in the full sense of the word which explicitly develops the entire spectrum of metaphysical problems arising from creationist attitudes. Although in it should be noted that the advantage of Judaism over others creationist teachings are not as clear as in the case hinduism, since there is a full-fledged, developed and a holistic Islamic theology that rivals the judaism in many aspects is thorough in degree elaboration of many theological and ideological problems. It is no coincidence that within the framework of "Abrahamic" traditions hebrew and Arabic are considered as "sacred languages" in the full sense of the word which explicitly develops the entire spectrum of metaphysical problems arising from creationist attitudes. Although in it should be noted that the advantage of Judaism over others creationist teachings are not as clear as in the case hinduism, since there is a full-fledged, developed and a holistic Islamic theology that rivals the judaism in many aspects is thorough in degree elaboration of many theological and ideological problems. It is no coincidence that within the framework of "Abrahamic" traditions hebrew and Arabic are considered as "sacred languages" in the full sense of the word developed and a holistic Islamic theology that rivals the judaism in many aspects is thorough in degree elaboration of many theological and ideological problems. It is no coincidence that within the framework of "Abrahamic" traditions hebrew and Arabic are considered as "sacred languages" in the full sense of the word developed and a holistic Islamic theology that rivals the judaism in many aspects is thorough in degree elaboration of many theological and ideological problems. It is no coincidence that within the framework of "Abrahamic" traditions hebrew and Arabic are considered as "sacred languages" in the full sense of the word developed and a holistic Islamic theology that rivals the judaism in many aspects is thorough in degree elaboration of many theological and ideological problems. It is no coincidence that within the framework of "Abrahamic" traditions hebrew and Arabic are considered as "sacred languages" in the full sense of the word1 .

Hinduism and Judaism in their full and authentic form are possible be considered as two paradigms, respectively manifestationism and creationism. But in order to be better understand subsequent and purely conspiracy theories it is necessary to follow in general terms the path of degradation which both of these worldviews went through in the process of common deterioration of the quality of the space environment in recent millennia. The very fact of this degradation is recognized by all sacred people traditions without exception (and demonstrationist and creationist), since the difference is metaphysical the perspective does not affect the scope of the description of the mechanism the functioning of reality remains generally sufficient similar in all sacred teachings. So, Tradition in a broad way the sense asserts the need for unidirectional and the accelerating degradation of reality and the space environment. IN

THE this manifests itself in the human world through degradation itself traditions that are gradually losing their deep distinctive features traits.

Both manifestationism and creationism degenerate because they obey the general laws of reality. However, it is extremely important note the fact that this degradation occurs in different ways in both cases, the trajectory ultimately leads to this same to different results. The degeneration of manifestationism – is one thing. The degeneration of creationism – is completely different. Exactly some inner unity and permanence demonstrationist paradigm on everyonestages of it degeneracy, and the same unity and the same constancy creationist paradigms constitute essence the conspiracy model that underlies the fundamental ones transformations of human civilization over the past millennia. Manifestationism and creationism are radical they differ from each other when we deal with them pure manifestations, and when they reach their own lower, degraded, parodic, fragmentary and fragmentary forms.

Let us outline in general terms the stages of degeneration of both cosmogonic ones positions.

Manifestationism most often degenerates into immanentism, which has different versions – from paganism, pantheism to "naturalism and "magical materialism". If we take Advaito-Vedantism for one pole (pole of authenticity) and "materialism" for the second pole (pole of extreme degeneracy), then somewhere between them "hellenism" ("Platonism" and "Neoplatonism") will be located. If Hinduism strictly asserts perfect immutability A principle that is completely unaffected by the process of manifestation and "magical materialism" generally rejects existence Principle, considering the lowest material substance of the Universe the basis of dynamic vital processes, then for "Hellenic" philosophy (and this was most clearly manifested in Neoplatonism), as the rule, the process of manifestation was described in terms "emanationism", i.e. the emergence of the Universe as a substance "exhausted" from the highest Principle and therefore consubstantial in relation to him. In such a Neoplatonic picture there is some ambiguity, since the fact of "emanation" implies the "belittlement" of the Principle, its "transformation" into the process of self-manifestation, which contradicts the main one metaphysical postulate about Eternity and Immutability First of all (which is clearly and unambiguously stated in hinduism). So, we can conditionally imagine a degeneracy scheme demonstrationism in three stages: implies the "belittlement" of the Principle, its "transformation" into the process of self-manifestation, which contradicts the main one metaphysical postulate about Eternity and Immutability First of all (which is clearly and unambiguously stated in hinduism). So, we can conditionally imagine a degeneracy scheme demonstrationism in three stages: implies the "belittlement" of the Principle, its "transformation" into the process of self-manifestation, which contradicts the main one metaphysical postulate about Eternity and Immutability First of all (which is clearly and unambiguously stated in hinduism). So, we can conditionally imagine a degeneracy scheme demonstrationism in three stages:

1) full-fledged demonstrationism (Hinduism, Advaito-Vedantism);

(2) the doctrine of emanations (Hellenism, Neoplatonism);

3) pantheistic materialism (from magic to modern physicists).

Creationism has its own logic of degradation. It develops according to logic from Jewish Abrahamism through mechanism, perception The Universe as a mechanism, right up to rationalism and atheism. If at all stages of its degeneration, manifestationism preserves the taste of treating the Universe as something essential alive, sacred, organic and impregnated with special spiritual or, in the worst case, "vital" energies, then the creationist approach, by contrast, is characterized by an attitude to the Universe as something dead, artificial, mechanical, driven by external, extraneous force. Manifestationism is always characterized by a "holist" attitude towards the world -- such a relation in which every element of reality seen as something complete, "whole" ("holism" from the Greek word for "whole"), not subject to intellectual dismemberment. Moreover, such "holism" can also be negative a character clearly manifested in "polytheism" and "fetishism", i.e. e. in cases where people begin to read how independent and self-sufficient something secondary and not primary. Creationism is characterized by the other extreme. He refuses to see unity even where it really is present (at the metaphysical level), but it is dismembering vivisection, anatomical and analytical approach as a measure degeneration can extend to all things without exception including the very postulates of religious creationism. So critical rationalism as the last stage of degeneration creationism, in the end, turned against dogma itself "Old Testament", abandoning all theological postulates "abrahamism" and establishing in the center of the dead universe the cold and a dispassionate human individual, endowed only with critical mind. An intermediate option between creationism and atheistic rationalism can be called a "positivist" type of Renaissance scholars who combined loyalty to certain religious postulates and passion for mechanical rational calculus of the surrounding reality. So, there are three aspects to creationist ideology: combined loyalty to certain religious postulates and passion for mechanical rational calculus of the surrounding reality. So, there are three aspects to creationist ideology: combined loyalty to certain religious postulates and passion for mechanical rational calculus of the surrounding reality. So, there are three aspects to creationist ideology:

1) full-fledged creationism (Judaism, Abrahamism, Islam);

2) truncated creationism ("mechanism", the beginning of "positivist" sciences);

(3) Rationalism, atheism.

It is important to note that the end products of degeneration manifestationism and creationism, although called in terms, having become almost synonymous, they are actually quite various categories, since "magical materialism" insists on treating the world as a living reality (matter is "magical" and "alive" to him), whereas "rationalism," on the contrary, refers to the world as a subject, as a subject the apparatus, like a mechanical and dead system, all processes which are subject to strict rational guidelines.

Manifestationism and creationism are the opposite approaches to understanding reality and when speaking it talks about full and pure forms of these worldviews, and then when their clarity becomes clouded and even when they degenerate to the last stage, almost losing the similarity with the original and true paradigm. But at all these stages there is a dynamic confrontation between these fundamental ones attitudes, extending from religious wars and theological ones disputes and dogmatic disputes, even prophetic ones culture, scientific doctrines and political conflicts modernity. The spiritual and metaphysical content of these two positions are gradually "weathered", "lost", "forgotten" fades into the background. But the essence the typological relationship of man to the world, the opposite in both cases, remains virtually unchanged. This is constancy makes manifestationism and creationism not only sacred and cosmogonic, but exactly conspiracy theories and categories, explaining the secret background of many civilizational processes, regardless of whether they unfold in sacred or profane context.

3. The formation of Christian dogmatics

Christianity is usually classified as an "Abrahamite" tradition, and, therefore, it must be creationist in nature. Indeed, the Nicene symbol of Faith explicitly refers to "To God, Creator of heaven and earth," which clearly confirms christianity's commitment to the Jewish theory of Creation. Explanation in the first paragraph of the Faith symbol regarding what God the Father, the first person of the Holy Trinity, is at the same time the Creator, i.e. the very God he is talking about speech in the Old Testament was accepted precisely as antignostic argument, since Christian Gnostics (c in particular, Marcion (was) often contrasted with the Christian God- Father to the Jewish Creator God.

But in fact the question is regarding Christian creationism traditions are more complex. Many are insightful historians of early Christianity – in particular, Yu. Nikolaev, IN. Lossky, Fr. G. Florovsky, etc. – clearly showed that he himself the process of becoming a purely Orthodox Christian dogmatics took place in a fierce struggle between two ideological movements. These the two currents can be defined as "Judeo-Christianity" and "helleno-christianity". Florovsky speaks of "anthropological maximalism" (= "Judeo-Christianity ") and "anthropological minimalism" (= "Helleno-Christianity"). We can say that the whole controversy regarding the dogma of Trinity, Fr christological definitions, about the Incarnation, about the combination in Christ of two natures and two "volos", about the "theotokos" (Mother of God) and etcit flowed precisely between two the extreme poles christian doctrine, and at every subsequent moment in history dogmatic rulings each of these two positions it took a new form depending on the specific theological one a question that came to the fore. Actually, this one the struggle was nothing more than a demonstrationist struggle creationist approach within the same tradition, eager combine both positions without that however, to clearly delimit the scope of their hierarchical subordination.

Before continuing the analysis of dogmatic disputes early christianity, let us point out the fact that within the framework of themselves there have always been special openly creationist traditions currents called esoteric or initiatory, where, as a rule, it was the demonstrationist approach that dominated. However, this approach was not expressed as a special religious one a doctrine opposed to external creationist theology. It was more of a demonstrationist one interpretationexternal religious dogmas, and this one the interpretation was not revealed to all believers, but only to a select few those who have undergone special initiatory rituals and are admitted to secret knowledge. Islam has a collection of such esoteric ones the organization was called "Sufism", or rather "at-tasawwuf". In addition to Sufi esotericism in Islam there was also a special exoteric direction in which many foundations of the Muslim tradition were also interpreted in demonstrationist key. We are talking in this case about shiite Islam, and especially about Iranian Islam. In this case it is logical to attribute this fact to the specifics of Aryan the mentality of the Iranians, sharply different from the general Semitic one thinking. (In principle, it can be assumed that Sufi orders are also related in a certain way to the presence within the framework semitic, African, Turkic, etc. population,professing Islam, certain groups that are ancient aryan, Indo-European origin, or at least groups affected in previous eras by the specifics of Aryan spiritual influence.) But in all cases, manifestationism localized in Islam in the field of esotericism and practically it never goes beyond the boundaries of this area (the only one) exception – extreme Shiites, Ismailis, who have esotericism gravitates towards the external alternative to the generally accepted one dogmatic expression)) But in all cases, manifestationism localized in Islam in the field of esotericism and practically it never goes beyond the boundaries of this area (the only one) exception – extreme Shiites, Ismailis, who have esotericism gravitates towards the external alternative to the generally accepted one dogmatic expression)) But in all cases, manifestationism localized in Islam in the field of esotericism and practically it never goes beyond the boundaries of this area (the only one) exception – extreme Shiites, Ismailis, who have esotericism gravitates towards the external alternative to the generally accepted one dogmatic expression)2.

Esoteric can also be found within Judaism organizations whose views stand in stark contrast to the orthodox the creationist approach of exoteric Judaism. These are circles -- "Merkaba-Gnostics" (followers of the prophet Ezekiel), Essenes communities, medieval Kabbalists, Eastern European sects hasidov, etc. Although Judaism is not so harmonious combinations between esotericism and exotericism as in Islam, etc accordingly, there is no such strict hierarchy between creationist and manifestationist approaches are still something a similar thing is present here: esotericism gravitates towards a manifestationist perspective, and exotericism insists on radical creationism. Another feature of Jewish esotericism is that manifestationism almost never exists it even reaches the "emanationist" model, and the taste creationism, perception of the Universe as a cunning mechanism found even in the most radical and similar ones manifestationism passages of Kabbalah. Judaism is creationism par excellence, and therefore even the most its esoteric aspects do not even reach approximately full-fledged and clearly formulated manifestationism. IN THE in particular, in Kabbalah and Merkaba-gnosis practically there is no initiatory idea of the identity of the Subject and God expressed as in the Advaito-Vedantist formula "Atman is Brahman "as in the Sufi maxim" he who knows himself self, knows his Lord'. Transcendental measurement the subject is never touched upon in Judaism at all, and even in its most internal and initiatory aspects. like a cunning mechanism found even in the most radical and similar ones manifestationism passages of Kabbalah. Judaism is creationism par excellence, and therefore even the most its esoteric aspects do not even reach approximately full-fledged and clearly formulated manifestationism. IN THE in particular, in Kabbalah and Merkaba-gnosis practically there is no initiatory idea of the identity of the Subject and God expressed as in the Advaito-Vedantist formula "Atman is Brahman "as in the Sufi maxim" he who knows himself self, knows his Lord'. Transcendental measurement the subject is never touched upon in Judaism at all, and even in its most internal and initiatory aspects. like a cunning mechanism found even in the most radical and similar ones manifestationism passages of Kabbalah. Judaism is creationism par excellence, and therefore even the most its esoteric aspects do not even reach approximately full-fledged and clearly formulated manifestationism. IN THE in particular, in Kabbalah and Merkaba-gnosis practically there is no initiatory idea of the identity of the Subject and God expressed as in the Advaito-Vedantist formula "Atman is Brahman "as in the Sufi maxim" he who knows himself self, knows his Lord'. Transcendental measurement the subject is never touched upon in Judaism at all, and even in its most internal and initiatory aspects. and that's why even the most its esoteric aspects do not even reach approximately full-fledged and clearly formulated manifestationism. IN THE in particular, in Kabbalah and Merkaba-gnosis practically there is no initiatory idea of the identity of the Subject and God expressed as in the Advaito-Vedantist formula "Atman is Brahman "as in the Sufi maxim" he who knows himself self, knows his Lord'. Transcendental measurement the subject is never touched upon in Judaism at all, and even in its most internal and initiatory aspects. and that's why even the most its esoteric aspects do not even reach approximately full-fledged and clearly formulated manifestationism. IN THE in particular, in Kabbalah and Merkaba-gnosis practically there is no initiatory idea of the identity of the Subject and God expressed as in the Advaito-Vedantist formula "Atman is Brahman "as in the Sufi maxim" he who knows himself self, knows his Lord'. Transcendental measurement the subject is never touched upon in Judaism at all, and even in its most internal and initiatory aspects. who knows himself self, knows his

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Now let's return to Christian dogmatics. The point is that the formation of this dogmatics has never been clearly distinguished esoteric and exoteric level, and all disputes in relation to the wording of the symbol of Faith, there was a certain mixed language character, where esoteric and exoteric motifs they were intertwined so tightly that they often it was quite difficult to separate them. On this circumstance repeatedly pointed out by René Guenon, who stated, in particular that the Christian tradition was generally pure from the beginning esoteric (as opposed to Islam and Judaism), etc therefore, at the moment when according to providential and christianity had to speak out on cyclical laws historical arena as an exoteric tradition it was forced to be used as exoteric norms elements of other non-Christian traditions – first of all traditions of the Roman Empire, Romanesque law, combining them with some aspects of the Old Testament norms, and adapting everything the totality to the fundamental purely Christian spiritual orientations. By the way, this is the explanation proposed by Genon makes many dark moments of becoming Christian traditions as a historical tradition of the West are quite logical and understandable.

So dogmatic disputes in the early Christian church are constant resumed due to a metaphysical conflict between supporters of demonstrationism and supporters of creationism.

4. "Hellenic" Christianity

In the book by Yu. Nikolaev "In search of the deity" (S.P. 1913) a brilliant and objective analysis of this most important is given metaphysical controversy that began with the Gnostics and ending with the statement of the Nicene symbol (although, on the very in fact, this metaphysical confrontation continues latently and still). Nikolaev contrasts the "Hellenic" line with christianity of the "Jewish" line. The main symbolic figure the "Hellenic" line was St. Apostle Paul, called in tradition of "apostle of tongues", as he preached the Gospel mainly among non-Jews. But not just the fact of contacting he was made an "apostle of tongues" by the non-Jews. Paul's theology itself it broke decisively with the Jewish metaphysical traditions, announcing the beginning of a completely new metaphysical eras, the "era of Grace", which replaced the Old Testament "the Age of Law.". At the same time, the Apostle Paul approved completely a different religious ontology from Judaism, new a Christological vision of the Universe that had features eschatological revival of the Primordial Tradition, etc in fact, it restored all

the proportions characteristic of purely "manifestationist" vision. Paul's theology was completely Aryan in spirit. According to his interpretation Incarnations of God the Word, this one is saving for the world and for humanity, the fact meant "the adoption of Creation," i.e. transition from the "Creature-Creator" relationship (characteristic of creationist the optics of Judaism, the "era of law") to the "Son-Father" relationship. The essence of the Universe in Paul's theology is divine because The Universe is nothing more than a manifestation of the Word, and the Word itself there is God. The only feature of the "Hellenic" metaphysics Paul's Christianity was something it did not deny creationist perspective as such (as, for example, Hindu or pagan traditions), but considered that tradition to be historically and eschatologically overcome. Vision Paul's sacred history is as follows: first the world is created By the Word and the Holy Spirit as a heavenly manifestation (manifestationist perspective). Then comes the period alienation and the "era of the Law", "the legal shadow". It's -- post-paradise states of ontology, the era of "alienation", for which is true the creationist relationship of the Universe and God. And finally, at the end of time, the coming of the Word in the flesh restores the original proportions to the place of Old Adam becomes the New Adam, and all humanity and the entire Universe, having put on Christ, he returns to the world of grace, to the Universe The Holy Spirit, inalienable and inalienable from the Principle. IN THE this feature of Christian dialectics is the basis the entire Gnostic understanding of the world. Gnostics, in full in accordance with Paul's theology, they recognize justice creationist perspective (as opposed to those demonstrationist traditions that have remained aloof from close contact with creationist dogmatics), but at the same time they evaluate the "era of the Law" as something negative, abnormal pathological. This abnormal situation of the alienated the Creator-Creation relationship must end at the end of time when the Divine Savior abolishes the creationist "concentration Universe" will install a new one manifestationist reality, the "era of grace.". Gnostics they brought this dialectical picture to its utmost expression asserting the distinction and even antagonism between "God the Creator" ("evil demiurge", "usurper demon") and "God the Father", "Blessed by God" who sent his Son Christ the Savior for deliverance of the "sons of light" from the dungeon of the "evil demiurge". Sure, among the extreme Gnostics – Marcion, Valentin, Basilid, etc. -- criticism of creationism was radical and irreconcilable, c difference from the Apostle Paul himself and other Christian ones theologians who remained in the fold of orthodoxy, but it is important to note essential unity of the demonstrationist worldview c within the framework of Christian doctrine. Moreover, what was in the consequence was recognized as "heresy"; as a rule, it was only radical and uncompromising expression and presentation of those trends that also existed within orthodoxy, in more smoothed and less accentuated. So one of them the dominant trends in early Christianity were "hellenic-manifestationist" line. After the defeat gnosticism has not disappeared at all manifested first in monophysite and later Monothelite tendencies. Monophysites it was believed that the divine nature of the Son absorbs the whole dissolves the human nature of Jesus the man emphasizing the purely divine side of the Incarnation⁴ (thus, the weight and independence of the "created", the "human" side of Christ was diminished and reduced almost to no, in accordance with the general logic of the demonstrationists those who ultimately refuse to be strictly separated Divine and Universal principle, since Universal principle -- in Christological disputes, it is replaced by human nature From their point of view, the Savior – does not have an independent existence). Monophelites later, recognizing in contrast to the Monophysites, two natures in Christ, expressed the same thing a manifestationist tendency, asserting the presence in Him united, divine will.

In addition to the Apostle Paul, Gnostic and demonstrationist doctrines were chosen by their preferred authorities apostle John the Theologian and Apostle Andrew. Some gnostic circles also singled out the Apostle Philip, the apostle Thomas and Mary Magdalene as bearers of a special closed lines of Christian esotericism. Later, precisely to these figures those Christian esotericists and religious reformers converted and heresiarchs, who even after the approval of the Nicene symbol they continued to openly, secretly or semi-secretly defend the same ones manifestationist principles, as well as their "excommunicated" and "anathematized" predecessors.

"Hellenic" Christianity developed especially widely Middle East, in Cappadocia, Anatolia, Alexandria and Greece. That is, where, to one degree or another, there was a developed one "hellenic" culture, incorporating local sacred ones forms in search of synthesis. In Pauline Christian theology many spiritual and initiatory movements of the "Hellenic" the world has found its revealed completion, confirming and "sealed" by the divine Good News spiritual aspirations and eschatological expectations of representatives of many ancient traditions, most of which directly or indirectly had hyperborean, Aryan origin (either through India and Iran, either through the Greeks or through more ancient waves migrations of Aryan tribes to the Middle East)5.

5. Judeo-christianity

The opposite line in Christian dogmatics was judeo-christian tendency, which obtained its most complete expression in the course of the "Ebionites". The main emphasis is "Ebionite" christians made adventures based on a creationist interpretation Christ, who from their point of view was the last of the series prophets, i.e. a divinely inspired person sent God the Creator for correcting the morals of the chosen people and for announcements about saving Israel. The Ebionites were very close to zealots, a Jewish nationalist group seeking to free herself from the political control of Rome.

The Ebionites or Judeo-Christians completely denied all theology apostle Paul. They believed that the Jewish law had not been repealed that salvation is intended only for the Jews and not for the "Hellenes" (i.e., all non-Jews) that it is necessary to observe all Jews rituals (starting with circumcision) that Christ is not God and not the Son God, and man, that God is one, and in no way trinity, that the reality remains fundamentally the same, despite the coming of Christ, etc. In general, they were close to the Ebionites "essei", an extreme ascetic Jewish sect.

In fact, Judeo-Christianity was no different from orthodox Judaism, except for the statement that the messiah, what the prophets promised has already come and that the eschatological era it has already begun for Israel.

The Ebionite community consisted of disciples of John the Baptist (later they separated into a special sect – Mandaeans who venerate John the Baptist and those who reject Christ), the Zealots, the Essenes, and some apostles. The central figure is creationist the trends in early Christianity were the Apostle James, brother The Lord, who was the head of the Jerusalem Christian community. It is James in the Acts of the Apostles who reproaches the Apostle Peter c that he agreed with the opinion of the Apostle Paul about the possibility acceptance of non-Jews into the Christian Church. Precisely to this Judeo- the Apostle Peter (Simon Zeilot) was also adjacent to the Christian tendency became the founder of the Roman Church and a central figure catholic tradition.

Regarding the Apostle Peter, Yu. Nikolaev cites an extremely important one detail from early Christian life. According to him numerous early Christian legends that tell about about the spiritual confrontation between the Apostle Peter and Simon the Magician, Fr mutual miracles and the final victory of Peter, in the original instead of the figure of Simon Magus, they talked about the Apostle Paul opposed to the Apostle Peter. In the first centuries of the church Peter and Paul were seen as antagonists, as spokesmen of opposing metaphysical and ontological views, and only later the church in historical and political terms for reasons, I tried to hide and disguise it contradiction, transferring the entire burden of anathematization to known heretics such as Simon Magus or the Gnostics. As if that's it, the very combination of Peter and Paul, which is common repeated in the name of cathedrals, places and cities from the point of view christian dogmatics speaks of combination, superimposition on each other friend of Manifestationist (Apostle Paul) and Creationist (apostle Peter) points of view. By the way, this is exactly the solution it is also enshrined in the Nicene symbol of Faith, where the First Person of the Trinity it is called both the Creator (Judeo-Christian understanding) and the Father ("hellenic", Gnostic understanding). But nevertheless, the artificial reconciliation of these two positions did not change anything in the tension of internal spiritual struggle. But nevertheless, the artificial reconciliation of these two positions did not change anything in the tension of internal spiritual struggle. But nevertheless, the artificial reconciliation of these two positions did not change anything in the tension of internal spiritual struggle.

The Ebionite line later became embodied in the Arian heresy. Arius he affirmed, like the Judeo-Christians, only human nature Christ, although he did not insist on the need for observance jewish rituals. Be that as it may, the spirit of Arianism based on a creationist vision of the Universe, where man the role of spiritual ascent through created degrees was assigned achievements of ascetic self-

improvement without possibilities for a radical transformation of human nature into Divine nature. Arianism denied the Trinity of the Deity and adjacent to the general Judeo-Christian metaphysics of Unitarianism creationist Semitic Monotheism.

Later, a softened version of Arianism was embodied by the heresiarch Nestorius, who agrees with many postulates he still refused the "Trinitarians" and "Hellenic Christians" use of the term "theotokos", "Mother of God" in relation to Virgin Mary. Nestorianism was one of the last bright ones manifestations of the Ebionite, Judeo-Christian spirit, but already taken beyond the purely Jewish context.

From Ebionites to Nestorians developed in early Christianity a purely creationist line, opposed to radical ones demonstrationists – from Gnostics to Monothelites.

6. Nicene symbol and continuation of the confrontation

The era of dogmatic disputes in the Christian Church is over acceptance of the Nicene edition of the symbol of Faith, where they found theirs expression of the basic formulas of the Christian religion, which have now become the unshakable reality of orthodoxy. In the Nicene symbol the main postulates of the "Hellenic" line of theology are fixed coming from the Apostle Paul – dogma about the divinity of the Son, about him uncreatedness, about the Fatherland of the first person of the Holy Trinity, Fr the inseparable and unmerged Trinity of the Divine, about sufficiency baptism for churching, etc. But still there is also some limited compromises with the Judeo-Christian line -- God the Father is also called "Creator", accented the human nature of Christ ("and becoming human...", and the sufferer..."), etc. From now on it became Christian orthodoxy only such a creed is considered which corresponded nicene formulas, and any deviation and to the "Hellenic-Gnostic" and to the "Ebionite-Arian" side automatically fell into the category of heresies.

The basic spirit of the post-Nicene Catholic and Orthodox Church it was generally "Hellenic". Christianity spread especially among the Aryan peoples, and the geography of Christianization continent almost exactly (with the exception of Iran and India) coincides with the habitat of the Indo-European race. Exactly there, where pre-Christian traditions were par excellence demonstrationist, Christianity received recognition and became the dominant religion. Moreover, often pre-Christian Aryan traditions blended harmoniously with the new by faith, weaving our initiatory sacred plots into specific history of the church. Old Testament texts according to instructions the patristic tradition was interpreted by the

church in a purely christian, i.e. symbolic and even demonstrationist key, etc the most general Christian theology in metaphysical questions did the same operation with Old Testament legend as well as the esoteric interpretation of the "Quran" by the Sufis.

The church adopted the Roman part as an exoteric part the law and traditions of the sacred empire, so creationist the perspective inherent in Judeo-Christianity was supplanted by the periphery of the Christian world. In fact Nicene dogmatics and the imperial ethics of the "Christian world" meant triumph manifestationist, Aryan spirit, and some compromise with the Jewish beginning, embedded in the symbol of Faith, for the time being time did not play a significant role in Christian history white peoples.

And yet, what is inherent in potency must sooner or later it was realized, and the Judeo-Christian line, the line "christian creationism" was supposed to manifest itself in history. This was first reflected in the split between the Western Catholic and eastern Orthodox Churches. Church of St. Peter, Rome, c he symbolically embodied this controversy the "Judeo-Christian" aspect, contrasted with the Orthodox church of St. Andrew, one of the highest authorities of the Hellenic lines. Moreover, the Orthodox Church was genetic associated with the contemplative tradition of the "Eastern Fathers", who initially they gravitated towards a Gnostic perspective the opposite is more practical and everyday the aspirations of the "Western fathers". Rome starting from a certain point moment entered into a fight with the empire and such contrasting realities that should be normal the case of being hierarchically subordinate led gradually to catholicism's emphasis on creationist and partly Jewish elements contrasted with the "pagan", imperial sacredness. (This controversy resulted in a famous struggle guelfs and Ghibellines, i.e. supporters of pure theocracy and supporters of the Holy Empire). In the east in the lands nothing like this happened in Orthodoxy, and spiritual power metropolitans and patriarchs never entered into competition with the secular power of kings, rulers of the empire. (This controversy resulted in a famous struggle guelfs and Ghibellines, i.e. supporters of pure theocracy and supporters of the Holy Empire). In the east in the lands nothing like this happened in Orthodoxy, and spiritual power metropolitans and patriarchs never entered into competition with the secular power of kings, rulers of the empire. (This controversy resulted in a famous struggle guelfs and Ghibellines, i.e. supporters of pure theocracy and supporters of the Holy Empire). In the east in the lands nothing like this happened in Orthodoxy, and spiritual power metropolitans and patriarchs never entered into competition with the secular power of kings, rulers of the empire.

But the hidden war between manifestationism and creationism it never stopped even after the adoption of the Nicene symbol faith. Sometimes it took place secretly, within the framework of accents arranged in dogmas recognized as orthodox. At the very sharp moments it resulted in the uprising of heresies, in reforms schisms, sects and religious battles. Heresy of the "Judaizers" c Russia or Calvinism in Europe was a surge of "Ebionite" lines in its extreme forms. Albigensian and Bogomilism, on the contrary, they were radically "Hellenic", gnostic-aryan reaction to metaphysical "Judaization" christianity. Be that as it

may, within the framework of Christendom, unlike, for example, Islamic civilization or Judaism diasporas, confrontation between creationist and there were demonstrationist metaphysical approaches a dramatic and constant process that does not stop moments. And it is precisely the dialectics of this process that are the best explains the secret history of two thousand years of Christendom a story riddled with an invisible and furious struggle two irreconcilable opponents seeking to assert their truth through the intricacy of theological formulas, through conventions historical and national intrigues, through wars and conspiracies, through cultural sabotage and military repression, through provocations of splits and organization of crusades, through martyrdom and deception, courage and straightforwardness, through the limitations of the masses and the genius of the elite, through sin and holiness, through good and evil...

7. Adam's lunar skull

In the course of studying the confrontation between the demonstrationist and creationist positions we came across an interesting detail concerning the Albigensian doctrine. Albigensians (or Cathars), let us remember that they were medieval heretics who professed the extreme Gnostic theory of the "evil demiurge" and the deniers the Roman Church as having betrayed the true commandments christianity, Christianity of the Apostle Paul and John the Theologian. It is curious that some areas have Albigensians there was an idea that John the Baptist was in fact, "the messenger of the evil demiurge", and his mission it consisted of falsifying the teachings of Christ, the messenger of "the good." god' and in the ultimate denial of the saving Good News of the Son God's. This relationship to John the Baptist has several explanationeach of which illuminates one aspect or another esoteric understanding of the most important metaphysical problems. Let's list the most interesting interpretations of Albigensian dislike of John.

(1) Claudio Mutti, a famous Italian esotericist, put forward the hypothesis that the Albigensians treated the Baptist this way because there is an etymological and sacred one ambiguity in the term "antichrist". This word was written and as "antichrist" ("the antichrist") and as "antechrist" ("preceding Christ"). John the Baptist, indeed "preceded Christ," therefore in Greek he can be called "antechrist". Putting forward this witty explanation, professor Mutti added that in matters of heresiology we often we are faced with a distorted and misinterpretation of symbolism. (In other words, he did not attach any seriousness to this fact esoteric meaning).

2) Если вспомнить отношение гностиков к богу "Ветхого Завета" как к "злому демиургу", то Иоанн Креститель, который согласно официальной догме церкви являлся последним из пророков,

Илией, замыкающим цикл ветхозаветной сакральности, также попадает в разряд теологически негативных фигур. В таком случае, объяснение Клаудио Мутти из чисто этимологического смещения переходит в разряд богословской догмы, свойственной гностическому пониманию священной истории. Иными словами, последний ветхозаветный пророк становится для радикально антииудейских альбигойцев последним воплощением метафизической лжи, проистекающей из "злого демиурга", т.е. настоящим "антихристом".

3) As a confirmation of Albigensian Gnosticism, one can cite as an example, the Middle Eastern sect of the Mandaeans, which is still venerates John the Baptist as the highest of the prophets and how "the true messiah", whose spiritual light was darkened "false Mission Jesus.". Thus, symmetrically the "Hellenic" excess of the Cathars is Jewish ebionite excess of the Mandaeans, which proves non-randomness and the meaning of this interpretation of the figure of John the Baptist.

4) There is one more symbolic detail. In Orthodox (and catholic) church calendar feast of John the Baptist celebrated on June 24, i.e. in close proximity to the day summer solstice. This day is in Hindu tradition it was called "pitri-yana", "the path of the ancestors", since the sun, starting from this moment, he goes downhill into the world dead. The Romans called this day Janua Inferni, literally "bottom door" or "hell door". And in accordance with this symbolism of some Western Hermetic organizations they recalled the saying of John the Baptist himself: "He must grow, I'm going to take it down". ("To Him", i.e. To Christ, whose Nativity coincides with the opposite point of the year, with the winter the solstice, which was called "deva-yana" by the Hindus, "the path gods", and the Romans have "Janua Celesti", "heavenly door".) IN THE freemasonry has the expression "two John" holidays, where "summer John" — John the Baptist and summer day solstices, and "winter John", John the Theologian, whose holiday located close to the winter solstice. And not without reason "summer John", John the Theologian was considered the patron saint manifestationist, Gnostic, "Hellenic" movements c christianity, and "summer John", John the Baptist, on the contrary, he is the patron of Judeo-Christian circles. whose holiday? located close to the winter solstice. And not without reason "summer John", John the Theologian was considered the patron saint manifestationist, Gnostic, "Hellenic" movements c christianity, and "summer John", John the Baptist, on the contrary, he is the patron of Judeo-Christian circles. whose holiday? located close to the winter solstice. And not without reason "summer John", John the Theologian was considered the patron saint manifestationist, Gnostic, "Hellenic" movements c christianity, and "summer John", John the Baptist, on the contrary, he is the patron of Judeo-Christian circles.

(5) And finally, a final important esoteric point related to with John the Baptist, lies in his symbolism martyrdom through decapitation, i.e. cutting off the head. In a sense, in Christian symbolism the head of John the Baptist became the main characteristic in him iconographic and sculptural images. In Orthodox the liturgical calendar celebrates three days of "finding a head." John the Baptist', which emphasizes the

sacred significance and the peculiarity of his death. At first glance, it can be correlated symbolism of decapitation with the beginning of the downward movement of the sun -- the sun, like the severed head of a saint, rolls lower and lower to the horizon, and in the polar regions even visually disappears "underground", in the darkness of the polar night. But they exist and other deeper interpretations of this symbolism.

In the Christian tradition there is another important plot associated with the head or with the "dead head", "caput mortuum". We are talking about Golgotha, the hill on which the Savior was crucified. The name of this hill means from ancient Hebrew "skull" or "dead head", since according to legend it is there the head of the first man, Adam, was buried. This "skull Adama" features in the traditional depiction of the crucifix undercross with body (or one face) Jesus Christ. In this and a historical reference to Golgotha and an element of Christianity of the doctrine that Christ is the New Adam (he depicted on the cross), who came to save Old Adam (he depicted as a skull under a cross). In other words, a skull a severed head or dead head is associated with christian symbolism with "Old Adam", "Old Man", those. with the state of humanity in which it remained before the coming of the Messiah, Christ the Savior. But if now we remember metaphysical interpretation of the mission of the Incarnation of the Son in theology apostle Paul, where Old Adam relates to the "era of the Law", those. reality, subordinate to the logic of "Creator-Creation", a The new Adam, Christ, with the transition to the logic of "adoption", i.e. demonstrationism, it will become absolutely clear that the "head" the "skull" serves as a distinctive image of the "created" The Universe, a symbol of creationism par excellence, a seal a worldview based on the Semitic principle "ebionite" attitude to reality.

In principle, the image of John the Baptist with a severed one head (on some Novgorod icons John The Baptist is written with his head on his shoulders, but contemplating at this is your own severed head!) exactly matches his positions the last one old Testament prophet, the last link in the chain of people belonging to the "legitimate shadow" but foreshadowing the arrival of "grace". Head of the first man Adam and the severed head of John the Baptist are two symbolic ones points of sacred history flowing through direct participation divine presence, without Son. These two heads the era under the sign "Creator-Creation" is summed up.

Exploring the symbolism of the "head", the "severed head", or "skulls" we have collected quite a lot of mythological stories concerning decapitation, "talking heads", etc. Analysis of these the plots took us quite far into intricacies traditional symbolism, since in each specific tradition a similar plot has its own mythological and initiatic load. So skulls are invariably present in Shaivist cults, especially among Shakti Shiva – Durga, Parvati, Kali, and in Tibetan Buddhism and Vajrayana, where "severed heads" means an initiatory transition from profana to the initiate, symbolizing "initiative death.". This is the same meaning of the skull when initiated into the first degree "disciple" in the Masonic rite. Claudio Mutti noticed with his parties, that some Sufi tarikhs have a vision of their own decapitation in a dream is one of

the first signs of achievement mystical "parking lots" ("makam"), i.e. esoteric degrees spiritual realization of the dedicated. Similar topics are found and in shamanic initiations.

An obviously archaic initiatory plot related to the head is a Hindu myth about the decapitation of Daksha furious Rudra during the sacrifice on Mount Himavat, symbolizing the Axis of the World and the winter solstice (by the way, the myth clarifies that the gods never found Daksha's head they were forced to put their heads to him antelopes⁶. The Scandinavian myth of the talking head of a giant is also important Mimir, with whom he consults One⁷. But the simplest and the natural aspect of the symbolism of the head has long eluded from us, despite its obviousness and even banality.

We owe Evgeniy Golovin an indication of this forgotten thing the "head" aspect of symbolism. He drew our attention to that one the simple fact is that the head symbolizes the "brain", mentality, those. rational ability of the individual. Considering this a simple consideration we will come to what several have said above about the degeneration of the creationist worldview up to profane rationalism. If in its "higher" dimension the symbolism of the head refers to the Old Adam, i.e. to full and the completed creationist metaphysics inherent in a full-fledged Jewish tradition, then in its "lower" projection the same symbol signifies the limit of the desacralization of creationism and its degeneration to the point of purely rational, analytical, vivisection attitude to reality, characteristic of modern profane civilization. In other words, a severed head can be taken as an image a desacralized, rational world, as an image of the kingdom the human mind, declared by the French Revolution and the Age of Enlightenment. And in this case, the decapitation of the king c during the French Revolution, and in general the invention of the guillotine this era takes on a purely symbolic meaning related to the latter quantitative and purely negative interpretations of traditional symbolism. related to the latter quantitative and purely negative interpretations of traditional symbolism.

Note that in the esoteric tradition the head is unambiguous correlates with the moon, with the lunar principle, since in agreement with sacred human anatomy, the brain only reflects (like the moon) reflects the rays of the sun) the light of ideas gushing from the center of the human souls. So the symbol of the head must have lunar, reflective character, describing those realities that they do not exist on their own, but as reflections, as shadows.

The symbolism of the Moon fits perfectly with the creationist one a look at the Universe, since Creation is understood here how reflection The Creator, essentially different from Him and therefore, any transformation of lunar reality into solar is obviously excluded.

So we can say that the seal is creationist worldviews should be symbols of "head", "skull", etc "moons". There is nothing random in the choice of these particular signs, right how they accurately express the metaphysical meaning of creationism. AND THE it is significant that one of the unambiguously creationist (on exoteric level) traditions – Islam – its main one it is the crescent moon, the sign of the Moon, that has the sign.

Moving now to the conspiracy level itself it can be argued that all conscious carriers the creationist approach is united into some secret society, in "Order of the Dead Head", objectives and whose tasks are to establish the primacy such a metaphysical view of the nature of reality. Especially this "Order of the Dead Head" is active in the Christian world, where the dogmatic compromise of the Nicene formula leaves theoretical possibility for emphasizing creationist theories and where there is no strict division into esoteric and exoteric area, which allows for ideological work in a creationist manner at various levels -- from ecclesiastical decrees and heresy inspiration to political-state intrigues and cultural and scientific ones infiltrations of certain ideological influences. At the same time, the spectrum activities of the Order of the Dead Head extremely wide – it extends from religious and spiritual dogmatic statements of creationist concepts (that within the framework the Christian world can be collectively called the sum of the Jews or Islamic, i.e. actually "Abrahamic" dogmatic (influences) to the lowest profane rationalism preached atheistic culture and science and cultivated by the Masonic lodges and late Protestant "sects".

The "Order of the Dead Head" may also be called the "Order." Moonworshippers', and this identification refers us to previous studies where we have already touched on this one conspiracy issues⁸.

End>>>

Dance, Motherland, dance (2003)

A.G. Dugin /Acephalus/Web Archive

"Literary newspaper"

Alexander Dugin

Dance, Motherland, dance

This expression came to me half asleep. I don't understand its meaning. I stop understanding a lot of things that I seemed to understand before.

Italian traditionalist Julius Evola – quite a serious man – painted Dadaist paintings in his youth. At one of the exhibitions, under the canvas there was an inscription: “The painting should be viewed only with a simultaneous performance of Charleston, otherwise the author is not responsible for its adequate understanding by the viewer”.

Some things can only be understood by dancing. This is how Africans live. The great black thinker Senghor argued: “If the law is fair for Europeans “I think, therefore I exist”, then for us, bearers of high negritude, everything is different – “we dance, therefore we exist” ... Man dancing...”

Our people love to dance. Previously, he danced more and more often, more desperately, more fiercely, more completely... And the simpler and more natural a person is, the more complex and uterine his dance was. We danced, therefore we existed.

Round dance – is the meaning of being. This is a full-fledged existence, full of content and mission. Movement in a circle, in one place, in a measured rhythm. Here everyone is needed, here everyone is needed, and if someone falls out, the tenacious hands close closer together, and the movement continues and continues... The Motherland dances and dances, people change each other in a circular

flow of hot blood and ritually prepared flesh, in wreaths and with shirts, belts, luxurious blue pants with narrow gray stripes, in greasy boots... The round dance has no explanation, since he himself explains everything.

Those who have danced the right round dance at least once in their lives will understand what I mean. In Chechnya, according to the testimony of the guys who defended our Fatherland there, village boys dreamed of going back to “lead timonya” – in the Central Russian dialect this is what a round dance is called. Survive to dance. When I watch the Chechens spinning in zikra, I am filled with envy. How can this be? Are we contrasting this with disco, billiards, miniskirt, contraception?.. Is this the only thing we came to the ancient land of the Caucasus with? To a free, furious, indomitable people – in hats, with a sharp knife, an evil gaze and ritual running? A thousand times no! We carry our dance, we came with a round dance and banners, with dried drops of Russian rain on our unshaven cheek, with a secret sign inscribed in our hearts...

Everything that happens to us – is so nondescript, hot, sluggish, vile, “democratic”, – all this is the surface. Our people are alive, no matter how much you bury them, no matter how you remake them. That’s why they are so afraid of us. It is enough for him to give a small air sign, and the rivers will boil, and the veins will swell, and the roar of the depths will awaken, and again we will come into force, into our Russian power, which is now sealed with a thousand seals, hunted down, crushed, subdued, bridled, pacified.

You need to squat more often. Each of us must make a vow: squat dance at least twice a day, singing a native tune under our breath... This is a dance of an annual rhythm. Crossed legs – symbol of the loop, pretzel, oldest sign “of the spirit”, od-il (for those who understand). Squatting and jumping up, we join the rhythm of the Universe, are imbued with its currents, live and breathe with it. She sanctifies us, and we sanctify her, and we are no longer able to stop, and we want to dance again and again... The most correct movement – is repetitive and circular. Its meaning – is in itself, it justifies itself, explains itself, strives for itself. Unidirectional historical time – this is a cruel deception, a demonic project, spreading like a poisonous spot from the place where the day fell at the beginning of creation. Dance time has no direction, it is the time of eternity because eternity dances. Yes, yes, this calm, solemn, all-encompassing, motionless eternity dances, sparkles with its eyes, moves its shoulders, makes fiery gestures filled with passionate melancholy, overturning consciousness, with its hands and feet. “Botanists” will object: it is we, the worldly, the universal, who rush past it with the squeal of the transitory futility of created

existence and it seems to us – a somersault into the abyss, – that it, eternity, is moving, having fun... Like, optical error, another illusion... Not true, eternity dances! She got tired of being still and danced. Everyone sooner or later gets tired of being themselves, and then we begin to move... Then more and more freely, until all this develops into waving arms and legs, into turning the head, and there – in the spirit – a dance is born, and does not stop, and sparkles, and devours us, dance as a sign dance as meaning... In dance, the being overcomes itself, goes beyond... It spins and spins, repeating hundreds, thousands of times the same thing, until “the force from above” collapses with lightning and delights beyond the farthest limits, beyond the great waters into the valleys of last breaths and difficult cries. They kill enemies with dance, resurrect friends, give their heads and minds for it, poison themselves with it, and sanctify themselves with it.

Centuries move in dance, centuries dance, move from foot to foot, shake and twitch.

We must enter our dance. This is serious and final, not subject to appeal. We will think about the economy later. This is completely unimportant. This distracts from the main thing. The brain must be nourished by the soul, which is hidden in the lesser sinus of the heart, only then will it function as expected. In the meantime, flawed skewed people teach us marketing and psychology. You made the wrong door, we already know everything and have read all the books. “Anti-Klagesa” has been discontinued. Again we say “Seele gegen Geist”, a dance against the economy.

We talk and do. So, don't stop the dance, Homeland, don't stop it!

Dark Water (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

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(about Yuri Mamleev)

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"You include all the wealth of the world in Schein

and you deny Schein's objectivity!"

V.I. Lenin (about Hegel in the Philosophical Notebooks)

Yuri Vitalievich Mamleev is not quite a writer, name his works literature does not turn the language. But he is not a philosopher either. Somewhere in the middle, where art spits on style, but speculation knows no rigor. But not all of it is this Russian literature? Always too smart for belle-lettre, but too disheveled for a philosophical treatise... Everything that falls out of it definitions – Nabokov, for example, – are not particularly interesting, not particularly Russian. The Russian text should, by definition, be sloppy (from completeness) feelings and intuitions), confusion, depth, laughing, turning into tearful seizure and special insight, flavored with melancholy. The concept throws itself in the chatter of the elements and acquires a special abnormal existence, citizenship, place in the unique universe of Russian literature. Of course, not everyone gets there - into this literature,into the world of our national intelligence. Mamleev – outside any doubt, writer of Russia.

1 Unknown monsters of the 60s

Mamleev in "Shatuny" formulated a myth from which he is not free nobody. This is a curse, terrible in its physicality, guessed and somehow a distant meaning that has made its way to us and forces us to something that we we just can't grab it. It is not the images, not the words, and especially not the plot that are important in "Shatuny". There is some presence there that is not identical nothing separately. Buried in the novel something. Something non-romanical. How it's as if you're holding in your hands not a book, but an empty place, a funnel, malicious, black sucking large objects into itself. "Shatuns" – is a secret grain 60s. There was also a hierarchy in the nonconformist underground. The outermost flank - liberal-minded officials and intellectuals who do not break with the system. These ones are generally of little interest; they fed on scraps and kept going more and more according to their tasks. Next - political anti-Sovietists (by the way, both left and right, like Westerners, so are the Slavophiles, we must not forget; for every Sakharov there was Shafarevich and for every Bukovsky –Osipov) there is artistic bohemia. These were out society, under supervision, but still in an intermediate state, was read poorly samizdat and snatched crumbs from the inner circle. In the center of the inner one circle, so-called "schizodids" Yuri Vitalievich himself sat on his Yuzhinsky Mamleev and several other "higher unknowns", "metaphysical". The novel "Shatuny" was written about them. Realistic narrative with a naive desire for the beauty of style about what was for the inner circle everyday.

"The pigs, when they see me, vomit", – says in one from songs

Lautreamont is his main character Maldoror. About the same natural the Mamleev world caused a reaction in the unprepared outer circle. They say, in the 60s, there was one random lady from the "external" who came to read Mamleev she acted exactly like those pigs. Her gentleman, a stained engineer, angry, he seemed to shout to Mamleev: "What kind of writer are you?! You even I don't deserve to kiss boots..." "Here comes the dignity." Yuri Vitalievich grinned and reached under the table to perform...

If you believe the wonderful Russian philosopher Skovoroda, then "it is necessary seeing everywhere in two", "everything doubles". Behind the form from the other side of the dust appears. If you delve deeper into this other side, myself the world of dust, ordinary, will appear in a completely new light (or in a new darkness). "Shatuns" is a development of such theurgic realism in relation to our spiritual situation.

2 "Criminal" Mamleev

When in December 1983 they brought me to Lubyanka, taking away Mamleev's archives which one "supreme unknown" gave me for safekeeping (sic they still haven't returned it), a question was asked with a threat – "not worth it." is there a social subtext behind Mamleev's literature?" Then it seemed which is very indirect, but it stood because living in "Shatuny" and watching TV was almost impossible at the same time. Some kind of deep the verdict of the system... yes, it shone through, but, of course, it was late, loose, tongue-tied the Council of Deputies was too pathetic an object for the destructive impact of Mamleevism. It was necessary to take it broader, think about the foundations of the modern world, and maybe in general, all humanity. The terrible problem was already very universal discovered by "metaphysical"...

Now "Shatuny" has been published in a separate edition, openly, and already again. Mamleev himself is sometimes shown on television with a cat and he waves his hand softly. I came from emigration, a member of the Penclub, he is now possible meet almost with the minister... And if I were the current authorities, I would ban it all the works of this writer would have even more basis than they had stagnant KGB officers. Just read what it says:

"Pressing the guy to a tree, Fedor joked in his stomach with a knife it was as if he wanted to find and kill something else there, alive, but unknown. Then he put the murdered man on God's grass and pulled him a little to the side, to the clearing."

This is already on the first page, and then everything goes from strength to strength. If there is carefully, we will find here some overtones that are sharp and they distinguish Mamleev's text from the now familiar "chernukha". For Mamleev, behind the visible obscurantism, some kind of load is clearly emerging, some kind an incredibly important meaning, some kind of terrible truth... I remember Savinkov writer and Terrorist ("The Pale Horse") or Jean Ray, a black science fiction writer and a real grave digger. Interesting St. Petersburg writer Kushev, witty obsessed with Dostoevsky, he proved in his brochure "730 Steps" that Fyodor Mikhailovich himself killed the old pawnbroker. Exactly the same it is clear that Mamleev himself is in some far from innocent way involved in this what he describes.

But the main thing is not murder, although the main character of "Shatunov" is the killer, Fyodor Sonnov, and Mamleev explains that he is not a simple killer a metaphysical.

3 Wanderer in Nichts

And again to Skovoroda, to his split things. No wonder he is considered the first a real Russian philosopher.

Whom looking to kill Fedor?

If there is two the sides of the thing, and if the other side can somehow be grabbed, this means that something else goes from a negative category to a positive one. Conversely, the the familiar, ordinary, becomes dubious, unproven, problematic. This is what oppresses all Mamleev's characters. This is the key to every "connecting rod". Fedor Sonnov in practice embodies Skovoroda's deepest thought to the most direct and in a simple way: if the life of the soul is greater than the life of the body, then a moment murders become a purely epistemological moment, a magic point where else appears with your own eyes, clearly. Fedor strives to use the outgoing one the soul of each new victim is like a tram into the other world, like an elevator he would have carried him into a world more authentic than the airless shadows of the earth. This is Russian a people pregnant with metaphysical rebellion, carnal and greedily thirsting for pleroma. Ruscha, he frees his innermost interior. Transgressing, he smears sacrificially horizontally of itself, so that a vertical emerges. Scary and bulky, muddy in thoughts and not covered with elbows, he carries through the centuries a heavy painful one duma about the Other.

The killer Fedor, in fact, does not kill anyone. He tries to think one is drawn to realize oneself, the noise of one's Russian blood, a fascinated mission, an enchanted one an awakening betrothed to the last mystery. Fedor testifies that what cannot fit in it, what crushes us all from the inside.

"You bring great joy to people, Fedya," he remembered now having reached the bench, Ipatievna's words. In the air or in the imagination they were running around images of the murdered; they became his guardian angels." Indeed, the "great joy.". Illumination with unearthly freedom. Everyone else common folk characters of "Shatunov" – eunuchs, idiots, holy fools, raw-earth Klavunya, Samoyed Petenka, Russian tantrists Lida and Pasha Fomichev etc. – just the surroundings of a "metaphysical killer", the spectrum is not quite radical experience, fueled, however, by the right impulse. Especially expressive Petya, who ate himself, first acne and abrasions, then his blood with meat. This is how the creature is drawn inside itself, to the second side of things. Pragmatic Hindus call this "turtle practice.". It's closer total to Fedor, "to the traveler's mind.". Wanderer in Nichts.

4 Russian metaphysical elite

Fedor – people. He understands everything specifically. He thinks with his hands, stomach, body. There is another pole in "Shatuny" – "metaphysical". Intellectuals who bring theoretical obscurantism under life-giving folk obscurantism the basis. Here Mamleev's images are more individualized and recognizable. Super solipsist Izvitsky, in love with his self as a bodily woman, or even more carnal. The obvious features of one brilliant poet and mystic are recognized. Izvitsky – aesthetic extremist of religion "I". This is a special esoteric doctrine according to which the second side of things can be achieved endlessly its own subject principle. Slip along the thread into the mirror world through the selfless self-love. Operationally magical narcissism, when the original becomes petrified but water reflection acquires a special inexpressibly filled life. Being in underwater forests.

Anna Barskaya – alter ego of one very famous person in Moscow. Yuri Vitalievich before his stupid departure abroad (that this deep-seated one forgot to the point of squealing, a Russian writer in boring America, no one can say moreover, he himself (called her a "spiritual daughter"). The craziest and a charming woman of the schizoid 60s. "Mother of the Russian Revolution". The wife of one of the best nonconformist artists, – who was poisoned like this a horse dose of drugs that could kill all Californians hippies combined, – she tried to convey the "metaphysical" and to the outer circles of the underground. Deprived of Mamleev in a volume that has lost its tight volume 60s late Council of Deputies, Anna Barskaya only commented on the past and drank with artists. Often there was a drunk man lying on the rug in front of her apartment in Fili Zverev. (They say, he had a paper from some ministry confirming that he – is a national treasure and therefore cannot be taken to the sobering-up center need to.)

Professor Khristoforov, who turned into a chicken corpse – Mamleev's satire on those "external" ones who, having become interested in "metaphysical" ones they shied away from asking the question. Paving between the Russian metaphysical old books, poorly understood in reality and in themselves, went wild somewhere between them the horror of thought and the blissful idiocy of Brezhnev's peace. During perestroika these are like that they became the main authorities of the intelligentsia. Mamleevsky kuro-corpse – this "architect of Perestroika".

And finally, the main character – Anatoly Yuryevich Padov himself. It's clear that here many autobiographical features. An intellectual double of the common people Fedora. Russian metaphysical elite. Just as indestructible in our history just like our people, inspired by a strange spirit. Deepened into herself, often indistinguishable behind the rogue nutcrackers climbing to the foreground, she exists from century to century – in secret societies, under the arches of royal libraries, in radical opposition movements, in the center of conspiracies, in some a province covered with snow, but most often in Moscow. True aristocracy. A living prototype of Izvitsky once told me that he came across Leninskaya library on the rarest enigmatic treatise of the alchemist Sandivogius "O salts "with 19th-century anonymous reader's notes (old spelling): "Everyone in Russia is a fool."one me – smart." And a note: "Read treatise of Sandivogius the son, you will find a stone." Padov is such a "smart" one.

"One day, in late autumn, when the wind was tearing and throwing leaves, forming there were gaps in the space, near a lonely, suburban highway, in a ditch a sober young man in a tormented suit and howling quietly. It was Anatoly Padov."

He howled with intelligence, with the utmost clarity of a grandiose metaphysical problem, given to the Russian consciousness without any additional tools, directly cruel and merciful. "The Abyss calls upon the abyss". – These words The Psalters served as the motto of one secret alchemical order. The formula is true thoughts. The abyss of uncertainty of a given, visible world, rolled out, not empty, pressing, raises in the mind a terrible question about the second side of reality. The second side – is not a cozy primitive Catholic scheme, where the sky and hell is like a paradise, people are like wheels. Russian all-encompassing scale, c endless Russia, secret, terrible, dear, absorbs a person, stretches him out his consciousness to its endless borders, and all in order to raise question about Inom, about the other side, even greater, more mysterious, stranger than our holy country itself. Life and death, "I" and greater than the self is depth and bottomlessness, making depth a shallow. A pool of contemplation, the delight of indistinct blinding, the darkness of incomprehensible intuition. You'll win here.

5 A girl reading Mamleev

No matter what happens, no matter how everything turns out, Mamleev and his "Shatuny" is something closed, not subject to profanation, intended for the few. Looking at the current nice publication, I remember the photocopied ones with nostalgia volumes in green handbound without embossing (so that it is incomprehensible for special services; a naive trick), there are 50 copies in total in which Mamleev was read in the first years of the last decade. It would be nice, of course, if they are slow-witted the "externals", having bought Mamleev by accident, due to a misunderstanding, did so like those pigs from Lautreamont whom I already mentioned. I'm afraid I'm like this now we can't wait for a clean reaction. Accustomed to the outwardly similar – flat and completely unfounded nonsense, unjustified and unreliable American horrors, reports of bad crime chronicles – the cynical current reader, rather total, he just won't pay attention to "Shatunov". Insolent, having lost his late Soviet virginity, having seen enough thrillers and film adaptations Stephen King, modern Russian has finally lost its last delicacy the minimum of which is necessary in order to experience disgust, shock, horror...

Postmodernists are especially nervous, copying some recognizable intimate ones mamleev's motives, but diluted with kitsch, the desire to amaze, stupid self-promotion, unrestrained arrivism, complete deafness to the national element – as in her "Sonnovsky" and in her "Padovsky" aspect. Understandably, that there is no way to stop the bastards. But I want to.

I would also like it to be gentle, as in the painting of the brilliant Pyatnitsky the girl's eye lit up with a strange glow above the pages of samizdat "Shatunov". In silence, in secret, in deep and sweet, crazy, Moscow, terrible, hysterical, tearful, Russian underground, where there is eternal winter of the flesh nurtures the Garden of Eden of the metaphysical-weary spirit.

"The girl reading Mamleev.". That was the name of Vladimir's painting Pyatnitsky. Entire delegations of metaphysicians once took us to look at it. It seemed like an incredible paradox. – Mamleeva – and they read! His book. The world has turned upside down.

Now from afar. Anyone can read it. The world has not turned upside down.

Sad, very sad about this...

And not only because of this.

The article was written in 1995, first published in «Nezavisimaya Gazeta» in 1995

Dawn in boots (2000)

A.G. Dugin /Invasion / Web Archive

"Tomorrow"

Alexander Dugin

Dawn in boots

1.Don Juan of the Province

Viewing the Internet discussions in the "Guest Book" of the magnificent Russian site LENIN:, I discovered a strange post signed by a certain "Don Juan of the Province". The discussion between avant-garde patriots and boring, transparently predictable "gaidaroids" was ongoing regarding the KGB. Young semi-literate mondialists developed the usual thesis: they say, "all are patriots – informers and intelligence officers.". In response, the Eurasians put forward various (most often mocking) counterarguments to them. Here is a snippet of the line "Don Juan of the Province" in this discussion: "On denunciations. People working in the KGB never wrote denunciations. They were written by creative people and other types of informants. Every Soviet person of the late Soviet period, related to more or less serious activities, especially humanitarian ones, had one or more curators. These curators collected information (denunciations), sometimes helped the followers, sometimes interfered. It was a social master slide code. Only a few avoided such a game... The payback will come later and seriously. The positive values of Eurasia will be approved in the next act. In this act (for now) there will be screams and death, punishment and torture, torn tongues and severed nails, a howl and a blizzard from the eyes...This time, completely new soldiers will come (are already coming) from Chechnya. God, how I have waited for this moment when blood and pain, cramps and dirt will awaken the heart of our rage!The intelligence services of Eurasia are being created now. This is the new continental KGB. Meta-KGB. Knowing no pity, ironic, wearing gold gloves, with Serbian melancholy, with a crimson spark in his eyes. This time without cotton guard pants. The way Clinton's saxophone dreamed of it in its terrible dreams. Solar transcendental KGB. With the leather wings of ancient flying beasts. With binoculars and a cane, with a poisonous ring and a winding bomb. KGB...

I already saw them, they interrogated my friend. Just a trifle. But – this is the golden dawn. Zarya in boots."

Network liberals and other clues from the bygone era of "external control" were not slow, horrified, to reproach "Don Juan from the Province" for the fact that "he himself – is an employee of the authorities.". A ridiculous accusation, because on the Internet everyone chooses a profile at their own discretion. Professions, preferences, and worldview systems become fragments of an exciting game of text, which becomes more interesting the more refined and richer the culture of the participants.

This doesn't happen often. Project:LENIN: exactly that. Therefore, it may well turn out that the bloodthirsty "Don Juan from the Province" is a quiet, freedom-loving artist in real life, and online fighters for "human rights" – law enforcement officers with fascist sympathies. Anything can happen. However, a serious topic has been raised:

2.Social lever of patriotic reforms: search for a subject

It is obvious that the implementation of the Eurasian Project is absolutely necessary new social lever. Transferring the country to the rails of patriotism, preserving (and strengthening) territorial integrity and sovereign development along its own national path requires a new caste, a new social onelayer. Such an active element cannot be formed either in party structures, or among officials, or in business circles. There are active and tough people here who are able to achieve their goals by any means necessary. But these are individual figures, and not a mass social phenomenon. Parties cultivate clan-based, often hysterical cadres, whose passionarity (if any) goes into slogans, shouts, steam, and emptiness. Even if parties profess partitism, they always gravitate towards demagoguery, and at a practical level their actions depend entirely on officials or business circles. At certain moments in history, parties, indeed, became a mobilizing social organism, a direct action apparatus. This is not the case in today's Russia. A simple and lifeless copy of Western societies existing more for the sake of form and based on the principles of the "society of the spectacle". The most successful and popular party is not the one that is most consistent and logical in worldview, in political diagnoses and actions, but the one that has a more attractive, calming and credible "image" for the masses.

Officials have their shortcomings. The device is designed in such a way that passionarity literally interferes with a career rather than helps. The official is slow, indecisive, acts with caution and leisurely. The magic of fasting and rank works on its own. In certain periods and within clearly defined boundaries, this approach is useful. This is social centrism, it prevents anarchy, prevents sliding into chaos. Thanks to the inertia of a certain part of Russian officials, many disastrous initiatives of the liberals were thwarted.

So the patriotic merits of the Eurasian officials in sabotaging liberal reforms are no less than the merits of the opposition anti-reform parties. However, for the active creation phase this class absolutely unsuitable. Moreover, to a certain extent, in the natural desire to maintain the "status quo" it will only interfere...

Finally, businessmen. These are, indeed, new passionaries who manage to think through and do in a short time as much as other generations and other social strata have not been able to do for decades. But for the most part they are driven by their pure self-interest, search for individual profit. In the center is not even a clan, not a group, not a "family," but purely personal interest. This approach completely excludes service to the highest ideal – statehood or the National Idea. The merchant's logic follows interest, not ideal. And entrepreneurs themselves cannot become a backbone of patriotic revival. Rather, in certain matters they will serve as an obstacle to him. The intelligence services remain. This is – statesmen, but different from other statesmen in that they constantly deal with the other side events. Where a harsher pattern of behavior reigns, where many legal prerequisites are abolished, where things are seen as they are, and not as they are presented outwardly, to the uninitiated.

People of the special services combine the basic prerequisites to become the backbone of the Eurasian Renaissance. They are – officials, but more disciplined and centralised. They – are patriots, because patriotism was brought up in them professionally at the departmental level, during professional training. Moreover, by constantly dealing with the "enemy," they learn better than others to divide everyone into "ours" and "not ours.". And this division, according to the German lawyer Karl Schmitt, is the main condition for adequate political self-awareness. See Karl Schmitt "The Concept of Political"). And finally, many of today's representatives of the intelligence services have experience in entrepreneurial activity, since they are on the wave of "liberal" ones. Many of them (forced or voluntary) were thrown into the commercial sector.

Today is the time to collect stones. Restore structures. Enter a new round of state building. The KGB is indeed returning. But what should it be like at the new historical stage?

3. Continental KGB and Eurasian human rights

The main goal of the "continental KGB" should be the implementation of the Eurasian Project. Its main vectors are obvious today:

- opposition to American hegemony on a planetary scale in all strategic areas (including economics, politics, culture, computer science, etc.);
- re-creation of a powerful Eurasian sovereign State based on the Russian Federation and the strategic integration of the CIS member countries;
- creation of a structure of economic, military and political alliances with other great powers of Eurasia (the concept of the Eurasian Military Partnership);
- mobilization development of the Russian economy within the framework of a broad "customs union";
- political stabilization of Russia, transition to Eurasian bipartisanship, marginalization of extremism in the economic, national and social spheres;
- implementation of the new doctrine of National Security and Defense Doctrine.

It is obvious that the implementation of such a plan will require both legitimate and not entirely legitimate (and even not at all legitimate) activities. Russia is now in a still painful situation, when agents of influence of a geopolitical enemy have legal grounds to continue their dubious activities, occupy high positions in the State, and have powerful political, informational and financial support. It is unlikely that this will be eradicated only with the help of legally 100% authorized methods. The revival of Statehood during critical periods and the associated normative models cannot be legally described by any codes. This is a historical decision that requires incredible mobilization of all resources, wild effort, and dizzying avant-garde actions.

There is certainly a will for such a turn in Russian life today. It is embodied both in the executive branch and in the political structure (drifting towards a harmonious Eurasian bipartisanship), in the very

atmosphere of society, in the logic of economic processes dictating the need for a new (albeit limited) autarky.

But this will must be clothed in community, in group, in class. This class should be the revived KGB. Not the FSB, not abstract "security officials", not the inflorescence of special departments responsible for a narrowly specialized area. A real KGB on a marvelous continental scale, the ghost of which frightened the West, its governments, its peoples once:

Such a heroic, Machiavellian all-powerful, all-knowing and all-wise KGB did not exist in reality. At the very least, the catastrophe of perestroika and liberal reforms makes us think that we were dealing with a bluff, with a legend, with a myth.

But this means that the KGB – is a matter for the future. Not to fight powerless groups of dissidents and artists who do not fit into the strict norms of Soviet culture, – to carry out the great war of the continents we need a new type of intelligence service, the Total Intelligence Service, on the other side of the deceitful petty-humanitarian chimeras.

There is not one humanity, but two. And each half – has its own rights and responsibilities. One half (the smaller one), the "notorious" golden billion, opposed itself to all the others. She shamelessly instills her ideas about life and meaning, dictates her economic and cultural will, demands that all the peoples of the earth bow to the idol of the "new world order" with the moronic face of the American teenage degenerates Beavis and Butthead.

The rest of humanity has its own rights and its own goals. They are multidimensional and different. But everyone is in solidarity (must be in solidarity) in one – unanimous denial of the Pax Americana (world according to American"). The continental Eurasian KGB, the solar KGB, should be an instrument of this the second half of humanity. After all, Russia will not see any revival of Russia, no real sovereignty, no strategic, cultural, political, social and economic independence in the American-centric world. Ideologists of the "new world order" – such as Zbigniew Brzezinski – make it clear what they would like to see the coming Russia: weak, dismembered, depopulated, submissive, dependent and obedient. The Brzezinski ideal, which, by the way, is one of the main figures at the opposite – Atlanticist – pole of the intelligence services, is incompatible with the ideal of the national and state revival of Russia. The new order is called to geopolitical service. In the name of protecting the rights of Eurasian people... And again the anonymous Internet "Don Juan from the Province" is right: Soldiers and officers coming from Chechnyathe will never be the same. Pre-war. Ernst Junger said of the war that "She – is our mother".

This Chechen war – mother of a new Eurasian man, a new Russian. Devoted to the State and people, reasonable, disciplined and responsible in matters of service, passionate and cruel in achieving his goal, the passionary of the new KGB wants to see the light of day.

Relying on the best traditions of the Soviet intelligence services, remembering the oppressive experience of humiliation and wandering through commercial structures into the dark liberal democratic timelessness, looking to the great future, the Eurasian intelligence service will inevitably be something brand new – conservative on the one hand, and revolutionary on the other...

This should become a kind of "new oprichnina". Especially at the first and most difficult stage, when it is necessary to crush the citadel of a strong agent of influence entrenched in the most important sectors of our society. Powers must be delegated to this new class in the same proportions as during military operations.

The war of the continents continues. And the Ruler will have no alternative but to decide sooner or later to take this step.

"Dawn knowledge" eastern sheikh (2000)

A.G. Dugin / Dear Angel / Web Archive

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A.G. Dugin

"Dear Angel" №2, M., 2000

"DAWN KNOWLEDGE" OF THE EASTERN SHEIKH

1. Path of the Initiate

The great sheikh of esoteric Islam, one of the most grandiose figures of universal esotericism and initiatory doctrines, Sheikh Shihaboddin Yahya Sohrawardy, also called "shaykh al-Ishraq" and "shaykh al-maqtul" (his followers) instead of the word "maktul", "killed" they use the word "shahid", "martyr for the Faith"), born in northwestern Iran in 1155 year (549 AH) in Jebal province. This territory lies on the border with Azerbaijan, and it must be emphasized that for Iranian sacred geography (pre-Islamic period and false Iranian version of Eelam esotericism) Azerbaijan was the "sacred land" to which the most important were classified sacred events of the Zoroastrian tradition and the Avesta.

When Sohrawardy turned twenty years old he went to Isfahan, where he came into contact with Avicenna's students. Later he settled in Rum, in Anatolia, but soon moved to Kharput, where he dedicated one of his initiatory treatises to Seljuk emir Imadoddin. But he finally stopped in Alep Syria, where he soon became a close friend of his young peer prince al-Malik al-Zahir, son of Sultan Saladin. Starting from his stays in Anatolia constantly arose for him troubles with "fakikhs", exoteric accounts of the law, etc sunnah. At that time, Shiism or even Shiite motifs in confession Islam was actually banned, and one suspicion adherence to these ideas could cost lives. Perhaps "Shaykh al-ishraq" was careless and entrusted his initiatory knowledge to some unqualified character...Now about one can only guess this. Be that as it may, July 29 1191 (587 AH) at the insistence of the "teachers of the law" and under special pressure from Saladin himself, who categorically insisted on the death of the sheikh, Sohrawardy was brutally executed as heretic. Even his friendship with Saladin's son did not help him.

After him remained, perhaps, the brightest and most brilliant esoteric monuments not only of Iran, but of all Islam, and wider than all humanity. In addition, he became a founder (pole, cutb) of a special initiatory school called "Ishraq", which still exists and is, if not the main, then at least the most influential Iranian line esotericism.

There is one most important initiative hint in his biography - the age at which he was executed was – 36 years. This figure is by no means accidental, but indicates providentially the mission of Sohrawardy, as a special esoteric messenger. Let's explain this. Symbolic human life expectancy c Traditions – 72 years old. (Note that in the case of "avatic" implementations, this figure is not 72, but 66). This figure lies in the basis of all cyclological doctrines. On a physical level it coincides with the movement of the vernal equinox to 1 degree due to the phenomenon of precession, relative to "fixed" zodiac. But these 72 years are not thought of as Tradition like a straight line, like a profane representation. Life is a cycle, a circle, beginning and ending out of body existence. The first half of the cycle is upwardsymbolically located between the "winter solstice" and the "summer" solstice" of personality. Development of spiritual energies in this the period coincides with mental and material formation. 36 years is a critical point. At this point, hatching occurs spiritual destiny of man. This is – the moment of higher initiation. (It is no coincidence that Dante begins the story "Divine Comedy", this greatest monument of the Initsaite tradition, from the phrase "A path of life has been halfway through," and in fact he is in the moment the descent into hell began, "nigredo", was 36 years old.) If initiation takes place, the initiate is now delivered from the "fatal", descending half of the life cycle. He's no longer there subject to the laws of "existential gravity", and momentum, given at the moment of birth, continues to drag the creature upwardalong the Axis of the World, on the other side of the peak of personal material perfection. But in the case of Shaikh al-Ishraq we are not dealing just with initiation, but with literal execution esoteric theory. At its climax, he acquired "the Crown of Martyrs" was struck by the "Sword of Love" and came out consciousness and faith beyond material existence. Higher initiation form, received exactly on time, for Sohrawardy became Death.

2. School of the "Spiritual East"

The Sohrawardy Doctrine and School is called "Ishraq", which means "East". But we are, naturally, not talking about geographical East, but about the Metaphysical East, about the East Spirit. Sohrawardy's esotericism understands the spiritual world by the East The source, "Malakut" (literally "Abode of Angels"). Such an East there is the true source, center and purpose of all things. from there the path of creatures through the Universe begins, and it leads them there after passing through the fumes of the "wells of the West", Darkness Exiles.

The specificity of this initiatory school was to emphasize the need for special, direct knowledge, which is strict coincided with identification with the thing being known, with complicity in her inner parirod. Such knowledge is called "ilm." hozuri') was a stark departure from mediated knowledge, the characteristic of

exoteric doctrines ("ilm suri"). Intellectual cognition in the Sohrawardy school was understood as the spiritual fact of direct contact and subsequent identification with An angel, which is, according to the tradition of "Ishraq", "The East of things", its "light cause". Moreover, unlike theoretical obscurantism of some Sufi schools that they insisted solely on experience, Sohrawardy believed a combination of theoretical training and practice is necessary spiritual transformation, which was not easy supplement the theory, but coincide with a theory taken not as an abstract description of reality, but as a stay and complicity in this reality. The highest initiatory formula such initiative knowledge was the famous formula "Ana-I Shams, "I – Sun!", which recorded the climax identification of the initiate with the "East of Things", with the "Light Lights" of the East itself, with a spiritual Sun sanctifying the secret world "Malakut."

In Western esotericism, a similar experience is called "cognitio matutina", i.e. "dawn knowledge", and in accordance with this you can translate the esoteric title Sohrawardy "sheikh." al-ishraq "as" Doctor cognitionis matutinae, i.e. as "Doctor of Dawn Knowledge".

In Sohrawardy's concept, the "metaphysics of Light" played a special role since the transcendental understanding of Light is close to the initiatory term "East", "Ishraq", which gave the name the whole school. At the same time, elements of Islamic esotericism we met Sohrawardy's neighbors with pre-Islamic initiatory ones concepts of Iran, i.e. with the esoteric side of Zoroastrianism, what made the initiatory doctrine of "ishraki" ("eastern") truly universal. So Sohrawardy often uses purely the Zoroastrian term is "Braveno", literally "Light of Glory". IN THE for Zoroastrianism, this concept meant an initiatory fact The Divine Presence, the immanent hypostasis of God himself. Praised is the counterpart of the Holy Spirit in Christian esotericism, and also Archangel Gabriel in Islam. Being seen in the rays "Lights of Glory" cosmic realities are discovered before dedicated to their inner essential existence, material and the quantitative aspects fade in the rays of this Light, and the spiritual and high-quality grain is exposed. Esotericism "Hvareno" was an important part of the entire "dawn" method knowledge of".

Sohrawardy and his school are generally characterized by a special character emphasizing importance intermediate sacred spheres located between a specific world of people and the distant world of metaphysical principles. This is intermediate the sacred region can receive as a personal form - Angel, Sage ("feast"), Simurgh, Gabriel, King Salomon, Khizr and etc., – and impersonal – Praised, Tenth Intelligence, "East", "Sakina" ("Divine Presence", "Light", Mt Caf, etc) Be that as it may, it is immersion in this area (or self-identification with the person of the Initiate) constitutes the main point of initiatory theory and practice at school "Ishrak", because in this context it is the most valuable it seems that it is special, specific and strict verifiable spiritual event, resulting from which human intellectual structures relating to the mountain world from abstractions and premonitions they turn from reality tangible and undoubted experience. Initiated into "Ishraq" operates, unlike many other tariqas of Islam a complex

and detailed cosmogonic doctrine, but this one the doctrine narrows and descends as in a spiritual funnel to a special one a point located at the very bottom heavenly world, on the border between earth and sky. At the same point, but only from below, the psychophysical organism of the initiate moves. When both impulses touch and the climax occurs initiative experience – is now beginning to become an obvious reality possess former theoretical constructions, and the material world becomes a hypothetical abstraction. General initiative setting up for just such a special event, a meeting with the Initiate Angel distinguishes Sohrawardy's doctrine and school from ordinary ones exoetric theologians who prefer to deal with the highest categories – with God, First Cause, Creator etc. – neglecting the intermediate sacred worlds, located in the intermediate regions of the sacred Universe because in such a case they are spared the need verify your statements with personal experience. This is the limit it borders on pharisaism, which insists on all the more the less God's transcendence can be realized practice at least the slightest quality associated with the Divine purely spiritual Universe. All this explains the initiative sohrawardy's interest in all intermediate hierarchies sacred, to the immanent aspects of the Divine. In his the texts often refer to a special country, Hurkalya, which actually, there is that border area between the sky and the land where the decisive meeting takes place, initiation into the "world." East, "Malakut". (Note that in Christian esotericism a similar emphasis falls on the third Person of the Divine Trinity to Paraclete, Holy Spirit). associated with the Divine purely spiritual Universe. All this explains the initiative sohrawardy's interest in all intermediate hierarchies sacred, to the immanent aspects of the Divine. In his the texts often refer to a special country, Hurkalya, which actually, there is that boundary region between the sky and the land where the decisive meeting takes place, initiation into the "world." East, "Malakut". (Note that in Christian esotericism a similar emphasis falls on the third Person of the Divine Trinity to Paraclete, Holy Spirit). associated with the Divine purely spiritual Universe. All this explains the initiative sohrawardy's interest in all intermediate hierarchies sacred, to the immanent aspects of the Divine. In his the texts often refer to a special country, Hurkalya, which actually, there is that boundary region between the sky and the land where the decisive meeting takes place, initiation into the "world." East, "Malakut". (Note that in Christian esotericism a similar emphasis falls on the third Person of the Divine Trinity to Paraclete, Holy Spirit). where the decisive meeting takes place, initiation into the "world." East, "Malakut". (Note that in Christian esotericism a similar emphasis falls on the third Person of the Divine Trinity to Paraclete, Holy Spirit). where the decisive meeting takes place, initiation into the "world." East, "Malakut". (Note that in Christian esotericism a similar emphasis falls on the third Person of the Divine Trinity to Paraclete, Holy Spirit).

3. About the treatise "Crimson Angel"

This treatise "Crimson Angel" is characteristic of Sohrawardi text. Its Persian name is "Akli sorkh", which literally means "Red Intelligence", we follow Corben we translate as "Crimson Angel", since we are

talking about a meeting with the character defined in Sohrawardy's school and as "Tenth Intelligence" and as "Angel" "Angel-Priest".

In contrast to the more developed theoretical works of the "shaykh al-ishraq" is about basic symbols here initiatory ritual. We can say that this is a description of itself initiations. According to certain competent persons in this the question of esotericists is not even just about description initiation, but of a special text underlying a certain initiatory ritual practiced (and practiced) still) in the Order of Ishrak. The text has four levels meaning. At the first level we are talking about a strange story, an event which should be taken literally (in contrast allegorical stories, truly initiatory texts are not they exclude the most literal understanding of what is written, but on the contrary, they are based on the rough specifics of what is happening which must be understood as a description of what really happened events). At the second level, allegorical expressions and descriptions should be placed in the theological, scientific, astronomical or physical and mythological context. At the third level, everything that happens follows place in an esoteric context (both Islamic and zoroastrian, also universal, related to itself Primordial Tradition). At the fourth level, it is assumed total identification of the reader (or listener) with the subject passing through the experience described at the three previous levels simultaneously. The first three levels – theoretical, the fourth belongs to the field of initiatory practice. so it is zoroastrian, also universal, related to itself Primordial Tradition). At the fourth level, it is assumed total identification of the reader (or listener) with the subject passing through the experience described at the three previous levels simultaneously. The first three levels – theoretical, the fourth belongs to the field of initiatory practice. so it is zoroastrian, also universal, related to itself Primordial Tradition). At the fourth level, it is assumed total identification of the reader (or listener) with the subject passing through the experience described at the three previous levels simultaneously. The first three levels – theoretical, the fourth belongs to the field of initiatory practice.

The footnote and comment apparatus helps as far as possible in recreating the doctrinal context in the second and third semantic levels, for this reason it is important a component of the entire publication, since sources that could to help with this, or are extremely difficult to access in Russian or they are not there at all.

In conclusion, we note especially that the preliminary observations and comments on the text written based on research a wonderful French traditionalist and deep an expert on esoteric Islam and especially Iranian Islam (as however, the Iranian esoteric tradition as a whole, including mazdeism, Manichaeism, Zoroastrianism, doctrines of magicians, nestorianism, eastern gnosis, etc) HENRI CORBEN. We are for the sake of simplicity, we preferred not to single out quotations from the book "The Purple Archangel" prepared and translated by him on which we have based ourselves, since for reasons of brevity and convenience of perception we almost always retold his thoughts in other words, since otherwise one would have to write a whole treatise on the views and works of Corbin himself.

Be that as it may, it was to the works of Henri Corbin in the first place the queue should be contacted by anyone who wants to know more about the esotericism of the Ishraq school, Sohrawardi, and more broadly about Islamic and Iranian esotericism.

DEAR ANGEL

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De Siter Universe (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

Table of Contents «Templars of the Proletariat» Table of contents «Russian Thing»

A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

UNIVERSE DE CITER

Fundamental physics – a fascinating science. At this stage, when there is no remaining of the former self-confidence and arrogant obscurantist positivism and then, analyze her latest hypotheses from the standpoint of integral traditionalism - pure delight.

Consider the latest cosmogonic hypothesis in Ilya Prigozhin's version, by the way, a Nobel Prize laureate for discoveries in the field of chemistry. Then let's compare it with the traditionalist view of cosmogony and initiation.

According to Prigozhin, the initial state preceding the emergence of our The Universe should be described as a vacuum or Minkowski space, i.e. such a geometric space in which (as opposed to real cosmic) there are no distortions. But in a vacuum, as the latest research has shown in physics, different fields can and do exist. Unlike Stephen Hawking and supporters of the Big Bang theory explaining birth matter by some one-time cataclysm that broke the equilibrium once and for all the state of vacuum, Prigozhin adheres to a different version. From his point of view, matter appeared due to "vacuum fluctuations", i.e. anomalous phenomena in the state of fields in Minkowski space (or in the universe) Minkowski). Therefore, the emergence of the Universe is not a one-time moment but some potency that constantly exists in Minkowski space.

Let's make a reservation right away that all this is a problem, although it was posed to perfection apart from traditional metaphysics, in fact, it is like two peas in a pod on the traditional opposition of creationist and demonstrationist doctrines. Creationists, supporters of disposable Creation, are the heirs of Abrahamic religions. Hawking and others correspond to them in the field of modern physics big Bang supporters. Prigozhin, a chaos theorist (sic!), on the other hand, is getting closer with demonstrationists who affirm the theory of "permanent creation", characteristic of Indo-European traditions. But the most interesting thing is next.

Vacuum fluctuations lead to the birth of the primordial particle. Given the concepts, developed on the basis of quantum mechanics, we know that the concept of "particle" or "atom" is not exact and is equivalent to the concept of "wave". Therefore, the vacuum fluctuation that generates matter is not irreversible and a one-time transition between non-existence and existence. It's strong a nonequilibrium state associated in two ways with both matter and vacuum. Like a particle – is matter, like a wave – vacuum. It follows logically from here explanation of mini black holes and cosmological (relict) radiation. The appearance of an incredibly high density primordial particle from the "quiet" Minkowski space, where there are no geometric events or interference cleanliness reveals the "Planck era". This era of Planck lasts very short time. But it is pure horror. Wildly compressed matter, as an anomaly designed to pollute the geometric order in the universe Minkowski finds himself in an environment that is radically alien in all respects. If, from a wave point of view, it is still somehow connected with the vacuum and its fields, then as a particular it is emergent. This theme is reminiscent of Gnostic the myth of the evil demiurge, who, born in a light plerome, cast shackles decay into heavenly archetypes. The Planck era – monstrous era. They originated in it the most infernal processes in the Universe. But it didn't last long (purely) view). just as a particular it is emergent. This theme is reminiscent of Gnostic the myth of the evil demiurge, who, born in a light plerome, cast shackles decay into heavenly archetypes. The Planck era – monstrous era. They originated in it the most infernal processes in the Universe. But it didn't last long (purely) view). just as a particular it is emergent. This theme is reminiscent of Gnostic the myth of the evil demiurge, who, born in a light plerome, cast shackles decay into heavenly archetypes. The Planck era – monstrous era. They originated in it the most infernal processes in the Universe. But it didn't last long (purely) view).

Then a new era begins. Super compressed newborn mass begins expand exponentially. Chaos gushes like a fountain from the Planck era to the outside. This is and there is de Sitter's Universe. This is no longer the era of Planck, where everything resides super condensed state. This is already a semblance of a structure, but not at all like that yet like in our Einstein Universe. The particles scatter from each other at wild speed. All processes – "sensitive to initial conditions" and "non-integrable". It's like one continuous resonance, division to zero. A disaster. A field of real chaos, intermediate between the structure and a nightmare of the Planck era. De Sitter's universe interests us the most and we will return to it as soon as we finish the general description of the cosmogonic process.

De Sitter's universe, the worlds of chaos, are also short-lived, but much longer era of Planck. When these chaotic processes calm down, the entire system of the Universe once again strives for the equilibrium of Minkowski space, with that only difference that everything is clogged with matter, which gradually disappears, dissipates, and goes away in the entropic process into nothingness (according to the second law of thermodynamics). IN THE our Universe already has the law $E=mc^2$, etc. But this is less interesting. In general, this Universe is Newtonian, the laws of mechanics are valid in it. It is almost

Minkowski space, only distorted scattered and disappearing matter, which no, no, and will give rise to some kind of anomaly.

Two areas in modern physics have encountered what is Newtonian The Universe – is not yet the entire Universe and that rational laws do not cover the whole reality of physics. From rationalism and creationism (let renewed and expanded by Einstein and the first stages of the development of quantum mechanics) scientists were forced to look into other areas. An in-depth study began atomic and subatomic levels and astrophysics. Ultra-small and ultra-large quantities in physics have presented scientists with an unexpected problem. It turns out that Newtonian Universe – this demiurgic parody of angelic space Minkowski – exists only at a meso-level comparable to the view of a man. Beyond this section, other older ones continue to exist laws. In a word, de Sitter's Universe did not completely disappear. In the process of demiurgic usurpation is still clear, and ancient chaos still dominates. Black holes and photons, blackbody radiation and other epiphenomena the early stages of cosmic history bear the stamp of the most important cosmogonic process. They connect us with the terrible era of Planck, and through it with himself Minkowski space, and with its pure and immaculate state, free from the approximations of Newtonian imitation that give away a fake.

Now it's time to ask the question: how does initiation differ from ordinary religious initiation dogmas? Let's explain using the example of fundamental physics. Religion deals with a kind of spiritual analogue of the Newtonian world. All the statements here are surprising they are similar to the truth, infinitely close to it, but still a little, just a little they differ. The gap is quantitatively small but qualitatively absolute see Guénon's book "Principles of the calculus of infinitesimals"). This gap equal to the presence of matter that distorts proportions. Religion neglects him, and thus, it always remains in a hopeless labyrinth of approach. Initiation it goes a radically different way. The gap here is of the main importance. Aspiration to the Absolute forces us to abandon compromises. There should be a descent into hell plunge into chaos. This is analogous to deepening into de Sitter's Universe. Here the initiate grasps the essence of matter the meaning of the distorting approximation, the root evil, which is revealed in its entire volume. Only through this traumatic one experience is possible on the other side of matter, and radical and irrevocable. This is the great ideal of Liberation. The path is extremely dangerous, but inevitable.

Thanks to de Sitter's Universe, Newton's mechanical world lives on. Life - chaotic process. On the one hand, he is stupider and more demonic than the strict ones laws of geometric science. But, on the other hand, he reveals that abyss lies on which reality is based. That's right Prigogine (like the other an interesting author, Frithjof Capra, sees these worlds as the source of life. So that's what it is. But a stupid and pulsating life is not good in itself but only as a challenge, as a path to overcoming it, as a paradoxical road to Superlife. De Sitter's universe is a goal for Satanists, for Gnostics the remedy. Moksha, great liberation – our main task. Knowledge of evil it is not, by and large, evil. If it weren't for the timely fall

there would be no salvation. Felix Culpa. Eva did the right thing. Eve – life. Female chaos, pregnant with the Absolute, bringing horror, madness and something else more valuable than what the old gods of the Law did not know.

Creationism and diet are hopeless. Their rightness is disgusting...

Fractal attractors, resonances, bifurcation fields...

The universal solvent of the Universe de Sitter is interested in us.

Article written in 1996, first published in the newspaper «Limonka» 1996.

Dead life (1999)

A.G. Dugin /Invasion / Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Zavtra", 1999

"Invasion", №20, 1999

"Russian Thing", Arctogea, 2001

DEAD LIFE

Life does not depend on eating food. Food in itself, life in itself. — This is the meaning of Paracelsus's hypothesis of «alienation». The existence of a physical organism and the existence of a soul proceed along independent trajectories. Their interdependence is nothing more than an illusion». — That's what Evgeny Golovin said. And this is — «the final solution to the problem». Endle#sung.

The human being is structured in a dual manner. In addition to the closed system of the physico-psychic organism, there is a similar closed system of the soul. The modern world has made a lot of efforts to ridicule the «medieval», «savage» idea of the independence of the soul, in order to reduce it to a set of subtle reactions of the body. But even at the peak of the heyday of positivist science, when criticism was still perceived quite optimistically, huge social masses of people—including in the «secular» West—confidently and impressively proved the opposite.

The soul is what remains in place if a person is killed. To touch this unique authority in ourselves, to a special «place» that is located in the spaceless regions of the inner world, there is a reliable way. The path of asceticism. Without waiting for the fatal moment, when they will have to cross the fatal line and say goodbye to earthly life forever, ascetics strive to study the forms «of future existence» during their lifetime. This is the road of killing the flesh. It leads to the discovery of the source of genuine non-evening life.

Maxim the Confessor says in «chapters about Theology and the House-building of the Incarnation of the Son of God»: «For all who live in participation in life are dead people». Saint Gregory of Nyssa uses a special term «dead life» — «necros bios» to express the same idea. «Dead life» is an autonomous cycle of human natural existence. The wet sticky weight of pulsating flesh sets special trajectories of existence

– slept, ate, worked, ate again, enjoyed (or could not), got angry, pushed aside, drank, got into the side, whined, tried to enjoy again, ate, talked, called on the phone, watched TV, sneezed, slept again and went to work again after breakfast. «Necros bios», «dead life» bipedal crowds, decaying pulsating mannequins. «Living in the involvement of life» is like not living at all for a person. But the harshness of the realization of this is postponed until the first sepulchral moments, when the plan of what he was destined to do is revealed to the dumbfounded dead man, and with heavenly impartiality the hand of the formidable angel signs a negative balance – «the mission was shamefully failed», «in the life lived, the soul snored soundly».

Fasting (and especially Lent) is mercifully given to us so that we (almost forcibly) experience the distant light of inner existence, which is hidden in the depths of our hearts. The body and its vegetative fumes, posing as our true «I», must be carefully detached from our spirit, taken outside, placed in the least favored nation regime. Unlike mechanisms, human flesh functions better the less attention is paid to it by the indwelling spirit. And unlike animals, it is all the more valuable the less involved it is in the magical whirlwind of states, premonitions, smells, impulses, sensations, and nudges. Asceticism is called upon to discover the triumphant presence of the soul as it will appear in the solemn mantle of death.

The holy ascetics argued that the mortification of the flesh reveals a new existence, worthy and indisputable, no longer dependent on bodily languor. But violence against one's own flesh is only the first stage. If it is performed with perfection, perseverance and perseverance, as well as in line with the techniques and instructions given by Tradition, little by little bodily existence itself changes its quality, is enlightened by the inner heartlight, and is washed by the rays of the awakening soul. «Sprinkle me with hyssop and cleanse yourself, wash me and, more than snow, whiten me».

What is true for an individual who seeks to wake up, to discover within himself a hidden treasure, that task that is put into us by the invisible hand «of the upper parents», is also true for the people, for the nation, for society. We eat too much. The late Soviet comfort spread our attention, relaxed our brains, our bodies filled with sleepy juices, our apartments were filled with excess belongings. It is not surprising that in the end, a society that has forgotten about the soul, ossified in «dead life», gave rise to the aggressive mold of liberalism. A conspiracy of viruses arises only in puffy, well-fed bodies that strive to perpetuate their afternoon slumber.

To put an end to this –albeit at the last, critical point – it is necessary to seriously enter Lent, into the national Lent. It is necessary to suppress natural existence, to renounce (as from Satan and the West at the moment of holy baptism) also from late Soviet inertia.

The meaning of asceticism – is to get into the reality of the borderline strip of existence, which is directly adjacent to the multidimensional and multi-inhabited worlds of death, while still alive (before it's too late). To look over the shoulder of a stern angel and look around at the plan bequeathed to us for achievements and deeds that we do not know about, or that we persistently avoid. And this gap between voluntary death and final death must be actively used in order to do our best to fulfill what was bequeathed to us by the highest Providence, God-bearing ancestors, and a great country.

Suffering, pain, horror, darkness, madness and even hell – if you immerse yourself in them consciously and voluntarily – all the higher, light, hidden reservoirs of spiritual existence are mobilized with lightning speed. «Dead life» in ourselves – both on a personal level and on a national scale – it is necessary to brutally torture, cut to the quick, bully, humiliate, rape. This is an ossified bastion of demons. A demonic outpost of unenlightened flesh, fatally stopping (like a predatory traffic cop) the cortege of the soul, striving to leave Babylon of material fainting.

The more severe the charter of the monastery, the more radiant the faces of the monks.

Dark vestments, renunciation of sleep, high concentration on spiritual rays calling us to a mountain purpose.

Our Homeland – Transcendent. Rus' is not a given. She – task. This is the great continental Soul Empire. Self-propelled and majestic. The undying, non-evening Russian Soul. Away from «dead life» to the unimaginable moment of redemptive Easter, the nation moves along the harsh roads of Lenten asceticism. Must move.

Death is a ringing song (2000)

A.G. Dugin /Russian Thing / Acephalus / Invasion / Web Archive

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A.G. Dugin

"Russian Thing", Arctogea, 2001

Death is a ringing song

I looked over the doctor's shoulder into his notebook. There were the names of the dying and his dry comments. Some have heart rate readings, others have stool readings. Opposite one surname was written "inadequate".

"Inadequate" was especially close to me. It is quite possible to become inadequate in front of the fabric of nothingness. A corpse is inadequate to life, and whoever stepped beyond the line before he gave up the ghost simply ran forward.

I think that I myself was in a hurry to get ahead of myself long ago.

Genghis Khan was frightened by dogs as a child. Gumilyov hinted that Genghis Khan was deviant – for a Mongolian boy, it was scandalous to be afraid of the ubiquitous dogs.

He was born from a bright spirit that had made its way through the smoky yurt, and looking at the dogs, he recalled, apparently, the bristly skin of Alan Goa's dark-skinned mother, first noticed by her father. I suspect that the poor "vigilant angels" were attracted to the "daughters of men" by something other than their beauty...

Looking ahead – we are running back.

Passion-bearer Habakkuk saw a dead cow as a child. From that moment on, his fate was predetermined. I have obsessive thoughts about the color of this accidentally dead cattle he noticed. But I won't mention them.

I learned that there is a whole field in medicine that deals with conditions immediately preceding care. This is "terminal" medicine or "palliative medicine". A very strange area where we elude the obsession of other medical areas – to repair the human mechanism at any cost. Or simulate at least a process. Terminal medicine does not cure. There is something philosophical about it. I haven't seen such interesting views as those of Hospice patients and staff for a long time. The focus of their attention is – exactly what should be the focus of our common attention. They serve "care", "transition", "terminus", "border". Outwardly – this is banal humanitarianism, internally people are attracted by the secret of death how she reveals herself most fully – at the moment of opening her bud in a fatally elusive human body.

Agony can be considered as an independent cycle, as a separate and self-completed world. We know about the life cycles of the butterfly and suspect that during these periods it lives a complete dramatic fate – of rise, love, nutrition, drying out and dispersion. Butterfly and agony. The Greeks called the soul "butterfly" – "psyche". We call the soul – "breath", referring to the last breath.

Last or not last?

Terminal medicine knows exactly what is the soul and what is not. At the cherished moment, everything stops, the chamber freezes and an invisible light falls on everyone present from nowhere. We are called by the border, only ease our unbearable thoughts with a cold moonlight touch of impassive attention.

At the Hospice, I first met the figure who had fascinated me since my troubled youth. 20 years ago we decided to read *The Count of Monte Cristo* and find out who the main character was there. The fact that it was not Edmond Dantes that was obvious to everyone, since nothing can be as banal as it wants to seem. This is – the starting position of inadequacy.

There were several versions. The first is that the main character is the Count of Chateau-Renaud. He appeared several times at the end of the book and delivered misanthropic, ultra-aristocratic Nietzschean-evolaist speeches. At first we decided that everything else – was just a diversionist cover –

"couverture" – of this "politically incorrect" speech, which Dumas decided to introduce into the consciousness of French readers greedy for ciphers and conspiracy modules.

The second version was that the main character is a negative character – banker Danglar. We considered a hint of his chosenness to be a scene in which he, having lost everything under the influence of the straightforward and therefore unattractive rigid line of the vengeful and completely un-Christian Dantes, stands on the bank of a stream on all fours and shakes his head. His thick, red and sad head against the backdrop of small, indifferent gray waves told a lot. There was a hint of the main thing in it. What happened to his hair had a hermetic meaning...

But these options had to be abandoned when the narrative reached a new figure. It was the "Doctor of the Dead". He was summoned (after bribing) for a false examination of the corpse.

Dumas was deciphered. "The Count of Monte Cristo" – a story about death and its diagnosis. "Doctor of the Dead" – key. The novel is devoted to the problem of transition and qualified examination of where this transition has been completed and where it has not yet been completed. Next: transition from where to where? Are we so sure that the world where we are is life, and where we will be – like the fallen Avvakum cow – is death?

Only the "Doctor of the Dead" knows the exact proportions, but he – this majestic, tragic old figure – can also be bribed...

The "Doctor of the Dead" is gentle, speaks in a low voice, and never lies. Everyone lies, but not him. He doesn't need to lie. He only states a fact: "the border has been passed.". He makes a strange diagnosis: "here is light" – "here is darkness.". He – isthmus of adequacy between two abysses. We reach out to him, to this axis of agony, to this pillar of meaningless and hopeless consolation, shuddering with cheerful horror that aches the heart and belly.

Death is illocalizable by definition, since it is infinite, into which the finite is wrapped, it is our cradle – death, cold, cruel, tender and with degrees. We feel these palms of hers when we howl loudly in our sleep in the middle of the night, frightening the spirits who have sat on the windowsill. And yet it blooms in a certain terminal space when the fingers and feet begin to turn blue, and the cheerful frost rises higher and higher – "in blue, I love you, in blue" to paraphrase Lorca – azul que te quiero azul.

Dying contains being, jumping into oblivion. This is a redemptive action – dying. There was so much dirty pulse tossing and turning in vegetative fat – actions, torso movements, trembling, injections, fright, awe of rage, relaxed salivating bliss... How many stupid – ultra-stupid words – are said and conceived. It would seem that we cannot escape the answer, and without a merciful scythe, something inescapably terrible would certainly have to happen. But an enthusiastic moment comes, the evening lamps are lit – people are usually born and die by night – and the personality is erased, everything is forgotten and forgiven, a sheaf of heavenly splashes bursts out of the hardened freshly breathing fruit. It was as if nothing had happened. And the face of the deceased straightens, melting, in a completely different concentrated mine. It was as if they cast their gaze into the abyss and saw the One who truly looks. One: and everything changed. Swapped roles, castling.

The world – is a large space of dying. This is a huge reception area in the decisive office, where the table, chairs and radio are working, and the walls are slightly cracked and dry. Everything that is in this world – was created on that.

Death – architect of life. We see the building, but we don't see the architect. The drawing is in the good hands of clerks – doctors of "palliative medicine".

Everything we touch is permeated with the fabric of death. Pascal, who jumped away from the abysses, saw this as a negative basis. In fact, everything is thinner. You just need to learn to love death, hear its voice, carefully watch how it passes in an invisible pattern through the swaying mass "while alive.". Being "terminally". This is not a flaw, not a disaster, not a scandal, and certainly not a slander at all. We must learn to simply and sincerely admit this guilt to him (us). The most interesting thing is what will happen when the sentence is carried out. It's so much more interesting that you have to live – now, in advance, obviously, you need to learn "after the verdict.".

Whatever we touch, it's worth looking for the "Doctor of the Dead.". Every thing, every feeling, every situation, every nation has its own doctor of such qualifications. Wherever a stain of "inadequacy" emerges, such an expert should be invited. He will tell you with cuckoo precision how much is left... And how the processes go... And will we delay or is it time to move out...

I hear ringing everywhere. I see through bodies as if through shop windows. I smell the sweetish smell of Hospice through the massive cacaphonic drain of "o de Calonei", perfumes and deodorants.

Death laughs, it's more fun than you think. Her true color is – yellow, she has brown nails and a large fork in her sugar cam.

"Ah, my coffins, coffins,

My bright houses..."

The Old Believers sing after having lunch.

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A.G. Dugin /Conservative Revolution / Web Archive

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A. Dugin

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DEMOCRACY AGAINST THE SYSTEM

"Democracy" as complicity

One of the most precise and complete definitions of democracy given by the German philosopher and publicist Arthur Müller van den Broek. It is as follows: "democracy is the complicity of the people in their own destiny". Exactly this one the formula, perhaps, most accurately determines the spirit of democracy, which does not it comes down (neither historically nor theoretically) to organizing referendums neither to parliamentarism, nor to the election system. Where there is true democracy, the people fully feel their involvement in solving the most important political issues and social tasks, there he sees that problems are posed at the pinnacle of power just like in all sectors of society, there he fully experiences bear all the noble burden of political responsibility, and any choice for him, it is associated with mental and physical risk (which is truly empowering) democratic society alive, active and full existence). All this presupposes the extreme, total politicization of the people, yes as a term "power" included in the definition of "democracy" (literally "democracy"), it means precisely the political embodiment of public will. This one is total the politicization of the democratic model of society is radically different it is from other forms of political structure, where the functions of power and, accordingly political decision-making may be the prerogative of special social groups authorized to make political choices. That's the way it is the situation is undemocratic — monarchical, aristocratic, totalitarian, partitocratic, theocratic and other states. Undemocratic regimes can allow the majority of the people to remain depoliticized condition, since the assignment of political powers to certain political groups allow the majority of society to concentrate theirs efforts in a different, non-political sphere — in the economic, administrative, finally, religious or cultural. Democracy, for its part, demands as a prerequisite for the full involvement of the people in political decisions problems. The right to have one's own opinion becomes democratic regimes are also a responsibility. Since "power" in a democratic society belongs "to the people", i.e. to all the people, taken as something of high quality united, integral, then if the people refuse or withdraw from execution social catastrophe and anarchy are inevitably coming to its political functions chaos. non-political sphere — in economic, administrative, finally, religious or cultural. Democracy, for its part, demands as a prerequisite for the full involvement of the people in political decisions problems. The right to have one's own opinion becomes democratic regimes are also a responsibility. Since "power" in a democratic society belongs "to the people", i.e. to all the people, taken as something of high quality united, integral, then if the people refuse or withdraw from execution social catastrophe and anarchy are inevitably coming to its political functions chaos. non-political sphere — in economic, administrative, finally, religious or cultural. Democracy, for its part,

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"Lock" Systems

It is quite obvious that modern Western countries Europe and America, as well as those currently in transition the former socialist states in no way meet the criteria genuine "democracy", since in all of them, without exception, it is not respected its most basic feature — nowhere "peoples do not participate in their decision own destiny". This is manifested in the fact that the political atmosphere in conditionally "democratic" societies it is based on the alienation of the people from the authorities, on distracting him from solving the main ideological and moral ones and political problems, on the totalitarian dictates "from above" of social standards elevated to the rank of a necessary model of social behavior. Naturally, that even fewer and fewer percentages of voters participate in show elections and at the same time, an increasing number of people are casting their votes for the extravagant mystical-political associations of the "transcendental meditation party" type (see detailed analysis of this phenomenon in "Monde diplomatique" #470 of 1993 year). All politicization of these societies comes down to counting at best socio-economic benefits that a particular voter will be able to derive from the victory of one candidate or another, and in the worst case, this choice is determined more or less intrusiveness and infectiousness of commercials in the election campaign. Parties are imposed on voters like no one else unnecessary chewing gum in aggressively stupid clips. At the same time, the people seen by pseudo - "democracies" as a purely quantitative conglomerate statistical individuals, united by a common denominator — socio-economic selfishness and the simplest set of primary psycho-biological instincts (in fact, parties influence them in election campaigns). AND THE naturally, not about any worldview, not about any social or political ones ideals are out of the question here.

This is the structure of society called the far left philosopher and activist "Situationist International" Guy Debord "society performance", has long been exposed not only as undemocratic, but as anti-democratic, i.e. not based on the people's complicity in politics but on the exact opposite principle — on the alienation of the people from power, from politics. Critics of such a society gave it a capacious and accurate quality in the 60s title "System". "System" — is a general concept that does not define a specific one a model of society, not a specific state-political system, but a certain one a specific spirit of

alienation, inevitably reigning when the relationship between the people and the authorities is becoming so complicated and confusing that the majority of society completely loses the opportunity to observe implementation of your aspirations and your choice at the level of acceptance of cardinal political ones solutions. At the same time, the modern "System", unlike the previous social ones types, uses not direct powers of power in the usurpation of the people violence and not an appeal to tradition (as is the case in despotic ones) and traditional societies), and the complex mechanism of deception, hypocrisy, pharisaism, flattery and manipulation. One of the highest manifestations of this social strategy the lie is that the term "democracy" applies precisely to those social regimes where "power" belongs to the people to an even lesser extent than anywhere else. he does not use direct power in the usurpation of power among the people violence and not an appeal to tradition (as is the case in despotic ones) and traditional societies), and the complex mechanism of deception, hypocrisy, pharisaism, flattery and manipulation. One of the highest manifestations of this social strategy the lie is that the term "democracy" applies precisely to those social regimes where "power" belongs to the people to an even lesser extent than anywhere else. he does not use direct power in the usurpation of power among the people violence and not an appeal to tradition (as is the case in despotic ones) and traditional societies), and the complex mechanism of deception, hypocrisy, pharisaism, flattery and manipulation. One of the highest manifestations of this social strategy the lie is that the term "democracy" applies precisely to those social regimes where "power" belongs to the people to an even lesser extent than anywhere else. where "power" belongs to the people to an even lesser extent than anywhere else. where "power" belongs to the people to an even lesser extent than anywhere else.

The modern "System", "society of performance", strives hide the true behind the giant social show with elections and referendums the ruling "elite", which makes all the main political decisions but not openly (as in aristocratic or totalitarian societies), but secretly presenting your choice and your decision as a universal decision, a national one choice. The point here, of course, does not come down to vulgar manipulation of the results elections (although many do not disdain this). Most often the desired result achieved by more sophisticated means — the specifics of posing the question, indirect and constant propaganda of the media, obsessive the introduction of certain social and ideological clichés, authorship and the source of which can never be accurately established. Perfect the pattern "Systems" is described in the famous novel Kafka "The Castle", where is the relationship between the population of the village and the inaccessible castle on the hill they acquire a grotesque, monstrous and irrational character, where, perhaps, in the most visual way all the fullness and all the tragedy of alienation is revealed.

"The lock" shifts from right to left

The term "System" and its corresponding concept has a very interesting political destiny. This was first formulated french New Left in the early 60s. Then neo-Marxists, existentialists, freudians, Surrealists, etc., developed the theory "Systems", revealing how it seemed to them "fascist", "extreme right",

"sadistic" content the bourgeois-capitalist society surrounding them, hiding behind "democratic" slogans. For the New Left, all social evil consisted in the fact that the bourgeois relationships falsify the complicity of the people in their own destiny through economic oppression and exploitation veiled in social, informational, psychological and aesthetic forms. "The system" was identified with them the figure of a major capitalist, "the bourgeois", deceiving the peoples in order to increase your condition, your power and your power. The most radical New ones The left went so far as to assert that every limitation, every border is "violence and "fascism". (The maxim Roland Barthes is known in this respect — "Language — is fascism", based on the fact that words have a strictly defined meaning, and therefore "despotically" limit "the freedom" of the individual understand them as anything you want!). If neo-Marxist and Freudian, in a word, the "leftist", "goshist" interpretation of "the System" was enough doubtful, then "the spirit of" Western democracy, on the contrary, was captured here fairly accurate, and the revelations of manipulation "Systems" were convincing and justified. However, the New Left was unable to describe it reliably enough the true nature of the "hidden elite" that stands at the control center modern "System", although at the same time the role of big capital and international financial corporations were discovered and proven.

Since the late 70s, after coming to many European ones countries to power "left" parties, "left" exposure "Systems" is significant it faded, since those who came to power "the left" themselves used numerous ones slogans and clichés characteristic of "anti-systems". During this period it occurred and the reorientation of many former "revolutionaries" to "evolutionary", "reformist" tactics. It is characteristic that the general attitude towards the United States, the stronghold of that, has also changed what the early New Left hated — to the ideal embodiment of society "Systems". From that moment on, the New Right found itself at the forefront of the fight against "the System". For them, anti-democracy "Systems", the essence of alienation inherent in it, they manifested themselves not so much in the social as in the national aspect. S the point of view of the New Right "System" is not to blame for "fascism", but on the contrary in "anti-nationalism", since she, without recognizing national identity nations and peoples, by leveling them out, destroy what constitutes the basis "of democracy" — "the people" as a qualitative, spiritual, historical unity. Cosmopolitanism, universalism and its bearers have become themes "shadow lobbies" for the New Right which, in their opinion, controls "the System" and strives for as much as possible strengthen its power.

And finally, in the very last period of the political history, after the collapse of the socialist camp, the concept "of the System" in general ceased to be the property of "the right" or "the left". Capitalism and cosmopolitanism they merged into one universal phenomenon, called "market ideology" "of liberalism". The spirit of alienation has reached its apogee here, its maximum. All social manipulations exposed "by the left" have finally merged with anti-national manipulations uncovered "by the right". "The system" has become approximately the same in both the West and the East. (Yeltsinist The Russian Federation in its techniques, mass media hypocrisy and veiled dictatorship today it is not much different from Italy or France, except perhaps in Russia "The system" is acting too rudely and frankly for now.)

So, “the System”, as well as its few ones, on radical opponents, no longer corresponded to any one, “left” or “right”, political orientation, there was a merger of both of these components. This means that the “shadow elite”, hidden behind the facade “of the society of the performance”, can be defined as simultaneously capitalist (New Left thesis) and anti-national (New Right thesis), both of these characteristics are fundamental and inseparable. We can say that at the head the Kafkaesque “Castle” is attended by the world financial elite and ideologists planetary cosmopolitanism. It is curious that it was in the last period the United States put forward a corresponding merger of anti-system ideologies of right and left the concept “of the New World Order”, where these became the central ones two components —capitalism and cosmopolitanism. Paradoxically, what exactly a type of social planetary arrangement as far removed as possible from “democracy” how “the complicity of the people in their own destiny” (after all, “the burden of” power in “the new World Order” takes over the financial and cosmopolitan “elite”, basing its undelegated power on dictatorship (North American military power), brazenly and cynically appropriated the title “democracies”.

Strange explanation by Max Brod

One edition of “Castle” Kafka has an afterword his friend, the famous German literary critic Max Brod, who was at the same time, he spent the second half of his life in Israel as a prominent Zionist. This afterword is striking in that it gives a completely unexpected interpretation all the meaning, all the atmosphere of the novel. The reader still faces monstrous ones infernal pictures of land surveyor K. wandering through the exhausting labyrinths of the absolute, but the completely irrational Power of the mysterious Castle, — wandering, c as a result of which he completely loses all personal aspirations and impulses reaching the ultimate degree of alienation from oneself, from one's essence (and so, at the point of maximum alienation he dies), — and in Max's comments Brod suddenly had a stunning revelation: it was, according to the critic, an allegory specifically Jewish/Judaic and even Kabbalistic understanding Law (Torah), which is revealed to the orthodox believer as incomprehensible and the intricacy of the divine code, completely alienated from the individual. According to Max Brod, the novel is about the Jewish understanding of the sacred and not parody, caricatured or exaggerated, but ... orthodox, classical, normal and normative. The abyss that separates the creature from the creator in Judaism it is irresistible, and even the “chosen” (i.e. “Jews”) can claim only to a tragic statement of the futility of any human impulse to solve the logic of the Beyond, the Divine. Thus “The Castle” at the Ford becomes not in the image “of an alienation society”, but as a symbol “of the Jewish worldview”, talmudic vision of the structure of the Universe absurdist and lifeless due to the distance from it of its Creator, who opens up “to his people” only through a set of strict and incomprehensible prescriptions that form paradoxical labyrinths “of the Law”, where “mercy” (“chesed”) and “severity” (“gebur”) replace each other arbitrarily, contrary to all logic.

If we relate all these unexpected revelations the famous critic and expert on Kabbalah and the Talmud with what was said of the principle “of the System” based on alienation, it will become obvious that the

very assessment “of the System” (and therefore of social alienation) as frank evil is as ambiguous as understanding an expressive novel Kafka. Some sincerely and naturally see in this the maximum of Evil, hopelessness, exploitation, hiding truth, freedom, justice, and others, on the contrary, just as sincerely and naturally, they believe that this is about the most fair and a true world order and worldview, about organic and consistent application to the social level of dogma “radical monotheism”, suggesting as a consequence, the fundamental exclusion of man and society from the mystery salvation, transformation, “deification”. Continuing this analogy, we can say: what if for some “a crime against true, organic democracy”, “alienation of the people from power”, their depoliticization, cynical manipulation for the sake of unclear goals “of the hidden elite”, they have outright “violence against a person and a nation”, “injustice”, “tyranny”, “dictatorship”, then for others that the same is quite “acceptable”, “justified” and even “necessary”, since this is the organic unity of the people over whom the social is exercised violence does not carry any value load, does not contain any spiritual or theological positivity. “injustice”, “tyranny”, “dictatorship”, then for others that the same is quite “acceptable”, “justified” and even “necessary”, since this is the organic unity of the people over whom the social is exercised violence does not carry any value load, does not contain any spiritual or theological positivity. “injustice”, “tyranny”, “dictatorship”, then for others that the same is quite “acceptable”, “justified” and even “necessary”, since this is the organic unity of the people over whom the social is exercised violence does not carry any value load, does not contain any spiritual or theological positivity.

If we take “Castle” Kafka as a literary and symbolic analogue “Systems”, then we will be able to better understand what worldview we should have possess those representatives “of the hidden elite” who not only use anti-democratic model “Systems” for their own selfish purposes, but also “sacred” they justify it, give it “theological” justification.

Changes that don't change anything

It is hardly necessary to specifically prove that it is post-communist the authorities in Russia cannot in any way correspond to the name “democracy” — not about any “complicity in their own destiny” of the Russian people, naturally there can be no question today. Typical “society of the performance”, — with booths referendums, election shows, senseless pseudo-political commotion at microphones and television cameras, — hastily mounted in Russia according to the Western Middle standards. Only the Russian element and the lack of sufficient technical the experience of manipulators gives everything a grotesque, humorous character. But the spirit alienation hovering over the country — this is serious. Neither power nor confusion the opposition does not express even approximately what it wants and what it strives for a nation itself lost and dumbfounded after the lightning-fast change of the obligatory social dogmas. The speed and haste of ideological changes initiated and implemented “by a shadow group”, whose goals and motives still remain completely unknown even for political scientists, it testifies about extreme indifference, even about contempt for what can be called genuine “democratic principles”. In recent periods “of Soviet society” the people also moved immensely away from politics, dozed off, separated from power kilometers of party corridors. But after shaking it up, “the hidden elite”

only she established an even more cynical and cruel regime, in which the people had the last opportunity to doze off peacefully and in agreement is taken away. even about contempt for what can be called genuine “democratic principles”. In recent periods “of Soviet society” the people also moved immensely away from politics, dozed off, separated from power kilometers of party corridors. But after shaking it up, “the hidden elite” only she established an even more cynical and cruel regime, in which the people had the last opportunity to doze off peacefully and in agreement is taken away. even about contempt for what can be called genuine “democratic principles”. In recent periods “of Soviet society” the people also moved immensely away from politics, dozed off, separated from power kilometers of party corridors. But after shaking it up, “the hidden elite” only she established an even more cynical and cruel regime, in which the people had the last opportunity to doze off peacefully and in agreement is taken away.

People not only weren’t asked what, actually would he like to see change and what changes does he even need? To him they rudely imposed a completely new and not the next liberal market one dogma, and those “democratic” forms of decision that still appear to him were provided, easily equated to zero when “System” it was necessary.

In essence, if “the System” as a general concept is not it is neither “right” nor “left” if “is the hidden elite” behind those being replaced external signs, guided more by the “worldview” described Kafka and commented by Max Brod, rather than the logic of ordinary, external ones political ideologies, then the feeling that will become completely understandable many ordinary Russian people experience today: “nothing has changed”, “there was no update”, “there is no trace of any reforms”, “this is all a deception the ruling elite”... “The system”, indeed, remained the same. To the secretaries of regional committees give stupid orders, the same mafia crooks the oligarchy of Soviet culture sets morals, even the same censors judge the same rebellious writers as before. Pathologically boring “Leninsky Millions University” quietly moved to “Field of Miracles” having come a way through hastily and roughly molded “Look”. When a former Politburo member from the screens it scares “with the beech” of communism — a disgusting vampiric face “Systems” appears before us in all its brazen irrationality. The heroes “of the Castle” at Kafka are subjected to similar tests by absurdity — such through them, trust in one’s own memories and feelings is destroyed experiences, sensations, in this way they are weaned from trusting themselves and relying to yourself even in the simplest everyday things. “After all, this is the same person just recently he said exactly the opposite things!”, he marvels who has not yet sufficiently mastered therapy “Systems”. “Yes, no, — corrects more advanced in mediocratic treatment, — he always said that”. Orwell defined this method by the following formula: “Who governs the present governs past, and whoever controls the past controls the future”.

But the point is not only that the power of marketers is direct heir to pre-perestroika “System”. The opposition is also very distant from truly “democratic” principles. Without questioning the fundamental

ones the foundations on which “the System” stands, often succumbing to false calls and choosing between false alternatives, bureaucratically, out of inertia, not understanding your own people and possessing typically Soviet ignorance of the real the opposition sometimes unwittingly plays along with the political history of nations and states “System”, diverts attention to trivial problems, creates new barriers between people and power. For some reason, believing the brazen demagoguery of the market people regarding “democracy”, the opposition took a “anti-democratic” position, depriving them of topics their theses of logical consistency and ideological consistency. To understand and hear the will of the people, you must have an exquisite, subtle ear. To fulfill his aspirations, one must have enormous, titanic courage strength and heroic thirst for Overcoming.

If the opposition is only a makeweight “Systems”, how this is happening everywhere today in countries where “the System” is stable and sustainable she will have to disappear sooner or later along with the Center.

Fire of the Democratic Revolution

When in the place of land surveyor K. from Kafkaesque “Castle” it turns out that it is not “the Orthodox Jew” (which Max Brod spoke about) who sees in the irrational pressure “of the System” there is only confirmation of the superiority of the Divine above the human and reconciling with an unknowable arbitrary hierarchy dark intricacies of alienated power, and a person of another nation, another traditions, then his natural and completely justified desire sooner or later he will take and destroy the very foundation of the gray hulk rising on the hill an ominous building. The same is true for the people. If the people are healthy, and if his spiritual tradition is different from that version “of Judaism”, within the framework to which “the Castle” finds its theological justification, then it is the only one the answer to the despotism of Alienation will sooner or later be the People's Revolution leading to Righteousness and True Democracy. Often this does not happen delayed or because physical pressure is exerted on the nation some outside, occupying force (but then national liberation is inevitable (struggle), or because it is not homogeneous, i.e. volitional impulse one national-cultural component is blocked by a volitional impulse another national and cultural component. But even in this second case it can either ethnic division (and then truly Democratic) will occur Revolution), or the merging together of several volitional impulses in the face common enemy — “Systems”, murderers of nations. volitional impulse one national-cultural component is blocked by a volitional impulse another national and cultural component. But even in this second case it can either ethnic division (and then truly Democratic) will occur Revolution), or the merging together of several volitional impulses in the face common enemy — “Systems”, murderers of nations.

Today "hidden elite" "New World Order" it was clearly defined as a capitalist and cosmopolitan force. Moreover, the essence of this force is in its complete opposite of the basic idea "democracy" after all, it suppresses peoples and deprives them of the opportunity to rule themselves those. "participate in their own destiny". Nor is there the slightest doubt the fact is that the "market" neo-nomenklatura, as well as the last Soviet ones managers who handed over the keys to the control mechanism "System" to the new one a group of anti-democratic manipulators are an integral part of the mondialist one cobwebs "of the New World Order", obedient and trouble-free, how thick gears lubricated with dollar complementary foods. This power — power "Systems", the power of tyrants, despots, dictators dressed in cynical "humanitarian" robes of mummers "democrats" from "the society of the play". This power "worldwide masons", finishing the construction of their irrational "Castle", sinister a building in which they themselves sometimes become creepy, even fleeting a guess about whose palace was built through their efforts.

Peoples have their own path. This is the — way disobedience "to the System", to the forces "of the New World Order", "to the shadow elite", her hirelings and provocateurs. The will for true Democracy is greater than the opposition. She is clean, perfect. It cannot be faked or distorted, since everything is in it defines a passionate impulse, courageous action, rebellious and beautiful the desire for "Flaming Justice" (A. Rambo), for Freedom, for Politics, to Power, to active "complicity in one's own destiny", in destiny your sacred people...

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Democracy versus system (2000)

A.G. Dugin / Elements / Web Archive

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Alexander Dugin

Democracy versus system

"Democracy" as complicity

One of the most accurate and complete definitions of democracy was given by the German philosopher and publicist Arthur Muller van den Broek. It is this: "Democracy is the complicity of the people in their own destiny.". It is this formula that, perhaps, most accurately determines the spirit of democracy, which is not limited (historically and theoretically) to the organization of referendums, parliamentarism, or the electoral system. Where there is true democracy. the people fully feel involved in solving the most important political and social problems, there they see that problems are posed at the pinnacle of power in the same way as in all layers of society, there they fully experience for themselves all the noble burden of political responsibility, and any choice for them is associated with mental and physical risk (which endows a truly democratic society with living things) active and full existence). All this presupposes the extreme, total politicization of the people, since the term "power, which is included in the definition of "democracy" (literally "popular power"), means precisely the political embodiment of social will. This total politicization of the democratic model of society radically distinguishes it from other forms of political structure, where the functions of power and, accordingly, the adoption of political decisions can be the prerogative of special social groups authorized to make political choices. This is the case in undemocratic – monarchical, aristocratic, totalitarian, partitocratic, theocratic and other states. This total politicization of the democratic model of society radically distinguishes it from other forms of political structure, where the functions of power and, accordingly, the adoption of political decisions can be the prerogative of special social groups authorized to make political choices. This is the case in undemocratic – monarchical, aristocratic, totalitarian, partitocratic, theocratic and other states. This total politicization of the democratic model of society radically distinguishes it from other forms of political structure, where the functions of power and, accordingly, the adoption of political decisions can be the prerogative of special social groups authorized to make political choices. This is the case in undemocratic – monarchical, aristocratic, totalitarian, partitocratic, theocratic and other states.

Undemocratic regimes can allow the majority of the people to remain in a depoliticized state, since assigning political powers to certain political groups allows the majority of society to concentrate their efforts in another, non-political, sphere – in the economic, administrative, and finally, religious or cultural. Democracy, for its part, requires as a prerequisite the full involvement of the people in solving

political problems. The right to have one's own opinion is also becoming a duty in democratic regimes. Since "power" in a democratic society belongs to the "people", i.e. to the entire people, taken as something qualitatively united, integral, then if the people refuse or withdraw from the performance of their political functions, a social catastrophe, anarchy, and chaos are inevitably coming.

"Lock" Systems

It is quite obvious that modern Western countries of Europe and America and also the former socialist ones who are currently in a transitional state the state in no way meets the criteria for the authenticity of democracy since in all of them, without exception, its most basic feature is not observed – nowhere do "peoples participate in deciding their own destiny.". This is it manifests itself in the fact that the political atmosphere is conditionally "democratic" societies are based on alienating the people from power, on distracting them from power solutions to the main ideological, moral and political problems, on totalitarian dictatorship "from above" social standards elevated to the rank of a necessary model of social behavior. Naturally, which is even in show elections a smaller and smaller percentage of voters are participating, and in doing so, an increasing the number of people cast their votes for extravagant mystical-political ones associations of the "transcendental meditation party" type see detailed analysis of this phenomenon in Monde diplomatique N 470 1993). All politicization these societies come down, at best, to socio-economic calculations the benefits that a particular voter will be able to derive from the victory of one or a different candidate, and in the worst case, this choice is determined by a larger or less intrusiveness and infectiousness of commercials in the electoral campaigns. Parties are imposed on voters in the same way as no one needs them chewing gum in aggressively stupid videos. At the same time, the people are considered pseudo-"democracies" as a purely quantitative conglomerate of statistical ones individuals united by a common denominator – socio-economic selfishness and the simplest set of primary psycho-biological instincts (in fact, parties influence them in election campaigns). And, naturally, not about any worldview, not about any social and political ideals are out of the question here.

This is the structure of society called by a far-left philosopher and activist "situationist International" Guy Debord "the Society of the Spectacle", it has long been exposed not only as undemocratic, but as anti-democratic those. based not on the complicity of the people in politics, but on the exact opposite principle – on the alienation of the people from power, from politics. Critics of this societies gave it the capacious and precise name "System" in the 60s. Systems – this is a general concept that does not define a specific model of society, not a specific one a state-political system, but a certain specific spirit of alienation inevitably reigning when the relations of the people with the authorities become so complicated and confusing that the majority of society is completely loses the opportunity to observe the realization of his aspirations and his choices at the level of making fundamental political decisions. At the same time, modern "The system, unlike previous social types, uses in action usurpations of power among the people are not direct violence or an appeal to tradition (as is the case in despotic and

traditional societies), and the complex mechanism of deception, hypocrisy-pharisaism, flattery and manipulation. One of the highest manifestations of this strategy of social lies is the fact that the term "democracies" applies specifically to those social regimes where "power" belongs to the people to an even lesser extent than anywhere else it was in a different place. One of the highest manifestations of this strategy of social lies is the fact that the term "democracies" applies specifically to those social regimes where "power" belongs to the people to an even lesser extent than anywhere else it was in a different place. One of the highest manifestations of this strategy of social lies is the fact that the term "democracies" applies specifically to those social regimes where "power" belongs to the people to an even lesser extent than anywhere else it was in a different place.

The modern "System", the "society of the performance", strives to hide behind the gigantic a social show with elections and referendums of the true ruling elite, which and makes all major political decisions, but not explicitly (as in the aristocratic or totalitarian societies), but secretly, presenting their choice and their decision as a universal solution, a popular choice. It's a matter here, of course it doesn't come down to vulgar manipulation of election results (although many don't they disdain that too). Most often, the desired result is achieved more sophisticated by means – of the specifics of raising the question, indirect and constant propaganda the media, the obsessive introduction of certain public and ideological clichés, the authorship and source of which never cannot be established accurately. The ideal example of the "System" is described in the famous kafka's novel "The Castle", where the relationship between the population of the village and the inaccessible a castle on a hill takes on a grotesque, monstrous and irrational character where, perhaps, all the fullness and all the tragedy is most clearly manifested alienation.

The "lock" shifts from right to left

The term "System" and its corresponding concept are very interesting political fate. This was first formulated by the French New Left in the early 60s. Then neo-Marxists, existentialists, Freudians, surrealists, etc., developed the theory of the "System", revealing, as it seemed, "fascist", "extreme right", "sadistic" content surrounding them bourgeois-capitalist society hiding behind "democratic" ones slogans. For the New Left, all social evil consisted in the fact that the bourgeois relationships falsify the complicity of the people in their own destiny through economic oppression and exploitation veiled in social, informational, psychological and aesthetic forms. "The System" I identified myself they have with the figure of a major capitalist, a "bourgeois" who deceives the peoples to increase your wealth, your power and your power Most the radical New Left went so far as to assert that any limitation every border is "violence and fascism.". (Known in this regard maxima Roland Barthes – "Language – is fascism", based on that words have a strictly defined meaning, and therefore "despotically" they limit the "freedom" of the individual to understand by them everything he wants!) If neo-marxist and Freudian, in a word, "leftist", "Hoshist" the interpretation of the "System" was quite dubious; on the contrary, it was "spirit" western democracy has been captured here quite accurately, and revelations of

manipulation The "systems" were convincing and justified. However, the New Left failed it is enough to reliably describe the true nature of that "hidden elite" that stands in the control center of the modern "System", although the role of the large capital and international financial corporations were discovered and proven.

Since the late 70s, after the "left" came to power in many European countries parties, the "leftist" exposure of Sistema has faded significantly, so how the "leftists" who came to power themselves used numerous slogans and clichés typical of "anti-systems". During this period, the and reorientation of many former "revolutionaries" towards "evolutionary", "reformist" tactics. It is characteristic that the general attitude towards the United States, the stronghold of that, has also changed what the early New Left – hated about the ideal embodiment of the "Systems" society. From that moment on, the New Right found itself at the forefront of the fight against the "System". For them, the anti-democracy of the "System", the essence of alienation inherent in it, they manifested themselves not so much socially how much in the national aspect. S from the point of view of the New Right, the "System" is not to blame for "fascism", but, on the contrary, for in "anti-nationalism", since it does not recognize national identity nations and peoples, by leveling them out, destroy what constitutes the basis of "democracy." – "people" as a qualitative, spiritual, historical unity. Cosmopolitanism. universalism and its bearers have become "shadow lobby" topics for the New Right which, in their opinion, controls the "System" and strives for as much as possible strengthen its power. what constitutes the basis of "democracy" – "people" as a qualitative, spiritual, historical unity. Cosmopolitanism. universalism and its bearers have become "shadow lobby" topics for the New Right which, in their opinion, controls the "System" and strives for as much as possible strengthen its power. what constitutes the basis of "democracy" – "people" as a qualitative, spiritual, historical unity. Cosmopolitanism. universalism and its bearers have become "shadow lobby" topics for the New Right which, in their opinion, controls the "System" and strives for as much as possible strengthen its power.

And finally, in the very last period of political history, after the collapse socialist camp, the concept of "System" has ceased to be a property altogether "right" or "left". Capitalism and cosmopolitanism merged into one universal one a phenomenon called "market ideology", "liberalism". Spirit alienation has reached its apogee here, its maximum. All social manipulations. exposed by the "left", finally merged with the anti-national ones manipulation. opened by the "right". The "system" became approximately one and the same in both the West and the East. (Yeltsinist Russian Federation according to its techniques. there is not much mass media hypocrisy and veiled dictatorship today different from Italy or France. except in Russia "System" it works too rude and frank for now.

So, "System", as well as its few but radical opponents, it has ceased to correspond to any one, "left" or "right", political one orientation, there was a merger of both of these components. This means that the "shadow elite" hidden behind the façade of the "society of the spectacle" can be determined both

capitalist (New Left thesis) and anti-national (new Right thesis), both of these characteristics being fundamental and inseparable. We can say that they are complicit at the head of the Kafkaesque "Castle" the world financial elite and ideologists of planetary cosmopolitanism. Curious, what exactly in the last period, corresponding to the merger of anti-system ideologies – right and left, the United States put forward the concept of a "New World Order", where these two components became central – capitalism and cosmopolitanism. It is paradoxical that this is precisely the type of social planetary structure as far as possible from "democracy" as "the complicity of the people in their own fate" (after all, the "burden" of power in the "new World Order" is borne by the financial and a cosmopolitan "elite" that bases its undelegated power under the dictatorship of North American military power), brazenly and cynically he appropriated the title of "democracy". the burden of power in the "new World Order" is borne by the financial one and a cosmopolitan "elite" that bases its undelegated power under the dictatorship of North American military power), brazenly and cynically he appropriated the title of "democracy". the burden of power in the "new World Order" is borne by the financial one and a cosmopolitan "elite" that bases its undelegated power under the dictatorship of North American military power), brazenly and cynically he appropriated the title of "democracy".

Strange explanation by Max Brod

In one of the publications of Kafka's "Castle" there is an afterword by his famous friend German literary critic Max Brod, who was at the same time prominent he spent the second half of his life as a Zionist in Israel. This is an afterword it's amazing because it gives a completely unexpected interpretation of the whole meaning the whole atmosphere of the novel. The reader still faces monstrous, infernal ones pictures of the wanderings of land surveyor K. through the exhausting labyrinths of the absolute, but completely irrational Power of the mysterious Castle – wanderings, as a result which he completely loses all personal aspirations and impulses, reaching the maximum degree of alienation, from oneself, from one's essence (and so, in at the point of maximum alienation, he dies). – and in the comments Max Brod suddenly a stunning revelation: it was, according to the critic, about the allegory of the specifically Jewish, Jewishistic and even Kabbalistic understanding the Law (Torah) that is revealed to an orthodox believer as an incomprehensible and completely alienated intricacy from the individual divine code. According to Max Brod, the novel is about Judaism understanding the sacred, and not parody, caricatured or exaggerated but – orthodox, classical, normal and normative. The abyss separating the creature from the creator in Judaism is irresistible, and even the "chosen ones" (i.e. "Jews") they can only claim to be a tragic statement of the futility of every human being an impulse to unravel the logic of the Otherworldly, Divine. Thus, the Brod's "castle" becomes not an image of the Society of Alienation', but as a symbol "Jewish worldview", a Talmudic vision of the structure of the Universe absurdized and lifeless due to the distance from it of its Creator opening up to "your people" only through a set of strict and inaccessible ones understanding the prescriptions that form the paradoxical labyrinths of the "Law",

where "mercy" ("hesed") and "stringency" (teburah) are arbitrarily replaced by each other contrary to all logic. forming paradoxical labyrinths of the "Law", where "mercy" ("hesed") and "stringency" (teburah) are arbitrarily replaced by each other contrary to all logic. forming paradoxical labyrinths of the "Law", where "mercy" ("hesed") and "stringency" (teburah) are arbitrarily replaced by each other contrary to all logic.

Если мы соотнесем все эти неожиданные откровения знаменитого критика и знатока каббалы и талмуда с тем, что было сказано о принципе "Системы", основывающейся на отчуждении, станет очевидным, что сама оценка "Системы" (а значит, и социального отчуждения) как откровенного зла является такой же неоднозначной, как понимание выразительного романа Кафки. Одни искренне и естественно видят в этом максимум Зла, безысходности, эксплуатации, сокрытия истины, свободы, справедливости, а другие, напротив, столь же искренне и естественно, полагают, что речь идет о наиболее справедливом и верном мироустройстве и мировоззрении, об органичном и последовательном применении к социальному уровню догмы "радикального монотеизма", предполагающего как следствие фундаментальную исключенность человека и общества из мистерии спасения, преобразования, "обожения". Продолжая эту аналогию, можно сказать, что, если для одних преступление против истинной, органической "демократии", "отчуждение народа от власти", его деполитизация, циничное манипулирование им ради неясных целей "скрытой элиты" есть откровенное "насилие над человеком и нацией", "несправедливость", "тирания", "диктатура", то для других то же самое вполне допустимо, "оправданно" и даже "необходимо", так как это органическое единство народа, над которым осуществляется социальное насилие, не несет никакой ценностной нагрузки, не содержит никакого духовного или теологического позитива.

If we take Kafka's "Castle" as a literary and symbolic analogue of "The System", then we will be able to better understand what worldview those representatives should have "hidden elites" who not only use an anti-democratic model "Systems" for their own selfish purposes, but also "sacredly" justify it and give it there is a "theological" justification for it.

Changes that don't change anything

It is hardly necessary to specifically prove that the post-communist government in Russia it cannot in any way correspond to the name "democracy" – about any naturally, the Russian people do not have "complicity in their own destiny." maybe there will be speeches today. Typical "society of the performance", – with booths referendums, election shows, senseless pseudopolitical turmoil at microphones and television cameras – hastily mounted in Russia on the Western middle ones standards. Only the Russian element and the lack of sufficient technical the experience of manipulators gives everything a grotesque, humorous character. But the spirit of alienation. hovering over the country, –

this is serious. Neither power nor confusion does not express even approximately what it wants and what it strives for nation,she herself was lost and dumbfounded after the lightning-fast change of compulsory ones social dogmas. The speed and haste of ideological changes initiated and carried out by a shadow "group", the goals and motives of which still remain completely unknown even for political scientists, it testifies about extreme indifference, even about contempt for what can be called genuine "democratic principles". In the last periods of "Soviet society" the people also moved immensely away from politics, dozed off, separated from power kilometers of party corridors. But having shaken it up, the "hidden elite" only she established an even more cynical and cruel regime, in which the people had the last opportunity to doze peacefully and in agreement, nodding, has been taken away.The speed and haste of ideological changes initiated and carried out by a shadow "group", the goals and motives of which still remain completely unknown even for political scientists, it testifies about extreme indifference, even about contempt for what can be called genuine "democratic principles". In the last periods of "Soviet society" the people also moved immensely away from politics, dozed off, separated from power kilometers of party corridors. But having shaken it up, the "hidden elite" only she established an even more cynical and cruel regime, in which the people had the last opportunity to doze peacefully and in agreement, nodding, has been taken away.The speed and haste of ideological changes initiated and carried out by a shadow "group", the goals and motives of which still remain completely unknown even for political scientists, it testifies about extreme indifference, even about contempt for what can be called genuine "democratic principles". In the last periods of "Soviet society" the people also moved immensely away from politics, dozed off, separated from power kilometers of party corridors. But having shaken it up, the "hidden elite" only she established an even more cynical and cruel regime, in which the people had the last opportunity to doze peacefully and in agreement, nodding, has been taken away.the goals and motives of which still remain completely unknown even for political scientists, it testifies about extreme indifference, even about contempt for what can be called genuine "democratic principles". In the last periods of "Soviet society" the people also moved immensely away from politics, dozed off, separated from power kilometers of party corridors. But having shaken it up, the "hidden elite" only she established an even more cynical and cruel regime, in which the people had the last opportunity to doze peacefully and in agreement, nodding, has been taken away.the goals and motives of which still remain completely unknown even for political scientists, it testifies about extreme indifference, even about contempt for what can be called genuine "democratic principles". In the last periods of "Soviet society" the people also moved immensely away from politics, dozed off, separated from power kilometers of party corridors. But having shaken it up, the "hidden elite" only she established an even more cynical and cruel regime, in which the people had the last opportunity to doze peacefully and in agreement, nodding, has been taken away.the people also moved immensely away from politics, dozed off, separated from power kilometers of party corridors. But having shaken it up, the "hidden elite" only she established an even more cynical and cruel regime, in which the people had the last opportunity to doze peacefully and in agreement, nodding, has been taken away.the people also moved immensely away from politics, dozed off, separated from power kilometers of party corridors. But having shaken it up, the "hidden elite" only she established an even more cynical and cruel regime, in which the people had the last opportunity to doze peacefully and in agreement, nodding, has been taken away.

The people not only were not asked what, in fact, they would like as a result changes and what changes he needs in general. They imposed it on him completely rudely a new and not the next liberal-market dogma, but those "democratic" ones the forms of decision that were nevertheless externally granted to him were easily equated to zero, when the "System" needed it.

In essence, if "System" as a general concept is neither "right", not "leftist" if the "hidden elite" behind the interchangeable external signs guided more by the "worldview" described by Kafka and commented on Max Brod, rather than the logic of ordinary, external political ideologies this will become completely understandable the feeling that many ordinary Russians have people experience today: "nothing has changed," "there is no update." it happened," "there is no trace of any reforms," "this is all a deception of the ruling elite." – "The system" has, indeed, remained the same. The same regional committee secretaries they give stupid orders, the same mafia crooks from the oligarchy soviet culture is set by moralseven the same censors judge the same disobedient people writers, as before. Pathologically boring "Lenin University Millions "unnoticed to" Field of Miracles, making his way through the hurried and the roughly molded "Vzglyad". When a former Politburo member is off the screens scares with the "beech" of communism – the disgusting vampiric face of the "System" appears before us in all its brazen irrationality. Heroes of "The Castle" kafka undergoes similar tests with absurdity – this way in them trust in one's own memories, feelings, experiences is destroyed sensations are thus weaned from trusting themselves and relying on them yourself even in the simplest everyday things. "After all, this is the same person just recently I said exactly the opposite things!" – he is surprised who has not yet sufficiently mastered the "System" therapy. "No, – corrects more advanced in mediocratic treatment, – he always said that.". Orwell defined this method by the following formula: "Who controls the present controls the past, and whoever controls the past controls the future'.

But the point is not only that the power of marketers is the direct heir pre-perestroika "System". The opposition is also very far from truly "democratic" principles. Without questioning the fundamental foundations on which it stands "System", often succumbing to false calls and choosing between false alternatives by inertia, bureaucratically not understanding his people and possessing a typically Soviet one ignorance regarding the real political history of nations and states the opposition sometimes unwittingly plays along with Sistema and diverts attention to trivial problems create new barriers between people and government. For some reason believing the blatant demagoguery of market people regarding "democracy", the opposition took "anti-democratic" positionsdepriving them of their logical theses consistency and ideological consistency. To understand and hear the will of the people, one must have an exquisite, subtle ear. To implement his aspirations must be of great courage, titanic strength and heroism thirst for Overcoming.

If the opposition is only an addition to the "System", as is happening today everywhere in countries where the "System" is stable and resilient, it will have to early or later disappear along with the Center.

Fire of the Democratic Revolution

When in the place of land surveyor K. from the Kafkaesque "Castle" it turns out to be not "orthodox." the Jew' (to which Max Brod referred), seeing in irrational pressure "Systems" are only confirmation of the superiority of the Divine over the human and reconciling with an unknowable arbitrary hierarchy of dark intricacies alienated power, and a person of another nation, another tradition, then his natural and sooner or later there will be a completely justified desire to take it and destroy it the very foundation of an ominous building rising on a hill of gray hulk. That's it it's also true for the people. If the people are healthy, and if their spiritual tradition different from the version of "Judaism" in which the "Castle" finds its own theological justification, that is his only answer to the despotism of Alienation sooner or later there will be a Popular Revolution leading to Justice and true Democracy. Often this does not happen, is delayed – or because that the nation is under physical pressure from some outsider occupation force (but then a national liberation struggle is inevitable), or because it is not homogeneous, i.e. willful impulse of one the national-cultural component is blocked by the willful impulse of another national-cultural component. But even in this case it can come or ethnic division (and then a truly Democratic Revolution), or the merging together of several strong-willed impulses in the face of a common enemy – "Systems", assassins of the nation. Often this does not happen, is delayed – or because that the nation is under physical pressure from some outsider occupation force (but then a national liberation struggle is inevitable), or because it is not homogeneous, i.e. willful impulse of one the national-cultural component is blocked by the willful impulse of another national-cultural component. But even in this case it can come or ethnic division (and then a truly Democratic Revolution), or the merging together of several strong-willed impulses in the face of a common enemy – "Systems", assassins of the nation. Often this does not happen, is delayed – or because that the nation is under physical pressure from some outsider occupation force (but then a national liberation struggle is inevitable), or because it is not homogeneous, i.e. willful impulse of one the national-cultural component is blocked by the willful impulse of another national-cultural component. But even in this case it can come or ethnic division (and then a truly Democratic Revolution), or the merging together of several strong-willed impulses in the face of a common enemy – "Systems", assassins of the nation. those. willful impulse of one the national-cultural component is blocked by the willful impulse of another national-cultural component. But even in this case it can come or ethnic division (and then a truly Democratic Revolution), or the merging together of several strong-willed impulses in the face of a common enemy – "Systems", assassins of the nation. those. willful impulse of one the national-cultural component is blocked by the willful impulse of another national-cultural component. But even in this case it can come or ethnic division (and then a truly Democratic Revolution), or the merging together of several strong-willed impulses in the face of a common enemy – "Systems", assassins of the nation. those. willful impulse of one the national-cultural component is blocked by the willful impulse of another national-cultural component. But even in this case it can come or ethnic division (and then a truly Democratic Revolution), or the merging together of several strong-willed impulses in the face of a common enemy – "Systems", assassins of the nation.

Today, the "hidden elite" of the "New World Order" has clearly been determined as a capitalist and cosmopolitan force. Moreover, the essence of this force is in its complete opposite to the basic idea of "democracy", because it suppresses peoples and deprives them of the opportunity to rule themselves, i.e. "participate in their own destiny." There is also not the slightest doubt that it is "market" the neonomenklatura, as well as the last Soviet leaders who handed over keys to the management mechanism of the "System" to a new anti-democratic group manipulators are an integral part of the mondialist web of the "New" World Order, obedient and trouble-free, as thickly smeared with dollars feeding the gear. This power – power of the "System", power of tyrants, despotov, dictators dressed in cynical "humanitarian" robes of mummered "democrats" from the "Society of the Spectacle". This power of the "world masons" finishing the erection of its irrational "Castle", an ominous structure in which and sometimes they themselves become creepy, even with a fleeting guess about this whose palace was built through their efforts.

Peoples have their own path. This is – the path of disobedience to the "System", to the forces of the "New World Order", the "shadow elite", its hirelings and provocateurs. The will for true Democracy is greater than the opposition. She is clean, perfect. Her it cannot be faked or distorted, since everything in it is determined by the passionate impulse, courageous action, rebellious and beautiful desire for "Burning." Of Justice" (A. Rimbaud), to Liberty, to Politics, to Power, to the ancient "complicity in one's own destiny," in the fate of one's sacred people...

"Elements" №5, M., 2000

Diacrisis (1997)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Limonka", 1997

"Russian Thing", Arctogea, 2001

DIACRISIS

One of the essential features of a full-fledged personality should be art «distinguishing movements of the soul», which in the Orthodox ascetic tradition is called the Greek term «diacrisis». In the monastic context «of intelligent work», this practice has a special and sublime character, which ordinary people are unlikely to be able to imitate. But this technique also has universal significance for all those who strive to move from underdogs to a new, more adequate species level, approaching the cherished status «of a separate personality», which only in our harsh eschatological times can be considered «human».

What immediately catches your eye is the connection between the terms «isolation» and «distinction» (actually «diacrisis»), and in fact, «isolated» is not the one who reasonably separated his destiny from the destinies of the degenerates of the Kali Yuga, but the one who managed to recalculate his existing being having used up the philistine carcass (along with spiritual fumes) and brought out of the basements oblivion and humiliation «the cursed (in the modern anthropological and psychiatric landscape) part» (Batai). In other words, only those who are able to effectively carry out «diacrisis» can hope for a certain interest from truly competent entities. Until passing an exam in this area, a person remains a simple intention, an unpaid bill of exchange, and a trifle.

In the intellectual community, something similar was once commonly called «reflection». This term meant the incessant analysis of gestures, thoughts and actions, which distinguished «thinkers» from «ordinary». «Reflection» was the magnetic card of the intelligentsia. But since our modern intelligentsia is a (incompetent and flat) parody of the Silver Age, then in this appeal to «reflection» one can see not only the sublimation of neurotic complexes, but also an imitation of the figure of the Silver Age, which was based on a very complex and deep psycho-mystical complex bordering on a kind of «esotericism». (The degree of parody and imitation among the representatives of the Silver Age themselves can be discussed only after full-scale studies of this complex and interesting phenomenon have been carried out in the keybrilliantly outlined by Alexander Etkind in «Sodom and Psyche», «Eros of the Impossible» and, especially, in «Whiplash»*; Looking ahead, I note that behind the development of Etkind it remains

to take the next hermeneutic step and dismantle the complex allocated to them, taking into account the works of Guenon, Evola, Corbin, Eliade and other traditionalists). «Reflection» is usually called an imitation «of diacrisis» or «diacrisis» unfinished, carried out somehow, confusingly and chaotically, unsuccessful, always ending in the most important place, – in a word, such «diacrisis», which it would be better not to produce at all. And yet the term «reflection» has not, perhaps, turned into such a kitsch as the word «culture». One can imagine «an outstanding cultural figure» who is at the same time a complete idiot (by the way, these are the majority), but it is difficult to call any «reflecting» person simply «an idiot». especially in «Whiplash»*; Looking ahead, I will note that behind the development of Etkind it remains to take the next hermeneutic step and dismantle the complex allocated to them, taking into account the works of Guenon, Evola, Corbin, Eliade and other traditionalists). «Reflection» is usually called imitation «of diacrisis» or «diacrisis» unfinished, carried out somehow, confusingly and chaotically, unsuccessful, always ending in the most important place, – in a word, such «diacrisis», which would be better not to produce at all. And yet the term «reflection» has not, perhaps, turned into such a kitsch as the word «culture». One can imagine «an outstanding cultural figure» who is at the same time a complete idiot (by the way, these are the majority), but it is difficult to call any «reflecting» person simply «an idiot». that behind the development of Etkind, it remains to make the next hermeneutic step and to disassemble the complex allocated to them, taking into account the works of Guenon, Evola, Corbin, Eliade and other traditionalists). «Reflection» is usually called imitation «of diacrisis» or «diacrisis» unfinished, carried out somehow, confusingly and chaotically, unsuccessful, always ending in the most important place, – in a word, such «diacrisis», which would be better not to produce at all. And yet the term «reflection» has not, perhaps, turned into such a kitsch as the word «culture». One can imagine «an outstanding cultural figure» who is at the same time a complete idiot (by the way, these are the majority), but it is difficult to call any «reflecting» person simply «an idiot». that behind the development of Etkind, it remains to make the next hermeneutic step and to disassemble the complex allocated to them, taking into account the works of Guenon, Evola, Corbin, Eliade and other traditionalists). «Reflection» is usually called imitation «of diacrisis» or «diacrisis» unfinished, carried out somehow, confusingly and chaotically, unsuccessful, always ending in the most important place, – in a word, such «diacrisis», which would be better not to produce at all. And yet the term «reflection» has not, perhaps, turned into such a kitsch as the word «culture». One can

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The practice of real diacrisis, which can be fully realized in secular society, consists in cultivating a permanently split state, in entering the «bifurcated consciousness» regime. To do this, you should do several internal operations. First, the task must be clearly formulated: the desire to become isolated and cease to be non-isolated. This is a serious decision. You will have to pay dearly for it later. But what awaits you if you choose to remain as you are? Boredom, aging, chilled gray flesh, possessed chuckles, smoldering inner greed, round as a fool, ghost «me», evil confused relatives, glazed comrades in school, work, joint and glass, election ballot box, guys and aunts on TVs, plastic cups, constant weather changes... So the risk is not greater even if you are crushed by bifurcation, this can be attributed to the costs of reorganization. You might think you have something to lose other than your own ignorance and failure.

So, having decided to become «separate», you peel off from your being «the second». This «second» is the one you used to consider «first» and «only». See how simple it is. You just need to move on from the stupid statement that «1 is equal to 1», and seriously grab onto the fascinating and alluring «1 is not equal to 1». This «second», former «first», from now on will be what you hate most. From now on, he is not you, but an agent, a black double, implanted by winged air demons into your body and into your soul, in order to abuse the treasure hidden there, unknown to you and yourself, to defame it, to laugh at you. You as a given – mocking you as a task. And there is power to leave this given inviolable forever. This is a power you mistakenly call «me». But it's not you making gestures, it's not you thinking, it's not you speaking, it's not you reading, it is not your thoughts that sluggishly reach through your skull, arguing with someone and proving something. It is he, the other, who pronounces «I» when this word flies from your lips. Substitution. The modern world basically rests on the piles of a gigantic substitution, a total deception. And it captures the depths, the mineral roots of anthropology. Therefore, the diacrisis of isolation will sooner or later force everything to be subjected to total revisionism. However, this must be done correctly and smoothly, suaviter cum magno ingenio. Of course, «the second» is not so simple as to immediately succumb to your attack. He is cunning and relies on the team, on physical and mental

well-being. He is flexible, like a snake, mole-like, like Capital, he dug a thousand moves into you. This is a cunning brute, consisting of a conspiracy with a whole pack of the same half-visible scoundrels, seated in those «people» whom you are accustomed to trust. So: don't trust them. At the end of the kali yuga, the overwhelming majority of completely different comrades hide under the mask of a person. Who do you think, after the burning of De Molay and Habakkuk, will guard the gaps in the great wall?

«Second» (call him something special, for example, whatever your name is: «Vasya», «Fedor», «Lena», «Kolya») must suffer, he should be punished, he deserves it. He committed a crime and you managed to catch his hand. Grab him tighter, torture him, extract confessions from him, carefully examine his contours, beat out with passion why he «thinks», «says», «does» certain things, feels this way and not otherwise. At first, always act in the exact opposite way to him. In the future, this practice can be more nuanced. When you gain initial control over him, you can sometimes indulge him to find out what he is getting at and how deeply he has taken root in your being (body, soul, mind).

Send everything and everyone to hell, focus only on this permanent division. Don't be fooled – drugs and alcohol won't help. «The second» constantly frowns at you and bewitches you with its low spells; it is from them that you want to escape, to take refuge when you reach for a joint or a pill (against the backdrop of total drugs, alcohol has completely ceased to be considered a vice and a dangerous addiction, becoming a kind of conservative nostalgic virtue). This is not a way out, awakening is achieved in the opposite direction, and not in aggravating sleep. «The second» easily bypasses you on the psychedelic path, popping up from the side exactly where you think the escape is irretrievable. The Guardians of the System accustom you to compromise and submission through the dependence of experience «liberation» on external infrastructure.

The real experts of the otherworldly belong to the realm of sobriety. Diacrisis does not imply the affirmative «first». You can neither think nor talk about this. It involves negating the negative «second». The drier and more consistent this path is, the more reliable and lively the content of you as beings. Treat yourself like a tool, like a hammer, a nail, a sickle, a lever, a plane, a pistol. Consider from now on that you are a proletarian of the transcendent. People who go to «separation» no longer have dignity. It is known that if the seed does not die, nothing will happen. And this concerns you personally, each of you, young and old, satisfied or deprived, male or female... none of this actually exists. You can only still be. But this is only a hypothesis confirmed or refuted by your life.

Without diacrisis, National Bolshevism is invalid.

Dissolving the salt (1997)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

Newspaper "Limonka", 1997

"Russian Thing", Arctogea, 2001

DISSOLVING THE SALT

«Ego» versus being

Truth, reality, religion and being begin for a person where his «I», his «ego», his «individuality» end. As long as this individuality exists, there is no reality. Conversely, reality reveals itself where «I» ends.

«I» is the highest and most cunning of alienating illusions, the most refined tool of degeneration, the lever for separating the world from its light, otherworldly source. If it were not for «ego», there would be neither the Fall nor Popper. There would not be that nightmare film thrown over the world that makes it a disabled grotesque, a continuous prison without walls, a gravity punishment cell.

«The ego» is subject to destruction, radical abolition. In its place something else should be found. You shouldn't look ahead, let it be anything. If you manage to put out «me», everything else will follow by itself.

Birth mechanics «me»

Where did «me» come from? Where did evil come from in the world? Where did the worst illusion come from?

After all, neither animals, nor flowers, nor stones, nor things, nor angels have any «I»... In all healthy species inhabiting worlds and spaces.

To trace the roots of this «mystery of lawlessness», you need to take a short excursion into cosmology.

God created the entire universe from two poles. One pole – objective, the other – subjective. The objective pole was caused to be, move and cycle as if from the outside. Like a set, like a landscape, like a stage. Everything spun and moved, obeying an external force. This is – the substantial part of creation. Plan of matter.

Second pole – subjective. It contains causal, life-giving forces, semantic lines of the world. This is the – essential, quintessential part. Plan of Idea Angels.

Neither there nor there «I». There are shapes, there are shapeless light trajectories, but «I» don't.

Something third, something intermediate, was placed between the two worlds. The figure of a mediator, a mediator. This is – Man.

In it and only in it the conversion of the substantial into the essential is carried out, and vice versa. Man can volatilize matter and coagulate spirit. For this purpose, it was, in fact, created double – from spirit and body.

Angels supervise material spaces as abbots, from the outside. Their nature is radically different from the nature of material forms, irreducible to it. Only a person is capable of a magical saving transformation of the lower into the higher, the dense into the subtle.

An angelic ray of light fell on the surface of the material waters, and Adam appeared, a being of water light, fire water, water that does not wet the hands, he – liquid fire. Adam was intended to be the seal of creation, the axis of world rotation.

But then something catastrophic happened. Suddenly he refused to complete the task and declared his self-sufficiency. This was the beginning of horror.

What came out of the fusion of light and material was similar to «me». This is – «soul». But, being purely instrumental, the soul could not yet speak about itself «I», because at first it constantly carried out a dynamic synthesis, transferring «everything» lower to «everything» upper. Therefore, man called himself «everything in everything», the saving rotation of existence.

At some point, this intermediate reality stopped moving, exercising its providential function, and froze. And then a fatal illusion arose. «Time of birth «me». In alchemy, this process is represented as the appearance of Salt. Salt – third, intermediate element – arises from the effect of fiery Sulfur on wet Mercury. Salt = soul. The Gospel words about «the salt of the earth» must be understood in this way.

But alchemists believe that this salt is not the same. This is – false crystallization.

Therefore, it must be reduced again to two components, decomposed into extra-individual spirit and extra-individual matter, into Sulfur and Mercury.

«Work in black», «decomposition of a corpse», «putrefaction», «putrefactio», «raven's head».

«I» is destroyed as an unnecessary, unsuccessful miscarriage of a cosmogonic, anthropogonic process.

But now a «new self is being created». New Salt, different. This Salt – is a soul that does not know the static «self», never identifies itself with «ego», a soul that permanently carries out the original mission – collapsing the upper onto the lower, transforming the lower into the upper with a fountain. Anima stante et non cadente. This is – a real person returning from wandering through the labyrinths of the species illusion to a forgotten mission. Prodigal son. Secret daughter. Aelia Laelia Crispis (for those who understand what we mean).

New anthropology

Our approach to anthropological problems follows from alchemical doctrine. He denies a person's right to individuality, to have «me». «I» – this is an unkempt, ugly, criminal delusion. Its eradication – first task and main. «I» – fiction, an empty nut that, according to Nietzsche, passionately wants to be split.

Individuality is nothing more than error, defectiveness, projections of light into darkness, random and meaningless, saying nothing and a completely unvaluable deviation from the type. «I» arises as marriage, as failure in magical anthropogenesis, in human creation. A successful, successful person cannot say about himself «me», because he includes all of nature, the entire mission, the entire history, the entire cosmos. His name is laid out on a circular fan of other names in order to merge into one again. Real Man – successful conception, the resulting appearance, correctly folded mosaic fragments. «Individual» – its antipode. Avorton, failure, product of an action interrupted at the wrong time, affected gene. For Man to exist, the individual must die.

The question may be asked in vain. – «When denying «I», where are the guarantees that something indecent, even worse, will not reign in its place?»

The answer. Firstly, it couldn't get any worse, and secondly, leave everything to species nature. We are conceived as saviors, as soter, as transformers of existence, and only delusion, induced chimeras of reason and satanic culture hostile to true humanism have made slaves «of an open society» out of humanity. Even if you turn into a cobblestone, it will be more valuable than if you become a successful manager in the thoroughly fictitious, ghostly world of victorious mondialism.

They'll call you «zombies», but really «zombies» – that's them. You will be denied reason, but their «common sense» in itself is awkward and unrequited madness. You will be called «puppets of crazy gurus», but those who say this themselves work from an outlet, from a simple electrical outlet of a 220 TV, more obedient to the system than a vacuum cleaner for a housewife.

Truth requires you to renounce «me». You have to call yourself something else. And in this let there be no limited freedom.

The Dissolution of Salt – the first commandment of a being sincerely striving to gain real species dignity and avoid the shameful failure of a unique chance – of his incarnation.

Honor our father Sulfur and our mother Argentum Vivum.

May each of us become a philosophical child – Sun Salt!

Dogs (1997)

A.G. Dugin / Templars of the Proletariat / Elements / Web Archive

«Templars of the Proletariat» – «Russian Thing» – "Elements"№7

A. Dugin

DOGS

"In the moonlight on the seashore among the abandoned lonely lugov, when you are oppressed by bitter thoughts, you may notice that everything things take yellow, bizarre, fantastic forms. Shadows from trees they move either quickly or slowly, back and forth, forming various figures sprawling, spreading on the ground. In years gone by when I was hovering on the wings of my youth, all this made me dream, it seemed strange; now I'm used to it. The wind puts out its yearning notes through the foliage; eagle owl he screams loudly, so those listening to him assume vertical hair position".

This is the ominous beginning of the eighth fragment of the first "Song of Maldoror". This fragment as a whole amazes with its ideal, inhumanly perfect completeness: Lautreamont's deep worldview opens up before us this "great unknown" of world literature.

There are several main versions regarding Lautreamont. It was opened at the beginning of the 20th century, the surrealists recognized him as their forerunner. There is vulgar the opinion that we are talking about a seriously mentally ill person, and some literary scholars his texts are interpreted as a parody of romanticism, a Gothic novel, or like lightweight exercises in dark humor.

All this, however, does not bring us any closer to understanding Lautreamont, who it remains an ominous enigma that fascinates more than one generation of people searching radical answers and unorthodox questions. Let's take a closer look at the one indicated fragment of the first Song of Maldoror, let's get closer to its author, this "child Montevideo", a half-human, half-demon that combined the extreme the cruelty of the Garden, Baudelaire's "Satanism", Rimbaud's dazzling and nerval's despair.

It is already clear that something terrible must happen in this environment some monstrous, impossible event, the proximity of which casts a shadow paranoia of a gloomy and disturbing halucinative landscape. (When reading Lotreamon's description of nature seems to be about the psychedelic a vision more reminiscent of computer graphics than straightforward observing the outside world; one gets the impression that these landscapes painted by him in a place that has nothing to do with the painting depicted.)

Who will appear on this macabre scene now? A vampire? A murderer? Blonde bestia Maldoror? A nimble old woman with a bloody blade? Monster?

No. This time it will be dogs.

"Then the distraught dogs break their chains and run away from distant huts; they run through the fields here and there, suddenly infuriated'.

It would seem that nothing foreshadowed such a sharp turn of events; the beginning he assumed an insidious, lurking evil, and not this inexplicably lightning-fast hysteria dogs. But the fact remains: we are talking about suddenly distraught dogs – coming down with your dog mind for no reason, no meaning, just like that, suddenly. Against the background ominous shadows and moonlight.

Dogs – signs-creatures of spontaneous awakening, terrible forces without reflection and psychological support. They break into the fabric of the text in spite of the author. It seems that the phrase "then the distraught dogs tear it apart its chains' fell on Lautreamont without warning, from somewhere from outside. Perhaps he planned to describe another macabre, to immerse himself in others contemplating the nightmare. But the dogs –who are these dogs? – insisted on their own, crushing their will the author. These are just images, this is just text, somehow uncertain our ordinary consciousness suggests, already clearly anticipating what it is colliding with with something unusual, scary, beyond the scope of literature, psychology, conventional language of mental constructions. With rigid and three-dimensional, material and physical the reality of Lotreamon's dogs.

"Suddenly they stop, looking around in wild anxiety watery pupils."

After this picture, there is no doubt that these creatures are dogs – just appeared in the world; they don't behave like rabid animals but as creatures that suddenly and completely unexpectedly woke up to themselves in a space completely different from what is familiar to them. Hence "wild restlessness in watery pupils." Next comes the time for a strange mystery a special ritual in which the born irreplaceable horror will embody its anthem one's own enduringness.

"And how elephants are thrown into the sky before dying in the desert a desperate look, in hopelessness stretching out the trunk and relaxing the inert ones ears and dogs relax their inert ears (anatomical accuracy - A.D.), raise their heads, stretch their necks, and..."

What will they start doing now?

"... and they start barking one after another..."

What follows is a series of metaphors for their barking that may serve as a paradigm to describe the indescribable.

"they start barking one after another like a child screaming from hunger like a cat that has pierced its belly against the ridge of the roof, like a woman gathering give birth like a patient dying in the hospital from the plague, like a young girl singing a sophisticated melody."

This metaphorical series puts us in particular relation to sound perception: a gentle female voice and the screams of a cat with torn entrails or wheezing the dying person is lined up in one line only with a being who has the ultimate other a mental constitution rather than an ordinary neuro-emotional system of a man. Even unintelligent babies differentiate between positive and negative sound series – despite all cultural or ethnic characteristics. This means that the author is in the world of otherworldly dogs, where they reign other laws and other compliance. How the dogs are barking, now it's clear. (I see?) What are they barking at?

"to the stars of the north, the stars of the east, the stars of the south, the stars of the west;"

Note the sequence of mentioning the cardinal directions – at the beginning north, then east, then south, then west. The orientation cross corresponds to polar, annual movement of the sun, counterclockwise. This is a left-handed sign swastikas.

"to the moon, to the mountains, like raised rocks sticking out from afar in the dark;"

(The comparison of a mountain to a rock is unprecedentedly avant-garde!)

"to the cold air that they inhale with their full lungs and which makes their nostrils flaming and red; to the silence of the night; to the owls whose scythe flight cuts off the tips of their noses and in whose beaks a frog flutters or mouse (living food and so pleasant for chicks); on rabbits appearing and disappearing in the blink of an eye; on a criminal who hastily jumps on to his horse, having committed a crime; on the snakes that the ferns move making dog skins tremble and dog teeth creak; on your own barking that scares them;"

This is a very important detail: dogs bark at barking, howl at howling, and are afraid of fear they are going crazy with madness. In the world of absolute aggression, Lautreamont has no initial point that, as a result of the literary process, was dialectically denied would in the future. This is its essential, radical difference from the surrealists who started with the norm and moved towards madness. Lautreamont starts with madness and moves inside it. This is a special dialectic, accessible only to dogs. Which ones they bark "at the toads they bite with one movement of their jaws (why so far from the swamp?);"

Lautreamont's note, placed in parentheses, shows his indulgence and caring for frivolous readers who come in in search of meaning too much far (from the swamp).

"trees whose barely trembling leaves conceal so many secrets, which they would like to penetrate with their close, intelligent eyes;"

Again, a direct indication of the emergence of dogs that arose out of nowhere and found themselves in full mind and psychic balance in a world permeated with madness and inexplicability items.

"on spiders hanging on their huge paws or climbing trees seeking salvation;"

Most likely, the spiders managed to sew a web between the dog's paws for themselves the time they looked intently at the trees, trying to understand them.

Apparently this lasted quite a long time. Maybe a few days.

"to the crows, who never found prey all day and return to a nest with tired wings; to coastal rocks; to lights flickering on the masts of invisible ships; to the echoing sound of waves; on huge fish that swimming, they show their black backs, and then throw themselves into the abyss, and on the man who made them slaves'.

Description of barking over. Like a magnetic arrow, aggressive madness the dogs walked through the sectors of the delirium landscape, snatching them from oblivion or the usual inflamed pieces of reality. Emptiness and the myriads that fill it the creatures were examined by the attentive gaze of crazy animals until he stopped at the limit point: "on the person who made them slaves." Here is a crystal expression of metaphysical misanthropy misanthropy, which is the central line in Lautreamont's message. Man is a wrapper of delirium. Inside and outside it is bubbling metaphysical hell, full of vague hints and cutting fear. But man – enslaver psov – found a way to close himself off, to escape from the cry of reality. He thought be safe. He caricatured thought, life, spirit, death.

Maldoror repeatedly threatened that this would not be in vain for him. Early or later the dogs will rise. A little lower and in this fragment they begin clearly sound threateningly homicidal notes.

"Then they rush through the fields again, jumping over the bloody ones paws through ditches, paths, through arable land, heaps of grass and sticking out cobblestones. It seems that they have fallen into a rage and are looking for a giant body of water to quench your thirst. Unhappy belated traveler! Friends of cemeteries they attack him, tear him to pieces and immediately devour him, splashing blood saliva, since their teeth are just for this purpose. Wild beasts without daring they set off to get closer to take part in eating human meat run to hell until they get out of sight, trembling."

This textbook passage depicts what will happen to man and to humanity if they do not immediately change their attitude towards the dogs (to the dogs of Lautreamont; everyone has already realized that

we are talking about something completely different from "homework." animals" known as dogs). "Several hours pass, and the dogs, completely exhausted from aimless running, with their tongues sticking out, rush at each other, and not understanding what they are doing, they tear each other to shreds a thousand pieces at incredible speed."

All. The infernal liturgy is over. Dogs, emerging from the life-giving the darkneses of non-existence, having done everything they could, disappeared. This is how the seizure goes away epilepsy, the roll of halucinogens, the movement of the threads of life in the tissues of a walking corpse. The dogs ate each other. They had no other choice. Otherwise, Lautreamont has nowhere to put them it would be a child. They broke all the chains at the very beginning.

The cycle of aggression is over. This is followed by decoding by Lautreamont himself the metaphysical meaning of what happened.

"They don't act like that because of cruelty. One day mother with glass she told me with her eyes: "When you lie in your crib and hear barking dogs in distant fields, hide under a blanket and don't try to imagine what's going on there. They are obsessed with an insatiable thirst for infinity, like you like me, like all mortals with pale and elongated faces. However, come here to the window and watch this performance, it has a special subtlety'. Since then I have had great respect for the desire for death. I, like dogs, feel the need in infinity... But I can't, I can't satisfy this need! I was told that I am – the son of a man and a woman. It's quite strange... I thought, that I am something more! On the other hand, what difference does it make where I came from? If it depended on my will, I would prefer to be the son of a female shark whose hunger – friend of the storm, and the tiger, known for its cruelty: then I was I wouldn't be so angry."

Thirst for infinity. It's a basic pulse, a high voltage current, enlightening and striking random creatures of the nightmare world. Occasionally. Like lightning. How instant razor cut. The mystery of the dogs has become clearer. Something more, than their creature moved inside them, dousing them with cold and throwing them into a frenzy whirlpool of all-destruction. Dogs – thoughts of Shiva, Bloody, red-brown. Shiva eternal, hidden, omnipresent. Maldoror had a very good one mother. Giving in to pedagogical instinct, she decided to explain in the end the child has the meaning of infinity and allowed him to observe homicide and subsequent collective suicide of dogs. She instilled in him "respect for the desire to death "and" the need for infinity. Somehow by itself this suggests that this amazing woman is somewhat reminiscent of Kali shiva's wife. After all, perhaps only this Lady is truly more terrible than the living one the corpses of shipwrecked sharks.

Lautreamont goes on to describe Maldoror's existence in the cave.

"Sometimes when my neck can no longer move in one and the same volume in the same direction it freezes to rotate in the opposite direction, I suddenly I glance at the horizon, visible through the cracks still remaining among branches that tightly covered the entrance to the cave: I don't see anything! Nothing... how it's as if there are no these fields dancing along with the trees and with long lines birds cutting through the air. It's muddying my blood, my brain... Who beats me on the head with an iron rod, like a hammer hitting an anvil?"

Nothing. Thirsty for infinity sooner or later, but comes to Nothing to his taste, to his absolute, final element. These fields and trees not really. They left long ago along with the dogs torn to shreds. The dogs dragged them with them into the funnel of eternity, turning the landscape inside out.

The blow of a hammer cannot kill, just as clean air, full, cannot revive morning ozone.

Nothing.

"Rien, cet ecume...". "Nothing, that foam...." (Mallyarme).

Article written in 1995, first published in j-le «Elements» N°5 (Dossier «Terrorism»), 1995

Doomed Israel (2001)

A.G. Dugin /Invasion/Web Archive

"Invasion" №28, M., 2001

Alexander Dugin

Doomed Israel

1. Conspiracy against Israel

During the NATO aggression against Serbia that spring, one very interesting trend emerged in international politics: the Israeli state, always extremely loyal to the United States and its strategy, perceived the NATO operation very critically, and some officials (Israeli Foreign Minister Ariel Sharon, and even, in a milder form, then Prime Minister Netanyahu) allowed themselves harsh critical statements against Washington. This was not just about irritation or the position of individual politicians – mild tensions have arisen between the United States and Israel before. This time, for the first time, a very deep and previously carefully hidden trend made itself felt: a significant serious contradiction between the far-reaching civilizational goals of the Jewish world and the mondialist projects of the active “new world order” sponsored by America after Moscow's defeat in the “Cold War”.

The anti-Americanism that has arisen in Israel boils down to the affirmation of an irreparable contradiction between the cosmopolitan atheistic liberal ideal “of one world” (“One World”) without nations and religions, without states and national separate cultures, and the Zionist ideal of a national religious Israeli state that preserves its identity and uniqueness in the face of the rest of peoples of the world. This topic has been discussed in Israel by a wide public spectrum –from moderate and secular Zionists to extreme Orthodox Christians. It is significant that in the spring even such extreme conspiracy theorists as Barry Hamish, an Israeli publicist who claims “that the United States, the Bilderberg Club, the Trilateral Commission and the CFR, led by Satanist illuminati, came into the spotlight they set as their task to establish a World Government of cosmopolitan oligarchs and sacrifice the State of Israel” to their crazy plans. Hamish traces the anti-Israel conspiracy in the activities of Madeleine Albright, Holbrook, Eagleburger, Edgar Bronfman (head of the “World Jewish Congress”), George Soros, etc. According to Hamish, Rabin's assassination and Netanyahu's election defeat were orchestrated by the same sinister anti-Israeli mondialist group. Rabin's assassination and Netanyahu's election defeat were orchestrated by the same sinister anti-Israeli mondialist group. Rabin's assassination and Netanyahu's election defeat were orchestrated by the same sinister anti-Israeli mondialist group.

Thus, conspiracy revelations of the World Government, characteristic of far-right American and European political groups, met with wide support in Israel. The authority of Rabbi Atelman, highly respected in fundamentalist circles in Israel, supported the reliability of Hamish's conspiracy revelations: the thesis that the United States, under the guise of support, is hatching plans to destroy the Jewish state, began to gain strength.

It is significant that the NATO carpet bombing of sovereign Serbia was perceived by many politically active Israelis as an ominous sign... To the question "who is next?" many answered "Jerusalem" with horror and indignation.

2. Red and brown roots of Zionism

Let us recall a fact that has been forgotten today: at the foundation of the Israeli state were by no means unconditional Westerners and adherents of the Anglo-Saxon liberal-capitalist way of life. On the contrary, this state was reconquered and created precisely "by the red-browns", who came mainly from the Eastern European environment. Politically, the Zionist movement was a diverse combination of a significant socialist, even communist, element, genetically associated with the Russian Revolution, with a national-fundamentalist component, generally repeating the structure of European fascist regimes. Let me remind you that even in Nazi Germany, the fascist detachments of the German Beitar were banned only in 1937 (at the same time the main national revolutionary German organizations and Ariosophical lodges were defeated) and until that time, they were allowed to proudly march through German cities under developing flags with Magendovids. It was thanks to the significant socialist Eurasian factor in Israeli society that this state was recognized by Stalin: he believed that this country would be able to serve as the strategic base of the USSR in the complex Middle East region.

But history decreed otherwise, and due to a number of circumstances (and not without the active and successful participation of the Anglo-Saxon intelligence services), the pro-American, liberal-capitalist line soon began to win in the newly formed Israel. Relations with the USSR were severed, and the very concepts "Zionism", "Israel", "Mossad" became synonymous with the subsidiary structure of American NATO geopolitics.

But still, during this period, liberal Americanist and autochthonous "red-brown" tendencies coexisted in Israel. This dualism can be seen even in the fact of the existence of two emigration agencies for "aliyah", sometimes openly conflicting with each other – the Israeli Sokhnut and the American HIASS. If through Sokhnut emigrants from other countries (and especially from the USSR) implanted themselves into the strict, patriotic and rather paramilitary Israeli society, and became in the risky position of colonists, then

through HIASS Jews stood up to serve not their “mystical homeland”, but personal selfish interests, giving knowledge and strength to the cosmopolitan and secular American state.

This dualism concerned both Israeli intelligence, and the openly pro-American Atlanticist wing “Mossada” was embodied in a special organization “Aman”. Some zealous pro-Americanists proposed disbanding military intelligence (“Native”) altogether. So, anti-American, anti-liberal-cosmopolitan tendencies can be traced at the very foundation of the state of Israel. But what is the reason for their new awakening?

3. Jerusalem: under the hood “of the world government”

This reason is that the alarming warnings of conspiracy theorists about plans to create “a world government” turned out to be absolutely reliable. After the collapse of the Soviet camp, the preliminary forms of this illegitimate planetary body, which does not take into account any circumstances other than the material and political interests of the oligarchic capitalist elite of the West, openly came to the forefront of world politics in the form of the same Bilderberg, CFR and the Trilateral Commission. And when the globalist projects of these Atlanticist groups were no longer hampered by the powerful bloc of the Warsaw Pact, the Mondialists actively began to realize their planetary “ideal”. Israel has ceased to be a strategically important point in the belt of the (generally pro-Soviet) Arab Islamic presence, which means its unconditional support was no longer a priority. And at the last June (1999) meeting of the Bilderberg Club, the mondialist elite makes the final decision on recognition of the Palestinian State. This is necessary for the United States to draw the Islamic belt into its orbit, to weaken the positions of fundamentalists of a pro-Iranian and anti-American orientation, as well as to further pressure (through Islamic peoples pacified and loyal to the West) on Eurasian Russia, which, due to its geopolitical scale and strategic potential, still poses a significant threat to the West. and also for further pressure (through Islamic peoples pacified and loyal to the West) on Eurasian Russia, which, due to its geopolitical scale and strategic potential, still poses a significant threat to the West. and also for further pressure (through Islamic peoples pacified and loyal to the West) on Eurasian Russia, which, due to its geopolitical scale and strategic potential, still poses a significant threat to the West.

Such a decision, like any decision “of the world government”, is very serious, since it is from this authority that all the most important strategic initiatives come, which are later translated into acts of international law, draft conventions or declarations.

For the traditionalist part of Israeli society, for the Orthodox, socialists, in a word, for all “red-brown” Israel, such a decision means the complete collapse of both religious and secular aspirations. Finding themselves alone in a hostile Arab environment, with the problems of Jerusalem, conflict zones, Islamic

terrorism and the further prospect of complete absorption by an impersonal cosmopolitan quantitative mass “one world” with a surrogate MTV culture and McDonald's, Jews, keenly aware of their identity, could not help but fall into horror.

What they considered reliable support turned into a subtle form of occupation and colonization. And the eyes of many turned to the second pole, to Moscow, to Russia-Eurasia. Historical memory came to life, the first notes of repentance were heard for the considerable contribution that the Jews made to the collapse of the USSR, to the ambiguous triumph of the NATO West.

This topic was first raised during a visit to Moscow in the spring of 1999 (immediately on the eve of the start of NATO aggression against Yugoslavia) by Israeli Prime Minister Netanyahu during his meeting with Primakov. But this was only the first chord. A very significant detail: it was from the spring of 1999 that the European (wider, Western) press began to apply the same epithets to the Israeli far-right, fundamentalist movements as to the European far-right – “fanatics”, “integrist”, “extremists” etc. The terms “fascism”, “chauvinism”, “racism” or comparisons with “National Front” of Le Pen, which were hitherto strictly prohibited, received the right to mass media life.

Decisions “of the world government” are not discussed, they are implemented. In the course of a greater geopolitical strategy of mondialism, secondary details are sooner or later sacrificed.

4. “North, north, north...”

From the above facts and reasoning, one should not jump to the conclusion: as if all of Israel would henceforth reorient itself from the United States to Russia-Eurasia, as if all the Jews in the Russian elite would abandon what has become (alas!) in an instant the subversive and anti-national function that is familiar to them will discard their Atlanticist orientation and begin to build a powerful continental entity in a common system with other Eurasian forces. No, we are talking only about a certain trend, which up to a certain point was almost invisible, invisible, indistinguishable to the point that it seemed completely non-existent, the American-Israeli alliance and the mondialist-Atlantic bias of Israel and the world (and in particular, Russian) Jewry oriented towards it. Now the trend “of Jewish Eurasianism” (whose genealogy I described in detail in the article “Jews and Eurasia”) is becoming more distinguishable, more obvious. So far it is incomparably weaker than inertial Atlanticism (both in Israel itself and in other places), but it is developing and, in all likelihood, will grow rapidly.

If we take it into account, we will understand some unexpected turns in the evolution of the political views of many of our politicians, who have recently moved further and further away from uncritical worship of the West and are increasingly treating the national interests of Russia with greater attention and understanding (at least at the level of declarations).

Despite the fact that the political successes of the patriotic opposition in our society are very small, the general mood of Russian society is certainly changing for the better. Given the discipline of Jewish circles, which have enormous influence precisely in those areas where the levers of control and manipulation of public opinion are concentrated, there is no doubt that this process is not accidental: the deadlock and ambiguity of reckless, uncritical Westernism associated with anti-communism and Russophobia is clearly beginning to be realized by some serious, influential and geopolitically responsible circles of Israeli Jews and their fellow tribesmen living in other countries.

"Invasion" №28, M., 2001

Economy versus economy (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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A. Dugin

Conservative revolution,M., 1994 | Russian Thing, M.,2001

ECONOMICS VERSUS ECONOMICS

Nothing is perhaps discussed in our society with such passion and with such fervor as economic projects. There are different sides to the discussion they use entire blocks of economic terms and refer to various ones concepts hint at certain schools of economic thought. But if you pay attention to take a closer look at the course of this controversy, it will immediately become obvious that almost no one and he never talks seriously about economic principles, no one ever does does not bother to show more or less clearly the whole range of existing alternatives. Behind the dominance of the Marxist approach in yesterday's society the dominance of the liberal approach followed, although, in fact, the liberal approach a market economy is far from the only alternative to Marxism.It therefore seems to us absolutely essential to make a brief overview economic projects without any bias, without trying to convince anyone in your rightness. Objectivity in certain circumstances can be more eloquent propaganda.

Let us immediately stipulate that we will mainly rely on our research for a course of lectures on economics given at the GRECE Summer University France by Belgian sociologist, political scientist and economist Robert Stoykers. This, however, does not mean that we will not involve other sources while avoiding detailed quotes, so as not to weigh down the already rather concentrated text.

"Metaphor of the Clock"

The first purely economic doctrines began to take shape in the 18th century, and this took place in the intellectual context of philosophy "rationalism". Note that at this time only what was possible was considered "rational" it was described in the terminology of mechanical laws — "rational" and "explainable mechanically" just matched. The formula that most accurately determined this era was the famous "metaphor of the clock", according to which the entire Universe and all its parts, including human society, can be likened clockwork. This metaphor was especially popular in the appendix to to the state. All parts "of the mechanism" were fundamentally replaceable, they were common the number is strictly known, the principle and purpose of operation did not cause any doubts. The only problem facing the "rationalists" - "clockmakers",there was the problem of the most efficient and clear functioning "of society sentry type". In constant improvement "of the social mechanism" the task was people of progress, optimists and engineers.

Social rationalism found its fullest expression in the writings of such philosophers like John Locke and Bernard de Mandeville. These two thinkers are actually they formulated such an idea about the person in whom he represents he is a type of pure egoist, devoid of high-quality traditional, historical and national memory, not connected by any organic or natural ties with the social element and acting only to satisfy his own individualistic and purely mercantile requests. Locke's individual and Mandeville was a certain "thing in itself", a central and main social figure a reality that has neither above itself nor next to itself any higher super-individuals or simply extra-individual values. Society was thought of by these philosophers as a simple and mechanical summation "of selfish individuals", not therefore, it has no special qualitative or independent characteristics. "The clock metaphor" applies to society to the fullest. Society is thought of as a composite mechanism, as a unit, as an artificial structure consisting of from atomic, autonomous and discrete parts — "egoistic individuals" in pursuit of personal well-being.

No matter how far modern Western liberal theorists go from the primitive the frankness of Locke and Mandeville is hidden behind all the sophisticated constructions it is this conviction, precisely this understanding of the nature of society and the individual it is this "engineering optimism" that collectively constitutes the foundations of the liberal worldview, liberal ideology.

The father of classical liberal economic theory, Adam Smith, was a student it is these philosophers, and almost all of his purely economic constructions based on "a mechanical" understanding of society, on "a metaphor for the clock", on the conviction of the individual's perfect autonomy and the confidence that the main motive of all his social actions is the desire for satisfaction your personal needs, desire to consume.

When supporters of the liberal economic model claim that they are standing beyond the ideology that they are only interested in purely economic aspects, they consciously or unconsciously hide the fact that theories are liberal economics necessarily precede theories of the philosophy of liberalism, asserting at the center of its purely philosophical system is one or another type of person or a different understanding of human motives in the social and economic sphere. "The metaphor of the clock" underlies economic liberalism as its philosophical, ideological and almost "metaphysical" justification. For any serious discussion this or that economic model simply needs to be taken into account philosophically and the ideological background, which subsequently forms a purely economic logic statements.

"Metaphor of wood"

Already in the era of rationalism, however, intellectual and philosophical arose opposition "a metaphor for the clock", i.e. the idea of man and society as purely mechanical, autonomous and purely quantitative categories. Brighter in total, the opposite trend appeared in Kant, Goethe (in "The Doctrine of Colors"), Coleridge and the German Romantics. "The metaphor of the clock" they opposed "the metaphor wood", arguing that both man and society are organic phenomena and not mechanical, that they are by no means completely described with the help of selfish ones material parameters that there are many other "transcendental" ones super-individual and superegoistic factors that not only have a

huge impact on the subject, but sometimes they become decisive even in the question of economic choice. Romantics proceeded from the conviction of impossibility arbitrarily change social and state forms and structures, like details of non-living mechanism. They believed that society and the individual are conditioned many historical, national, cultural, geographical, etc. factors that are qualitative parameters and replace which it is just as impossible as exchanging the leaves of a tree or its bark.

"The metaphor of wood" as a general expression of a special organic ideology lay down the basis of all economic projects that are contrary to liberal models. It can therefore be argued that economic disputes are almost always behind purely ideological contradictions, the meaning of which is in the most general approximation can be reduced to opposition "metaphor of the clock" "metaphor of the tree". How is it not strange, but also in today's world, determining the paths of our economic development, we are essentially faced with the same choices as philosophers lived two hundred years ago.

Orthodox and heretics

The line of economic science outlined by Adam Smith, the line of economic science liberalism became the main and dominant economic model of Westernism societies in the last two hundred years. Thus, in practice "metaphor of the clock" in fact, it gained full freedom and became an indisputable capitalist dogma Systems. However, modern liberal economists recognize two more "orthodox" models that are somewhat different, but based on the same ideological one base — on "clock metaphor". These two other recognized directions economic science liberals consider Marxism and the Keynes Doctrine to be synthetic generalizing classical liberalism and classical Marxism. So, "metaphor hours" has given rise to three main currents in economic theory, which are accepted call "orthodox":

(1) classical liberalism (Adam Smith) (2) Marxism (3) "Keynesianism", doctrine Keynes

However different the approaches of these three orthodox schools have, the in addition, there are many particular variations, all of them starting from a reductionist one a mechanistic attitude towards the individual and society, they all operate with socio-economic abstractions devoid of quality, brought out beyond the specific context. It is simplification and mechanical reductionism classic economic schemes make them so popular — after all, for in order to understand their logic and understand the functioning of the economy market type, in a liberal economy, no special ones should be studied historical, traditional or national contexts. Everything here is extreme simplified and standardized. All parts "of the consumer society" are fundamental replaceable, all the motives for the actions of its members are crystal clear, all the nuances of behavior obviously calculated predetermined and obvious. Society based on "orthodox" economic models — no matter liberal, Marxist or "Keynesian", — is the easiest to manage and the most adapted for export. And the fact that the establishment is liberal the system puts an end to the special unique History of peoples, ethnic groups, states nations or individuals do not care about economic "Orthodox" people. For them History does not exist, "the clock" has no personality, it only has different ones models whose existence or non-existence is determined only by them efficiency and technical excellence (as well as ease of use). — is the easiest to manage and the most adapted for export. And the fact that the establishment is liberal the system puts an end to the special unique History of peoples, ethnic groups, states nations or individuals do not care about economic "Orthodox"

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“The tree metaphor” was not only a philosophical opposition to rationalism. She she also predetermined alternative economic theories, which together called today “unorthodox economic projects”, and sometimes contemptuously — “with heretical doctrines”. Despite the fact that these economic the doctrines are, as it were, “economic opposition” opposing in general “orthodox” approach, they are by no means untenable or chimerical projects. In contrast, “non-orthodoxal” economic theories constitute an entire science, justified and complete, having its own dogmas, your doctrines, your intellectual developments, and even various ones competing schools. Strictly speaking, “unorthodox” economics represents the flank of the ideological struggle which is much superior the purely economic level is a reflection of the highest ideological ones spheres.

Stages of development of liberal doctrine

In the 19th century after Ricardo, whose doctrine — like the doctrine of J. Seiya — is worth it somewhat away from the main course of economic liberalism Adam Smith's line was continued, primarily by Vienna theorists schools that developed classical theories into hyper-individualistic klyuche, advocating an unlimited market, even denying expediency all socio-political institutions in general. Some limiting conclusions the theorists of the Vienna School — in particular, the denial of the state — are amazing reminiscent of the ideas of Marx and his followers, although the paths taken by liberals and the communists came to the same results, very different. This is a coincidence however, it is no coincidence that while remaining within the framework of “orthodox” economics, liberals and Marx necessarily dealt with various variations “metaphors of watches” those purely materialistic, individualistic and egoistic understanding society as a purely economic reality. Criticism of capitalism Marx, despite all her severity, did not question superiority purely material aspects of life are above all others, and Marx's attitude to man was as quantitative, mechanistic and “technical” like the classical liberals. — Marx, like the latter, denied historical, national, state, spiritual specifics of peoples and nations; his communist ideal denied all qualitative differences he assumed the extinction of racial and ethnic specifics and gave full instructions homogenization, cosmopolitanization of society. Precisely because of the principle agreement with the main economic postulates of liberal ideology theorists of economic liberalism and include Marx's concepts among “orthodox”.

From the Vienna School the main line of liberal thought goes to such economists like Böhm-Bawerk and Menger. This line can be defined as “methodological individualism”. Representatives of this direction sought to prove that the individual, in his social role, should be guided by nothing but personal “the will to consume”, and they strived for all other motives of activity put out of brackets. Bem-Bawerk's students included economists such as von Mises and Hayek. Somewhat different from them was the Lausanne School of Walras and Pareto, which developed, in particular, important for modern liberal theories concept “economic equilibrium” of the market. And finally, the most the modern version of liberal theory is the developments of the American Friedmann and his Chicago Boys, as well as the macro concepts of the Frenchman Jacques Attali.

Modern Western society — especially the USA and northern European countries — have almost completely implemented classical economic models based on theories of liberalism, but at the same time, taking into account concepts Marx, and especially the English economist Keynes. Scheduled for the near future time the unification of Europe must finally realize the liberal idea a single and homogeneous economic space, devoid of state ones and national borders. This liberal idyll is not so far from some sides of Marx's communism.

History of alternative economic theory

The founders of alternative, “unorthodox” economics were Friedrich Liszt and Jean Sismondi. It is German that is especially indicative in our context the theorist Liszt, who developed the concept “of protectionism” and substantiated the need for state participation in economic activities. Sheet c philosophical context was a direct follower of the German idealist philosopher Fichte, and so it can be said that Friedrich Liszt's doctrine was economic the embodiment of the ideal, “transcendental”, super-individualistic understanding of man and society. Liszt was the antipode of Adam Smith, who he was an exponent of philosophical “individualism” and “mechanical rationalism” Locke.

Liszt and Sismondi's concepts largely predetermined the concepts German Historical School, which in the 19th century was synonymous with everything “unorthodox” alternative economic theory, since it found its expression almost all aspects of organic, historical, qualitative, ideal and the traditional approach to man and society. German Historical School it began with the publication in 1843 of “Essay” by Wilhelm Roscher, in which it contained detailed and reasoned criticism of the liberal approach. Rocher, and later his followers, refused to consider the individual the main one and the central figure of economic reality. They insisted on primacy historical, national, state and religious factors at considering the economic structure of society, and believed that society being defined more historical than material and consumer characteristics must be considered as an organic unity, as the organism, as a dynamic and living being, and not as a mechanical structure created from autonomous and self-sufficient individual consumers. German The Historical School believed that “the people”, Volk, were independent and an unbreakable social and even economic value, and that the state it must be taken into account, first of all, not with the will of the individual, but with the will of the people. is independent and an unbreakable social and even economic value, and that the state it must be taken into account, first of all, not with the

will of the individual, but with the will of the people. is independent and an unbreakable social and even economic value, and that the state it must be taken into account, first of all, not with the will of the individual, but with the will of the people.

Rocher's publications are followed by books by Bruno Hilderbrandt and Karl Knies which develop themes of organic economics and are even more radicalizing the importance of the national and popular factor. But the brightest figure of the 19th centuries in the field of alternative economics was, without a doubt, Gustav Schmoller head of the Young Historical School, which arose in 1870. Schmoller subjected sharp criticism of the very principles of economic liberalism, especially emphasizing at the same time, the inconsistency of mechanical simplifications in Locke's concepts and Adam Smith. Schmoller exposed the substitution of affirming liberals that the main motive of human activity is selfishness. Schmoller showed perfectly well that in the case of liberal economic theories we are dealing not only with a separate science — economics —, but also with a special one an ideology he called "economism". In fact, Schmoller for the first time clearly showed that economic theories are nothing more than an application "metaphors of the clock" or "metaphors of the tree" to the economic sphere, and that, therefore economic science cannot claim to be autonomous and isolated a discipline completely independent of other political and philosophical ones and religious doctrines.

Schmoller's theories were developed later by famous German philosophers economists and sociologists Max Weber and Werner Sombart. Weber, in particular, he convincingly and in detail showed the logic of the origin of the capitalist economics from "the spirit of" Protestantism as a religious-mystical phenomenon, having thus definitively proved the "non-economic" nature of the economic worldview, "economism. The ideas of Weber and Sombart were adopted later austrian "unorthodox" economist Joseph Schumpeter, who developed a special synthetic model in which he used certain applied elements of liberal theories. Schumpeter, however, remained a supporter precisely "a heretic", since his task was to put elements of the liberal models of the Vienna and Lausanne schools for the service of "alternative", illiberal economics. After Weber and Sombart,— developed the sociological itself an approach that looked at economic issues in a global context a society understood as a kind of organic, historical and spiritual unity not amenable to anatomical dismemberment, — "alternative" economics it differed from the "orthodox" classical liberal approach and the fact that she necessarily used the sociological method along with the purely economic one analysis.

The sociological approach to economic problems was also characteristic of Thorstein Veblen, who proposed abandoning the concept of "homo altogether economicus" ("economic man"), — the central concept of all liberals and Marxist economic doctrines — and start using exclusively concept "homo sociologicus" ("person sociological").

Veblen's theories influenced the famous economist to a large extent John Kenneth Galbraith, who, although he cannot be fully numbered to the "unorthodox" line of economists, it is still extremely far from the classical ones schools. The Galbraith Doctrine straddles the boundary between "Keynesianism" and veblen's socio-economic theories. Galbraith exposed various forms the hoaxes used in modern capitalist society have shown what is really behind the illusion of the supremacy of consumer interests rigid and alienated will "technostructures" dictating to individuals that and how much to consume.

Galbraith's concepts have been used by many critics modern capitalist society — Roger Garaudy, Henri Lefebvre, Guillaume Faye, etc.

Finally, the most outstanding representative of the alternative economic thoughts can be called Schumpeter's student, the Frenchman Francois Perroux, who conducted titanic work on the study of the dynamics of social systems taking into account complex economic, political and historical factors. Concept Perroux was called “the theory of structure dynamics”. Perroux showed brilliantly that in real life, the primacy of politics over economics is not only useful but it is also inevitable, and besides the fact that it always exists, regardless whether this government recognizes this or not. Perroux analyzed the argument in detail neoliberals, revealing its inconsistency and illogicality on a purely logical basis and at the theoretical level. Francois Perroux not only analyzed the modern economic situation, discarding the simplistic optics “metaphors of the clock”, but he also outlined illiberal prospects from the perspective of an alternative economy development, predicted an imminent and catastrophic crisis throughout the liberal world economic system. Perroux's work devotes a lot of space to the ecological and biological factors, as well as geo-political and ethnic categories, whose influence, according to “unorthodox” economic theory, is sometimes not only extremely important, but also decisive.

Tree Selection

We outlined in very general terms the contours of the two economic approaches each of which has many variants, nuances, varieties, types, etc. We wanted to emphasize two things:

(1) First, economic doctrines are a reflection of philosophical ones theories, the application of some general intellectual and spiritual principles towards the economic level of society, and are not independent and autonomous disciplines endowed with autonomous logic. Therefore, it is one or more to choose another economic model is implicitly hidden by a deeper, purely metaphysical one choice — choice between “clock metaphor” and “tree metaphor”, between “living” and the “non-living” cosmos, between understanding “man” as the goal of all things and understanding man as a means for something greater, more spiritual and more sublime than himself.

2) Secondly, alternative “unorthodox” economics is not anarchic and nihilistic, abstractly romantic utopianism, whose criticism of liberalism irresponsible and whose theories are obviously marginal. No, the tradition is alternative the economy is intellectually complete; it has many historical ones schools and among its representatives are brilliant and extremely serious scientists, sociologists, economists, philosophers, etc., whose authority they dare not challenge even their liberal and “orthodox” opponents.

Today we are increasingly hearing the statement: “the economy must be approached only by economic standards”. This would seem obvious, even tautological the statement is actually an absolute lie. Economics — is continuation of politics, ideology, even if it is in words denied. And what's more, those

who choose “the clock metaphor” really dislike it admit this and publicly declare your choice. This is especially true characteristic of those societies where individualism is quite random and an exceptional phenomenon (and this is exactly the case with Russian society) and therefore, the frankness of liberals may very likely end in their complete end rejection and rejection. But still this does not give them any right to lie. The economy should be approached only with political ones and by ideological standards. Economics — is a global sphere confrontations, as well as all other levels of social and political life. Here, as elsewhere, the choice of the final goal is determined from purely spiritual ones or anti-spiritual positions.

In conclusion, I would like to say to all those who intuitively or consciously choose “a metaphor for wood”, — for everyone “ours”: we have a harmonious and thoughtful economic one the doctrine is free from both Marxist and liberal capitalist dogmatics. Alternative, “unorthodox” economics — is bland a working model, as those exceptional periods of European history have shown —and especially the histories of Germany, Italy, Spain, Portugal, etc. — when it was possible to at least partially implement elements of an alternative economy in practice. It's time to clearly tell our opponents — we are not dreamers, ours doctrines are realistic and thoughtful, and if they are all oriented, the first the queue is for spirit, for life, for the great ideals of the church, people, nation, state and in fairness, this does not mean that these are chimeras or unrealistic ones fantasies. Every, whoever chooses the Tree symbolically chooses the Tree of Life, Axis of the World, Sacred Pole of Being.

The article was written in 1992, first published in the newspaper «Our Contemporary»

Either we — or nothing (2000)

A.G. Dugin / Elements / Web Archive

Elements, №8, M., 2000

Alexander Dugin

Either we – or nothing

Bolshevism as a historical phenomenon can be divided into two parts: on the one hand, the doctrinal field of various socialist and communist views and theories that preceded it Marx, existed in parallel with it and continued to exist as intellectual motives after the strict formalization of Marxism into a complete ideology. This first part – "bolshevism project". The second part – the embodiment of this project in a specific historical reality in the form of Russian social democracy, later the Communist Party and, ultimately, in the history of the Soviet State and the leading party. The first part of Bolshevism is incomparably broader than the second and, like any plan, exceeds its implementation. But one thing is incomprehensible without the other. Implementation seems meaningless if we do not know its plan, and a pure plan without implementation makes it an abstraction, and the possible then in it coexists with the impossible on equal terms (after all, there is no reality check).

National Socialism and Fascism give us the same picture. On the one hand, theoretical project of teaching, philosophical, economic and historical worldviews united by a common orientation ("fascist project"), on the other hand – the practice of historical parties (fascist and Nazi), and also the state building of Italy Mussolini and Germany Hitler. A very important difference should be pointed out right away: the "fascist project" it is worth much further from its implementation in Germany and Italy than "the project bolshevik" from Soviet reality.

It is known that at the level of historical parties and regimes between Bolshevism and there was hostility and a bloody battle with fascism, the most dramatic an episode of which was the Great Patriotic War. But this enmity is not was absolute and there were examples of some convergence between fascists and Bolsheviks even at the external, purely political level – joyful recognition by fascist Italy of the Soviet State; unification the efforts of German nationalists with communists during the "course Schlageter", announced Radek; finally, a conclusion pact "Ribbentrop – Molotov".

But at the level of the two projects there are even more similarities. If we consider bolshevism as an ideology that includes Marxism, but comes out beyond its borders (and this, undoubtedly, was the case – let us at least remember Lenin's the idea of "building socialism in one country" is contradictory Marx),

and if we treat fascism and Nazism in the same way (turning a special one attention to those ideologists who predetermined the arrival of the Nazis to power, but they themselves remained in opposition to the regime as to caricature on one's own views, (we will see that both projects have many common features. The similarity is so great that one can theoretically assume existence of a special metaideologies, common to both projects.

This one united metaideology that lies on the other side is not only the political specification of Bolshevism and fascism, but also their ideological the design is precisely \$national Bolshevism# at its widest and the most absolute sense of the term. This metaideology is not available to anyone and she has never been fully realized; only the most profound minds from both camps intuitively guessed its existence, trying give your insights at least an approximate expression.

National Bolshevism is not the pragmatic moves of the Bolsheviks and European ones nationalists, determined by specificsRealpolitik. And not similar aspects of two "projects". This is something deeper that could to manifest and open up fully only when the latter has disappeared historical embodiment of one of these ideologies – Soviet Union. (The real embodiment of the fascist project disappeared half a century ago.)

The main features of this meta-ideology are

Eschatological sharpness, a clear understanding of what is modern civilization is very close to its end. It follows from this the idea of eschatological restoration. Moreover, there is a desire to implement this Golden Age Restoration through political means.

The idea of the inadequacy of existing religious institutions is great eschatological purpose – dissection of non-radicality, degeneration, pharisaism of traditional Western religions. The spirit of reform or "new religiosity" (mysticism, Gnosticism, paganism).

Hatred of the modern world, a Western civilization rooted in in the spirit of the Enlightenment. Identification of cosmopolitan, imperialist capitalism with the maximum expression of world evil. Anti-bourgeois pathos.

Interest in the East and hostility towards the West. Geopolitical orientation to Eurasia.

Spartan (Prussian) ascetic style. Pathos of Labor and Worker. The idea of searching for a genuine spiritual principle among the people, in their lower strata saved from the "damage" of recent centuries, unlike the degenerated elite of the old regimes. The principle of the "new aristocracy", came out of the masses.

Understanding the people and society as an organic fraternal collective based on moral and spiritual solidarity. Radical denial individualism, consumerism, "trading spirit", operation. The desire to bring peoples to a state of "golden" century".

Dislike of cultural, religious and economic traditions semitic origin (Judaism, Islam), opposition im Indo-European traditions, where the class of "traders" (s) his mentality (was) generally absent as such.

The desire to sacrifice oneself in order to achieve this ideal. Hatred of mediocrity, philistinism, philistine principles. A bright revolutionary spirit.

All these elements taken together cannot be found in any particular one teaching (fascist or Bolshevik). They are dispersed across ideologies and authors, often adjacent to others who contradict the general set, the above.

Historical National Bolsheviks (Nikish, Ustryalov, Tiriari) intuitively they came close to the formulation of this complex, but even they sometimes lost their clear path: Nikish overestimated the positive the importance of technology and progress, Ustryalov was seduced by the NEP and underestimated the German factor for Russia, Thiriard completely denied esotericism and religion being a materialist-pragmatist.

National Bolshevism – the most interesting ideological phenomenon XX centuries. Everything that fascinates us in Bolshevism or fascism – is his merit. Everything that led these ideologies to death – is strictly equal to them a deviation from the spirit and letter of this unformulated, but existing virtually doctrines.

If we take National Bolshevism as a starting point, it is easy to detect and realize the reasons for the perversions and failures of anti-liberal regimes and parties in our century. This analysis is impeccably correct when applied to the past and visual in relation to the present, where as "new" there are parodies of the right and "new" left movements what at one time was only a parody of virtual National Bolshevism.

The ideology of National Bolshevism is free from all criminal aspects the past. The historical National Bolsheviks themselves denounced the Nazis and the communists, for perverting theory, themselves became victims of totalitarianism Moloch. But since the full formulation of this doctrine is carried out only now, then even this argument cannot be decisive.

National Bolshevism – is something that did not exist. Was not in practice not even in theory. National Bolshevism – is what will happen. Will, since this doctrine is a metaphysical and ideological refuge for all those whom the modern world rejects, the system of liberal capitalism it has become the only dominant model of modern society. Protest it will always be. Old anti-bourgeois ideologies have proven their limitations. Theoretical shortcomings sooner or later became historical failure in practice. Anyone who doesn't understand this has no place in history.

The only alternative to the modern world, this kingdom of the "liberal" antichrist – national Bolshevism.

Either he or nothing. No intermediate options will change anything. If the System coped with the proud Reich and the mighty Soviet Union (having destroyed or perverted before this all traditional monarchies and empires), with some parliamentary party or extremist paramilitary she can cope with formation without problems.

The fact is that the National Bolshevik line is inspired by a special one a spiritual guideline that is not yet the time to talk about openly. We are talking about some alternative secret that in recent times must resist the revealed "mystery of lawlessness.". Without the participation of this force is neither Bolshevik nor fascist experiments in general would not be possible. Only after a certain distortion, "damage" this political toolkit moved away from these movements leaving them to the mercy of fate in the face of the "prince of this world," clearly behind liberal civilization. Certain signs speak that this force has now chosen a new (last) form, which will be more in line with its nature.

Perhaps someone will guess what we are talking about.

Elements, №8, M., 2000

Elements, rockets and partisans (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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ELEMENTS, ROCKETS AND GUERRILLAS

Schmitt on types of civilizations

The famous German lawyer, political scientist and geopolitician Karl Schmitt formulated a typology of human civilizations based on their relationship to the quality of space having systematized data on four characteristics that are ancient Greek cosmologists called "elements" or elements. There were these elements 4 - Earth, Water, Air and Fire (or Ether). Appealing to such a vision the stages of technical development of space will help us understand some current geostrategic problems for Russia and the whole world crucial.

Schmitt argues that the most traditional societies were more connected total with element Earth. This is tellurocracy (the power of Sushu). Sushu represents itself is the type of the most fixed space, which predetermines, according to Schmitt has the greatest degree of orderliness - i.e. the presence of quite strict ones norms separating the territory of one state from the territory of another, establishing boundaries and forming the basis of international law, valid as in periods peace, and during periods of war. Clashes on land between two opposing the parties are always subject to certain rules, Jus Belli, and a certain law wars. This is due to the fact that land civilization always evaluates what has been conquered territories as potentially their own and therefore guided by the principle of electoral enemy defeats,where the main target is only regular military personnel forming the opposite side. The lands themselves and the civilian population the land conqueror strives not so much to devastate or ruin, but to master, make yours, integrate. Karl Schmitt believes that land civilizations have the strictest moral standards, reflecting on the socio-ethical plane, the fixedness of the element Earth.

The next, already more liquid (and less fixed) element is Water. Civilizations based on the water element are usually called thalassocracies (maritime powers). Schmitt writes that "liquefaction" is dominant the elements also entail the erosion of legal norms related to streamlining spaces. Indeed, water borders and maritime holdings are much they are worse divided into "us" and "strangers" than earthly boundaries. In parallel with this, the logic of military operations is changing. In contrast to land expansion-integration, maritime powers practice most often colonization and piracy, i.e. predatory and

unethical (s land perspective) raids on the territory being considered only as a temporary source of enrichment and exploitationsince between the sea a colony and metropolis in the conditions of thalassocracy lies in the liquid element, water, interrupting homogeneity of space. Schmitt argues that civilization Water also has its own ethical difference - it is characterized by great mobility in matters of morality, its norms are less strict and more vague.

Traditional for all geopoliticians - from Makinder to Lohausen - opposition tellurocracy and thalassocracy, being completely justified, leaves without attention, the other two elements are Air and Fire (Ether). Karl Schmitt points out prospects for making up for this shortcoming, which is increasingly evident when development of aviation, rocketry and space weapons.

The emergence of aeronautics and the development of air elements by civilizations complicates it bipolar geostrategic picture. If thalassocracy is already in effect destructive to the territorial standards of land civilization, introducing a "thinning" legal-ethical component, then the transition to the Air element is logical should "blur" even more

"dispel" traditional norms - both from a spatial point of view distinctions, and from the point of view of the type of civilization. And indeed, it is air weapons that are characterized by their maximum destructiveness. To replace land development-conquest and water robbery-ruin airy pure destruction comes. The most terrible pages of modern times wars are associated specifically with weapons of the air - Guernica, Dresden, Hiroshima and Nagasaki, right up to the carpet bombing of Iraq in the Kuwaiti war. The transition of the technosphere to the elements of air is even more than the waters of the seas humanity, from its earthly, traditional roots, cuts it off from its historical roots cultural and ethical soil. The development of airspace is accompanied by an even greater relaxation of moral criteria in civilization. Schmitt points out, what 'aerocracy' (power through Air) obscures much the confrontation between Land and Water, partly equalizing them in the face of the completely destructive elements. It is interesting to note that nuclear weapons are closely related precisely with air, since the movement of a nuclear warhead is for military purposes possible only with the help of missiles or strategic bombers.

It is also important to note the following detail: the civilization of each of these elements - Land, Water and Air - has its own peculiarity in terms of integration planetary space as a whole. Schmitt observes that tellurocracy suggests multipolar structure, "flourishing complexity," as K. Leontyev put it. Different land civilizations develop parallel to each other, under protecting the ethics of borders, ethnic and state standards that allow it is best to preserve the uniqueness of religious and national cultures. Thalassocracy marks a decrease in civilizational polarity - lucky The island, operating contrary to land, traditional rules, strives cover as many "shores" as possible with your colonialist influence. And finally, the aerocracy that developed in the nuclear missile age gave birth to bipolar a world divided into two camps with crushing destructive power bombs and warheads.

The most ominous element

But there is also a fourth element - Fire (or Ether), which, according to ancient Greeks, located above the element of Air. This element corresponds to outer space, which can be called "etheric", and in this case, there will be a space civilization

"etherocracy". The regularity highlighted by Schmitt is purely logical should lead to the fact that "etherocracy", i.e. translation of the technosphere into outer space, should be even more immoral, lawless, inhumane and terrifying than nuclear "aerocracy". On the other hand, such a "cosmic" type of civilization should gravitate to a unipolar world, since all differences are in the quality of planetary elements in previous civilizations, they are erased during the transition to space. This one is logical the conclusion is fully and completely confirmed by current geopolitical and geostrategic shocks.

Indeed, from a military point of view, the collapse of the USSR as a sovereign power (one of two columns of bipolar aerocratic world that was called sovereign) was the result of what we could not give an adequate response to American SDI, which through space the weapons blocked the air-nuclear and strategic power of the USSR. Except moreover, etherocracy, in principle, could not be bipolar, and conscious it was American experts who initially focused either on convergence or for your victory in the aerocratic confrontation with the USSR. Logically Schmitt can conclude that the USSR was unable to become an etherocracy due to its strength the moral and ethical connection of Soviet civilization with soil and organic ones standards, which must be overcome and destroyed in the most immoral and an etherocratic civilization inhumane in history.

Ethereocracy and space weapons are not only about destruction but for destruction, and not just an enemy, but all of Humanity as a whole. Humanity in Star Wars must disappear not only as a result a possible upcoming conflict, but also the robotronic element of Star Wars itself already leaves very little space for a person. Weapons of Etherocracy

- this is a "smart weapon" (as American military experts put it). Starting with the "thinking" Tomahawk missile (smart yet) only, like an amoeba - experts sneer), military thought, developing in the logic of SDI foresees more and more advanced types of weapons that in the limit they will be "independent" of man and humanity, acting based on its more

"perfect" and not subject to "archaic complexes earth's logic. In etherocracy, the path of civilization along the steps of quality the "element" space ends. The roots are completely broken out and the "outdated" person is replaced by "cosmic" mutants - robots and cyborgs.

Star Wars, putting an end to the last echoes of the Civilizational Law all regularity, orderliness, all Ethics are military-strategic an expression of the phenomenon that is called "Mondialism" at the political level

the concept of "One World". For a view from space (especially if the robot looks at the difference between land and sea, between peoples and races, between erased by states and religions. Human beings organize themselves in the most rational way (the extra ones are removed). All power from "unreasonable" and "irrational" rulers, guided by such remnants as "the history of the nation

", "independence of the state", "religious truth" etc., passes to the World Government, only capable of such a difficult situation to curb the "unreasonable crowd of archaists.". It's coming "The End of History," proclaimed by Francis Fukuyama, "the last a human being."

Nuclear war of the partisans

The objective logic of changing strategic types of civilization outlines a rather frightening picture, whose reality affects every state every nation at the moment when it becomes a victim of a new element. The USSR was the last power that was sacrificed to the New World War Order, Order of the Ether. The end of the Cold War means the end of the last regular war wars in history, because despite the extreme destructiveness of aerocracy, it still retains some final semblance of a norm and rules. Victory mondialism equates the USSR with the hungry and poor slaves of the Third World and with the well-fed and comfortable mondialist lackeys of Europe. In principle, the form slavery in an etherocracy is not that important, since the kingdom of mondialism always compensates for physical well-being through spiritual torture, and on the contrary, the disasters of poor countries are somewhat balanced by their life-giving fidelity Tradition, loyalty to the Earth.

To reconcile with the quiet disaster of defeat in an aerocratic duel with the United States it is very difficult for Russia, since there are visible signs of our defeat and occupation etc. are missing. But still, at the strategic level, this is accomplished it's a fact, but the existing conspiracy and betrayal in the upper echelons of power is not he explains as much as he expresses this terrible circumstance. We lost the Cold War is not due to the malicious intent of the "agents", but according to secret logic Providence. But be that as it may, it stands before our great people today the painful question is: what to do?

It is significant that one of Karl Schmitt's last works was the book "Theory Partisan." In it, Schmitt described the phenomenon of "guerrilla" with mystical love wars" - irregular war of the People, who do not even lay down their arms then, when the army gives up its positions and power passes to the enemy. Partisan stands outside the Law of War, outside Jus Belli, but, nevertheless, breathes in it and there lives a special Law, an inexpressible, sacred Law of the Earth, one's Land, one's Native Land Land that he does not want to give to either the occupier, the colonizer, or the nuclear to the blackmailer, nor to the "space robots". The Partisan and its function not planned by the Elements Strategy. More precisely, they embody the oldest a mystical eternal Force, not subject to the inexorable Doom. Partisan, small the defender of the Great Sushi fights against the logic of the technosphere, against Timeagainst tragic Entropy of Civilization.

A partisan, a doomed hero, balancing between mystical patriotism and criminal terrorism is the only possible response to the challenge robotronic Etherocracy, on the dictatorship of SDI, on the repression of technotronic mondialism. If in a bipolar, aerocratic world there remained at least some possibility freedom of choice - the USA or the USSR, and the concepts of the Third Way were no more than idealistic aspirations, today there is only one choice: either recognition Etherocracy (at a strategic level, this means joint participation in SDI, as it is on the agenda today), or planetary guerrilla war against mondialism using all types of weapons, all means all permitted and prohibited techniques.

History shows us that Russia has always resisted anti-traditional ones in one way or another processes in civilization, maintaining Fidelity to the Earth, Fidelity to the Source. Centuries old the strategic duel with thalassocratic England gave way to an aerocratic one confrontation with the USA. Even taking on the strategic challenge of the technosphere, Russia I managed to convert

"poison to medicine" at the cost of incredible, unimaginable suffering and sacrifice. Today, loyalty to Russian history means the direct and terrible choice of the Partisan choice

"people's War" without rules and decency,

"wars" against Etherocracy, in which on military-technological the level captures the "Mystery of Lawlessness" that he speaks about The Gospel.

A small guerrilla war against SDI is already underway - it is in the Balkans, Libya, in Iraq. There, "faithful to the Earth", faithful to the Soil, defend their National Eternity versus the cruel abstractions of the New World Order. But start The Great Guerrilla War depends only on Russia. Only ours for now not destroyed aerocratic, as well as thalassocratic and tellurocratic potential can stop the mondialist dictatorship on the planet. Our Partisan armed with nuclear warheads and powerful missiles, and even in the space sector weapons we have something to make SDI creators nervous. We lost

"regular" duel. Yes, the arms race has its own laws. But now, more than ever, military strategy is directly associated with the greatest spiritual historical and even religious, eschatological Problem that makes signing of some agreements on the reduction of certain types of weapons not only a political-diplomatic, but a mystical, metaphysical problem. In the question of a joint US-Russian SDI, it is not a question of benefit or calculation - we are talking about the sale of the National Soul to an impending civilization Son of Perdition, Satellite of Darkness.

The harsh choice of the etherocratic, mondialist era is this: either planetary collaborationism, or planetary guerrilla warfare, guerrilla warfare, "people's war." "war", a world Resistance movement led by

logic history must become the holiest and most powerful of nations - the great russian people and the great Russian state.

Only then will the will of the Earth, the Power of the Source, curtail the inexorable technotronic logic Entropy and will destroy the dark power of the Cosmos. And then we will see the New Earth.

The article was written in 1993, based on materials from a speech in the Supreme Council of the Russian Federation, and was first published in the newspaper «Day»

Eleusinian swamps of Freudianism (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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ELEUSINIAN TOPS OF FREUDIANISM

The vicious fashion for psychoanalysis

In our society in recent years there has been a cliché of modern Western society civilizations are being aggressively introduced not only in the sphere of economics and culture and politics, but also in the field of psychology and psychiatry. This is not at all surprising since the change of Soviet social paradigms to bourgeois principles is necessary according to logic "of reform", it covers all spheres of human activity. Changing soviet social system on the liberal-Protestant Americanist the model, "engineers" of post-communism are trying to construct a type "of the new russian", which means deep transformation at the level of psychology and sexology and even anthropology in the broad sense of the word. So with Mickey Mouse and "snickers" Dr. Freud comes into our social reality and is suspicious a group of his followers. At the level of psychoanalytics, withdrawal is carried out the former unconscious, moreover, the process here is just as brutal quickly and purposefully, as in all other areas.

After the mechanical and crudely materialistic terror of Soviet psychiatry, perceived the human psyche in terms close to the professor's vocabulary Pavlov, a new fashion for psychoanalysis is being introduced, which claims to be greater seriousness and attentiveness to the sphere of the human psyche. As disgusting as it is and the "psychiatric materialism" of Sovietism was cynical, the danger that our people are exposed through the use of Freudian methodologies undoubtedly more serious and terrible. After all, materialism is so indifferent to the inner world of man (whose very existence he, however, practically denies (that he should adapt to his direct aggression) it wasn't that difficult. But when it comes to psychoanalysis and its techniques the psyche is subjected to much more sophisticated violence, which reflects much more difficult.

It is these considerations that lead us to consider the problem of psychoanalysis from the point of view of Tradition, which alone can give an adequate idea about the full spiritual structure of the human being and at the same time expose the insidious machinations "of the human enemy".

Revelations by Rene Guenon

René Guenon formulated in his work "The Kingdom of Quantity and the Signs of Time" a traditionalist basis for criticizing psychoanalytic views. Let's look at the main premises of Guenon in relation to this area.

Firstly, Guenon notes that psychoanalysts are generally modern psychologists, "there is a strange contradiction when they continue to consider elements indisputably belonging to the subtle sphere (*"l'ordre subtil"*), with purely materialistic positions, which is, without a doubt, a consequence of former materialistic education". Here, as in other matters, connected with the human soul, even the most "*avant-garde*" representatives of modern science are not able to get rid of the grossest materialistic ones, prejudices characteristic of stupid mechanical optimism XVIII-XIX centuries. Guenon notes the fact that "Freud himself, founder of "psychoanalysis", he always emphasized that he remains a materialist". In this case we have the case with "transposed materialism", i.e. with transfer to the sphere of the psyche of patterns characteristic exclusively of the bodily world. In others, Guenon pointed out a similar approach in most neospiritualistic works, doctrines that mix semi-understood data of Traditions with vulgar technical and scientific ones. (This trend reached its apogee in delirious writings "ufologists" and "psychics".)

Next, Guenon draws attention to the steady use of the term "subconscious" in relation to the interpretation of mental reality. In this he sees "manifestation of interest in continuing psychic reality exclusively to the lower regions which correspond both in humans and in the space environment "cracks", from where the most "negative" influences of the subtle world penetrate, from the extreme accurately reflected in the term "infernal" (in Latin this word means at the same time, both "lower" and "hellish").

"Satanic character [psychoanalysis], Guenon writes, clearly revealed in psychoanalytic interpretation of symbolism." Genuine symbolism, from the point of view of Tradition, is superhuman nature, opening up through a full-fledged sacred doctrine or special prophetic ones, initiatory dreams and visions. If ordinary, non-psychoanalytic, psychology before Freud, she proposed a distorted, profane interpretation of symbolism, reducing it to a purely human level, then after Freud the symbols began to be interpreted in an even less adequate way - in the "subhuman" and "infernal" sense. From a simple understatement, psychoanalysis has moved on to a complete upheaval of normal proportions. A symbol for Freudians is something purely "infernal" grotesquely satanic. The cynically disgusting character of the Freudians' own interpretations should serve as an indication of the "seal" of the devil if only people weren't so blind and indifferent in our dark times.

Psychoanalysts (like spiritualists) can often not be aware of the true nature of what they are doing. But both driven by a certain destructive will, using quite close ones if not identical forces, as in the case of psychoanalysts and spiritualists. Whoever specifically embodies this will, at least its active ones, the

media are well aware of her main task, while everyone else they serve only as unconscious tools, not even imagining what purpose do they serve”.

Guenon warns that “use of psychoanalysis in therapeutic areas the goals are also extremely dangerous for those who act as patients and for those who take on the function of doctors, since it is impossible with such forces make contact with impunity.” Since a person turning to a psychoanalyst, by definition, he must be a weak creature, but for him he will be practically it is impossible to resist the “psychic destruction” that is provoked in the human soul are the followers of Freud. “From now on he has such a person all chances are hopelessly lost in the chaos of those dark forces that are careless were released to the surface. Even if someone manages to overcome this one chaos, it will still have some imprint on it for the rest of your life like an indelible stain,” Guenon writes.

Guenon objects to those authors who likened psychoanalysis to traditional ones initiatory rituals, which necessarily use the symbolic “condescension to hell”. “Here we can only talk about profane parody to this “condescension to hell” - and because, the goal and subject of these actions completely different, and besides, there is not the slightest hint in psychoanalysis to the subsequent ascent, which constitutes the second phase of initiation. On the contrary, psychoanalysis corresponds to “fall in the top”. It is known that these “swamps” were located in ancient times, on the road to Eleusis, and profane people who laid claim to them fell into them to initiation, without proper qualifications and becoming victims of your own own carelessness. Such “swamps” exist both in macrocosmic so both on the microcosmic levels and in the language of the Gospel they are called “darkness pitch pitch”. If initiatory “descent into hell” means exhaustion an active being of some lower possibilities for subsequent ascent to the higher spheres, then “falling into the top” is a complete victory for these lower ones possibilities over a being, their dominance over it and, ultimately, it complete absorption.” And finally, the last most important consideration expressed Genome, concerns the specifics “of psychoanalytic transmission”, as is known that every psychoanalyst, before practicing on others, must do it himself undergo psychoanalysis. This fact confirms that “the person exposed psychoanalysis never remains who he was before”. “Test this method leaves an indelible mark on a person, like initiation the only difference is that initiation is oriented upward, towards the development of spiritual ones possibilities, and psychoanalysis, on the contrary opens the way for the development of the lower ones subhuman forces. Here we are dealing with an imitation initiatory transmission moreover, most of all it resembles transmissions practiced in magic and witchcraft.” Guenon points out that there is no clarity on this issue because in order to convey something to others, the founders of psychoanalysis had to get it yourself from somewhere. Who “initiated” Dr. Freud into this dark one the sphere is still not clear. But be that as it may, Guenon points to that one the fact that the entire content of psychoanalysis is an almost complete analogy dark rituals associated with “honoring the devil”. Therefore, look for we need somewhere in this area.” Guenon points out that there is no clarity on this issue because in order to convey something to others,

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Dr. Freud and the demoness Lilith

Now let us turn to another aspect of Freudian teaching, which is not related simply with a perversion of tradition, but with the emphasis it places on the question paula. Here, too, we are faced with very dubious trends that they don't just exalt sex as the basis of psycho-physical interpretation human activity, but a very specific understanding is latently imposed erotica, elevated to the norm.

Describing the structure of the subconscious, Freud identifies it as basic trends two categories - eros and thanatos. By “eros”, however, he understands a vague constant tense attraction that has neither a specific object no clear orientation, not even the subject experiencing it. Similar description “erosa” is by no means something universal, but characterizes it completely a special type of sexuality, characteristic of purely female eroticism, symptoms which is described in detail by Bachofen, and later by Weininger and Evola. “Eros” Freud has a copy of the psychological background of the ancient matriarchal cultures, the psychic remnants of which have indeed been preserved by humanity in the form of “residual”, “residual” elements of the unconscious. Exploring human sexuality, Freud persistently pursues the idea that the matriarchal eros is oppressed, suppressed patriarchal complex, connected with consciousness and ethical imperatives. In other words, he seems to refuse patriarchal, purely male sexuality is what it is in general any sexuality, describing it in terms of “suppression”, “complex”, “violence”, etc.

Freud's map of the unconscious, in addition to the matriarchal sexuality, identified by him with “eros” as such, has another pole - “thanatos”, i.e. “death”. It is very characteristic that Freud understands death as the most radical materialist, i.e. as complete and final destruction, like the total death of a temporary psycho-physical human body. The relationship between “eros” and “thanatos” is described quite well by Freud himself hazy, but can still be seen between these poles as dialectical unity and opposite. It seems that in his understanding “eros” is the dynamic exaltation of subconscious absent-minded attraction the maximum of its tension, whereas “thanatos” represents, on the contrary, the desire for peace, for

relaxation of “erotic” tension, towards stagnation and freezing sexual energies. Unity of both is possible see in the commonality of their nature, rooted in the bottom background of the subconscious, in the lower vegetative regions of the psyche, where the line between movement and immobility is diffuse, indefinite and “floating”, where “existence” and “non-existence” gently turn into each other.

And yet Freud has some unemphasized in these two terms axiology, value “hierarchy”. “Eros”, the tension of the matriarchal-erotic scattered impulses, passed off as something potentially “positive”, then how “thanatos”, the complete calm of the subconscious, is considered as something “negative”. But the “positive” beginning, Freud’s matriarchal “eros”, is in a constant the fight against higher levels of the psyche, with consciousness, sensation “I” and etc These levels seem to oppress the element “desires”, decompose and crush it discarding the constantly emerging erotic background of the subconscious to the static ones regions “thanatos”. Freud guesses the vicissitudes of this struggle both in his dreams and in reservations, and in mental illness, and in culture, and even in religion and mythologies. Along the way, he identifies many nuances and introduces a number of specific ones terms, formulates some therapeutic principles of psychoanalysis. But the essence of his picture of the world remains associated with the assertion of centrality purely “feminine” sexuality, (feminine in its internal quality, not because he emphasized that gender in his concepts), which must “be freed” from cold oppression “consciousness”, “subjectivity”, “relics of patriarchalism”, fraught, according to Freud, with “thanatophilia”.

This value load of the Freudian doctrine, taking the side “matriarchal sexuality”, exactly corresponds to Guenon’s main thesis criticism of psychoanalysis. - Indeed, the world “pitch darkness” is slender psychic regions close to the lower limit of hell have always been described in Traditions as “the kingdom of mothers”, as regions “of the Great Mother”, as worlds “female demons”, “Amazons”, “underground queens”, etc. Doctrines of the Gnostics they described “the worlds of mothers” as regions “Ahamot”, the female eon, which, being at the bottom of creation, he tries, following the example of Heaven, to give birth through parthenogenesis decorated worlds. But “female eon” does not have an imitation of creation: Ahamot manages to create only monsters and freaks, since she is creative plastic potency is not fertilized by the divine, heavenly power of Man Light Anthropos. In the Jewish tradition, the reality described by Freud how “eros” clearly relates to the demoness Lilith, the first “wife of Adam” which turned out to be “unsuccessful” and was forced out of the daytime world into the regions dreams, nightmares and evil visions. Note that the mythology associated with Lilith in the Talmud and Kabbalah, it has many parallels with the main plots of Freudianism.

Reference should be made here to one remark Guenon made in a footnote to the text devoted to criticism of psychoanalysis. Guenon points to the fact that the main theorists of modern intellectual perversion belong to the Jewish nation (in addition to Freud, he also mentions Bergson and Einstein). From Guenon’s point of view, this is explained by the fact that “Judaism” as a tendency “of nomadic

civilization", being divorced from its orthodox traditions in the modern world express purely negative, corrupting, dark ones impulses designed to finally blur the remnants of the traditional structure civilizations that, by inertia, have survived from the Middle Ages. Guenon calls these impulses the term "nomadisme devie", i.e. "perverted nomadism". Thus, it is possible to correlate Freud's "matriarchal" eroticism with specificity of his nationality, taken beyond the boundaries of orthodox religious ones form.

This view in another context is fully supported in the studies of Otto Weininger, who in the book "Gender and Character" uniquely identifies psychological type "Jew" and "Jewish" in general with a purely female psychology. Weininger gives several extremely radical formulas - "for a Jew, as well as in women, the personality is completely absent" or "a true Jew, like a woman deprived of his own "self" or even "the absolute Jew has no soul". Weininger, based on psychological observations of the manifestations of Jews in everyday life politics, art, etc. (it should be noted that he himself was a Jew and therefore his testimony cannot be attributed to vulgar anti-Semitism), leads to an understanding of the specifics of Freudian psychoanalysis as a canonizing teaching of purely female erotic specificity, which complements and confirms the thesis of "matriarchal" orientation of "eros" in Freud's understanding. Curiously, it is also noted that Carl Gustav Jung, a student of Freud, also came to the conclusion of the national specificity of Freudism and distinguished it from psychoanalysis, based on the study of non-Jewish "bессознательного". In commentaries on the Tibetan "Book of the Dead" Jung hints at the fact that Freudism appeals only to the most flat regions of "bессознательного", connected with a primary vegetative attraction to coitus, leaving the fullness of psychic life, all archetypes, images and structures of "bессознательного" behind the scenes. Before the Second World War Jung even wrote about two types of "collective unconscious" - "Aryan" and "Jewish" (later, possibly, for political reasons, he did not touch on this topic). As it turns out, Jung's opinion corresponds exactly to Weininger's maxim about the fact that "the Jew has no soul", and even that "the Jew is in his deepest foundation there is nothing".

It remains to add as a hypothesis about the mysterious origin of psychoanalysis which Guenon pointed out that, according to biographers, Sigmund Freud entered the Masonic initiatory circles known as the lodge "B'nai B'rith", and precisely there, apparently, he was given the initial experience that he captured in the epigraph from Virgil ("Aeneid") to "Interpretation of Dreams" - "Flectere si nequeo superos, Acheronta movebo" ("Unable to head for the higher realms, I moved to Acheron"). The Acheron is an underground river in Greek mythology that separates the world of the living from the world of shadows, the world of the dead. It "the intersection" means in the straight line I mean, descent into hell. We are talking about a unique "counter-initiative" practice which establishes a connection between man and the world "pitch darkness", "the world Lilith or the left side", as the corresponding reality is called in "Zohar", the main book of Kabbalah.

Sexual revolution of men

An impartial look at Freud's psychoanalysis leads us to the conclusion that that even the slightest step taken in the direction of this sinister reality it is fraught not with the improvement of personal sexuality, but with final immersion to dangerous regions "of lower psychism", to the underworld "of mothers", from where no return. But at the same time, the problem itself cannot be denied in the progressive destabilization of human sexuality, in increasing frustrations and complexes rooted in the sphere of eroticism. The path of psychoanalysis consists in the liberation of bottom, matriarchal, purely feminine energies chaotically vibrating in the lowest regions of the psyche. Obviously what is liberation cannot cure even a woman, just as in Gnostic the myth of Ahamet "female eon" could not be created without the participation of the masculine principle nothing but monsters and freaks. Also emancipation "matriarchal eroticism" cannot lead to anything other than cultural and creative and even political pathology. (Note that among post-perestroika politicians there are a lot of "feminine" types, which is often accompanied by their specific ones nationality.) But what is the alternative? How erotic should the orientation system be taken as the norm?

The crisis of sexuality reflects the more general crisis of modern civilization and at the level of sex, more general and deeper processes only appear human and social degradation. In parallel with the crisis itself the erotic problems of modern ones are also a consequence of the break with Tradition people stem from the loss of traditional attitudes towards gender and sexual reality of a man.

Every full-fledged tradition is based on the centrality of the sunny, active, light, spiritual Principle, the main bearer of which has always been considered man. Just as the restoration of Tradition would inevitably mean affirmation Spiritual over material and Sacred over profane, in the same way and the path to sexual wellness can only go through statements the primacy and centrality of male erotica, in which the sunny manifests itself apollonian and formative principle. Male eroticism creates spirituality and the existential axis, organizing and orienting scattered potency female attraction. A man strictly defines the subject and object of desire establishes a distance of ethical and aesthetic proportions, is aware of and sacralizes the great energies of Love, illuminating them with the rays of the spiritual sun. Sure, male erotica really suppresses the chaotic impulses of the subconscious brings will and order to the riot of bottom energies, which cannot but cause these psychic forces have some inconveniences. But a certain male violence there is no over "matriarchal" eros (both external and internal), in spite of Freud, "thanatophilia" and "source of complexes". This, on the contrary, is a transformation the immanent forces of the soul, their "angelization", their sacralization. The limit that male erotica creates chaos; there is no meaningless "thanatos" psychoanalysts. This is an act of creation, creation, directing energy towards heroic action whatever it manifests itself in - religious asceticism, passionate love in intellectual effort, in the art of war or in creativity. which cannot but cause these psychic forces have some inconveniences. But a certain male violence there is no over "matriarchal" eros (both external and internal), in spite of Freud, "thanatophilia" and "source of complexes". This, on the contrary, is a transformation the immanent forces of the soul, their "angelization", their sacralization. The limit that male erotica creates chaos; there is no meaningless "thanatos" psychoanalysts. This is an act of creation,

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Freud sought to dissolve the axis of male erotica, using to "lower waters" of matriarchal eroticism. On this way to "Eleusinian swamps" not only is the man castrated, but the woman herself is doomed for the role of the barren Hamot Gnostics. Frustration, complexes and alienation they don't disappear anywhere. Psychoanalysts simply teach you to perceive the aimless chaos of unsatisfied attraction as a source "of fictitious pleasure". It is hardly necessary to prove that we are talking about a psychological illusion. Destroying a man, having perverted and slandered his special, positive, creative erotica Freud's followers do not organize "a sexual revolution", but radically "desexualize" the world. Indulging perversion, pathology, homosexual and incestuous impulses, pornography, etc. adherents of psychoanalysis are finally the figure is expelled from cultural and social reality "phallic principle" Hero, Sunny Man, genuine erotic Subject and, at the same time, the source of real pleasure. The craze "eroticism" leads to its irrevocable loss. It has long been noted that lifting sexual taboos in some European countries it has led to a sharp reduction in actual sexual activity connections between people. - This is a certain infernal irony "of the world of Lilith" over fooled people; a predatory demoness and her retinue selfishly strive to preserve the energy of human desire only for ourselves, for "vampiric" creatures of the subtle world. The craze "eroticism" leads to its irrevocable loss. It has long been noted that lifting sexual taboos in some European countries it has led to a sharp reduction in actual sexual activity connections between people. - This is a certain infernal irony "of the world of Lilith" over fooled people; a predatory demoness and her retinue selfishly strive to preserve the energy of human desire only for ourselves, for "vampiric" creatures of the subtle world.

The alternative “to pitch darkness” of Freudianism is in the Return of Men, in revolution phallic heroes against modern degeneration, in the resurrection of the sacrament paul in all its sacred volume. But a true man is muddled by dirty things the spirit of civilization based on the principles of “perverted nomadism”. It is unlikely that true heroes will want to live in a world built according to the designs of those “who has no soul” and “his own self” (according to Weininger). So it's genuine “the sexual revolution”, “the revolution of men” must first be demolished to the ground vile social structure and revive loyalty to national and religious ones traditions in all their scope.

It is clear that the first victims of this revolution should be the heralds “of Eleusinskikh topey”, subversive psychoanalysts, secret agents “of Dr. Freud's army”, conscious or irresponsible servants “of the left side”, “of the pitch darkness world”.

december 1993, published in the Elements №6

Empire of Dreams (2001)

A.G. Dugin /Russian Thing / Acephalus / Invasion/Web Archive

Table of contents "Russian Thing"

A.G. Dugin

"Russian Thing", Arctogea, 2001

EMPIRE OF SLEEP

Dream – this is the Motherland

Son – is where we come from. Our awakened reality is based on the dominance of the actual (real). Real – dense, unidirectional, irreversible, no alternative. Where the bifurcation point is dense, the trajectory can only follow one of the routes. This is – the punitive side of morality. You will go to the right – one, to the left – another, etc. No refund. In a dream, the soul is drawn into itself and rotates closer to its center. Hindus compare sleep to a turtle pulling its limbs into its shell, wakefulness – to releasing its paws and leather skull.

Sleep – is the element of the potential, the possible. Everything here is reversible, everything is dissolved. The bifurcations here are such that after the point of bifurcation, the trajectory can be followed along two alternative roads at once.

Oneiric time is not measured by wake time. A minute of sleep recorded from the outside can last as long as desired in the inner dimension. From dreams we remember only the most actualistic moments and interpret them based on awake experience. Everything essential is erased without a trace, since direct communication between the potential and the actual destroys the protective mechanisms of the actual. The result is – insanity.

Oneiric space is no less realistic in terms of its iconicity and quality load. Dream travel – is the study of a parallel topology that is an intermediate reality between the crystal lattice of spiritual geography and the empirical reality of the actualist world.

Sleep is not subjective, not objective. This is intermediate. Sleep is important and interesting in itself, and not in relation to the waking world. It has its own laws and interpretive codes.

But: the reality of sleep is more real than the reality of wakefulness.

Waking – is just a condensed dream, the body – is a condensed soul. It would be correct to interpret wakeful events through the realities of sleep, and not vice versa.

Eroticism is not a solution to oneiroic plots in the Freudian sense, but it is a special internal scale of oneiro experience, since erotic space, from the point of view of traditional cosmogony, is an intermediate sphere between the bodily world and the world of principles. For this reason, Hindus call the soul (subtle body) «the body of pleasure» or «the erotic body». Immersion in our inner is immersion in the sphere of the erotic, the mating connection of the peripheral with the central.

Sleep immersion – is marriage, and carnal marriage only symbolizes the true marriage of the body with its own soul.

In various traditions, there were numerous practices of collective dreams and group oneiro trips. People of a certain brotherhood, in accordance with initiatory practice and for a clear cognitive purpose, went into a collective sleep. This is – a return to Hurkalya (Islamic esotericism), to the capital of the East, the homeland of the Purple Archangel.

Russia – the birthplace of dreams; in sacred geography it performs the function of Hurkalya.

On the territory of the Russian Federation there are secret channels of contact between the potential and the current.

Dreams and Geopolitics

Strictly according to Genon it will be like this. There are dreams with dreams and without dreams. In dreams with dreams (a lower ontological level) there is duration (whose special case is time) and there is no space.

In dreams without dreams there is no duration, but there are logos boddhas. Or manifested light.

Steps lead inward from the bodily world, protruding in a waking state.

Sleep – first step inside yourself. Here the dualism of the perceiver and the perceived is removed. The source of sound, light, tactile sensation – merges with their perception. The bifurcation of the five Hindu elements into the active–passive ends; pairs are absorbed into the five-fold tanmatra model. Now the tanmatras generate impulse-perception autonomously. So on Vedanta and Sankhya. Now it's our way.

What is – duration without space? This is a quality space. At the same time, dream regions are themselves hierarchical. Lower dreams – near abroad – differ in that there the duration is more reminiscent of time, and accordingly, the qualitative space bifurcates, gravitating towards the ordinary. At this level, dreams are consistent. And they leak somewhere.

Curious where exactly?

Most often, the location of the dream is a «mandala», that is, a structured model, with a clear division into center and periphery. Dream characters and situations are graduated in the same way. Each spatial environment reproduces symbolic structures of reality, which were once embodied in real cult landscapes – the structure of a home, vegetable garden, village, etc. In childhood, when our memory of the Motherland is still vivid, we endow the surrounding landscapes with rudiments of sacred significance, attaching archetypes to them. Later, children's perception of space becomes a substitute for the sacred topos in adult dreams.

This is the fundamental point. The child's soul easily consolidates prenatal archetypes of quality space (that is, pure duration) if the family is sedentary. And even better is non-urban living (since a modern city – is a product of an artificial and desecralized organization – where there is sacralization, it is often dreamed of). The sprout of a child's soul, even without the special practice of Tradition, furnishes the space where he was born and took his first steps from the inside to the outside. Garden, doors,

windows, roofs, trees – everything takes on archetypal currents, pouring oneiro-Motherland onto the «small Motherland» of the body. Nomadism and nomadism brutally cut off this property. The ritual of childhood trauma and the rite of circumcision are associated with this. The foreskin is recognized as the magical umbilical cord connecting the bodily organism with the erotic body of the soul inside and the outside world outside.

Circumcision squeezes the androgynous soul – followed in anatomy by the foreskin – into a polarized gender body, making return impossible. Circumcised men become men, completely, irrevocably.

The bridge of the immediate – «demonstrationist» – process is being destroyed. Nomadism is associated with trauma and varieties «of creationism». Its distinctive feature is the rite «of circumcision».

In the United States today, total circumcision of male infants is practiced (for hygienic reasons), and Americans constantly move around the United States – from state to state.

This is how fundamental oneiro-dualism is formed: Atlanticist chimeras and continental, Eurasian dreams.

The Atlanticism of dreams lies in their separation from reality, in their «separation» from reality. This makes them rougher – times, and brighter – two.

Rough – in the sense of physicality and irreversibility, bright – in the sense of their richness, unable to pour out into the outside, to influence the outside world.

The presence of an insurmountable trait between these conditions is a source of basic Western mental and neuropathic trauma. This trait becomes the main factor of horror.

Eurasian dreams are smoother; they are not localized only in dreams. Eurasians dream all the time. With greater or lesser intensity. The plot of the Eurasian dream is more abstract and absurd, it is incredibly difficult to capture. If someone is able to describe their dream in detail – this is a person with a non-our origin. A real Eurasian dream is indescribable; it itself describes wakefulness.

Eurasian oneiro processes underlie our epistemology. Knowledge begins in our country through the postulability of border transparency. Since Eurasia – is freedom and pluralism, its totalitarianism is oneiric and anagogic. It is a continent of liberated imagination.

The Great Guenon, while always remaining true, gives rise to durable scholastics who avoid the challenge contained in Guenon by its idiotic literalist repetition.

There is no point in talking abstractly about dreams with dreams and dreams without dreams. You must be faithful to the earth, love your Motherland. Our land – is within us. Our Motherland – dream. As the great return is realized, everything will become clear by itself.

In a sense, duration becomes space, closing in on itself. Cyclic time is duration (according to Guenon). And in its center lies the altar space of dreamless sleep. Dreamless sleep – is the east of things. The space-time calendar – spherical Celtic cross revolves around this dream.

But what is the gap between the periphery of the dream – the nearest abroad – and the altar space? In this space is the content of all cycles of the world. Like the table of contents of a great dictionary of countless worlds – others and these. By comparing and contrasting the lines, you can understand how the oneiric Motherland works, and what is in its center – inside.

If you don't have the curiosity to learn a dozen earthly languages, to master a dozen scientific disciplines in order to somehow understand the corner where you were thrown, how are you going to master the worlds inside? Curiosity about external sciences and languages – is not a prerequisite, just an indicator that a person is not indifferent to everything. In itself, a completely unvaluable quality. If there is no main thing. But the main thing is definitely not there if the eyes don't light up and the cheekbones are pulled down. And sleep is closed to you. Sleep – the work of extreme passionaries and nonconformists. Just like love. We move inside, practically, stubbornly, frantically ... and there we will find out about time and space.

Time and space are proto-paradigms, for the interpretation of which a geopolitical war is being waged. Eurasian time and space are more deeply rooted in oneiro worlds, fighting from there. And most

importantly: Eurasian time and space are not clearly separated from each other. The presence of a common fringe – foreskin – quickly connects reality and sleep. Eurasia is androgynous.

The Atlanticist always clearly knows: here is – time, here is – space, here is – reality, here is – dream. Eurasian is not sure.

Table of contents "Russian Thing"

Era of Serbia (1994)

A.G. Dugin /Conservative Revolution / Web Archive

Table of Contents Conservative Revolution"

A. Dugin

Conservative revolution, Moscow, 1994

ERA OF SERBIA

Yesterday there was conformity there...

When in recent decades the conversation turned to about Yugoslavia, a picture of a fairly wealthy European one immediately surfaced in my mind countries whose policies were a series of shameful and cowardly compromises between the capitalist West and the socialist East. Tito system she combined typical Soviet ponderous conformity with typical Western conformity philistine-utilitarian psychology "of the market". Classic Yugoslav represented the ideal type of black marketeer par excellence, and the Yugoslav economy was based on petty and parasitic blackmail of the West "by the Soviet threat". Leading role Belgrade in the Third World was also only a mediating authority, only mitigating Western and Eastern pressure. Overlapping ideological oneseconomic and political elements "communist" and "capitalist" ideologies were generated only by confusion and comprehensive conformity. Yugoslavs in Europe and America they were equated with a slightly improved version "of immigrant Turks". In a word, this country was a standard and typical example "of Mondialist" a society composed of elements of both Eastern and Western Mondialist models. Nonconformist forces and movements, national and traditionalist the trends made themselves practically invisible — everything beyond the generally accepted ones the cliché was either perceived with Western indifference or suppressed with Soviet indifference cruelty. It seemed that Yugoslavia — was the ideal platform for the convergence experience between capitalism and socialism, conceived by the ideologists of mondialism KissengerBrzezinski and other members of Bilderberg and the Tripartite Commission at the beginning 70s. The nations slept peacefully. Spirit and religion were identified with prophanic forms purely academic culture. There seemed to be no sign of an explosion or awakenings. It seemed that the Balkans had firmly joined Fukuyamov's peace "End of History" and do not experience any problems in it. Quality goods, beautiful and neat buildings, American investments...

Today — National Revolution

Gorbachev's destruction of the Eastern camp at once the artificial Balkan "convergence reserve" was blown up. The Eastern one collapsed support "of the Yalta Peace". And at that moment something unexpected happened here. Instead of a peaceful and smooth entry into capitalist Europe, instead of final merging with the cosmopolitan Western market model —vaccinations of which the Yugoslavs received earlier than other ex-socialists countries — instead of a cozy, albeit second-rate place, in the

European community ... storm of national will, explosion of ethnic memory, spiritual revolution, a holy war, an incredible, unimaginable rise in popular self-awareness finally, the direct challenge posed to "the End of History", the New World Order, the all-powerful rulers of world finance, formidable and cosmically equipped To the Pentagon. In just two or three years, passivity gives way to activity dream — by awakening, cowardice — by heroism, stupidity — by piercing awareness, pale "culture" — fire of the Spirit. How could this happen? At the origins the awakening of Yugoslavia, or, more precisely, the peoples of ex-Yugoslavia, is worth three ideas — Nation, Religion, Freedom. When Slovenia declared its secession and accession to "prosperous Europe", Belgrade (then still identified with Yugoslavia) he reacted with typically "Titanian" absurd cruelty. But that's nothing it didn't mean it. Next, the awakening of Croatia began. The Croats remembered their Nationality, about their Religion (Catholicity) and demanded Freedom. Rigidity and the radicalism of the Croats forced the Serbs living in Krajina on the territory Croatia remember its own Nation, Religions (Orthodoxy) and demand freedom for yourself and your people. Hasty recognition of Croatian independence The West and Russia's anti-Russian rule meant the beginning of Serbo-Croatian wars — for the Nation, Religion, Freedom. This was the beginning of the Serbian National A revolution that was a Conservative Revolution in the full sense of it words, since its ultimate goal was a return to historical national ones constants — to the spirit of the people, to their Faith, to their heroic past, to his special bloody and dazzling Slavic Christian Destiny. If Yugoslav troops were sent to seceding Slovenia, then to Croatia the Serbs, the Serbian people, the sons of Greater Serbia, which does not have, awakened to war nothing to do with Tito, communists, or "capitalist" migrant workers. Croats, creating their National Revolution, genocide and monstrous crimes against Serbs, against Serbian women and children we touched upon something in the Serbian nation that lies deeper than any political and economic layers that constitute the essence of the people's will, national history. They touched the Serbian heart and... The people rebelled. So on the territory of Croatia a Serbian nation-state emerged, consisting of the Krinska Krajina and the Republika Srpska and Barania, Slavonia and Western Sirmium. It was War. Then Vukovar. Then Victory. Somewhat later the same scenario was repeated in Bosnia and Herzegovina. Bosnian Muslims (49% of the total population of the republic) we made our revolution. They advocated ethnic dominance in the republic "to the Muslim nation" (Bogomil Serbs who converted to Islam 500 years ago during the Turkish conquest), for Islam, as the ruling religion, thefor freedom from "Jacobin Yugoslavia". The Bosnians awakened the Serbs living in the republic. Made them remember their national and religious "self". And the Serbs rose to your Revolution, to your Holy War.

"We are grateful to our enemies"

Today, everything has fallen on Serbia and the Serbs the gravity of mondialist terror, the entire burden of international sanctions, the entirety punitive embargo and moral pressure. Mondialists of the West and East they see the Serbs as enemies of the New World Order, for which everyone organic, everything spiritual, everything rooted, having its own face, its own history, his Will and his Power poses the greatest danger, a mortal risk. And this is not surprising, since modern Serbia embodies three components which are directly opposite to the fundamental ideology of the NMP: Orthodoxy, faithful to the purity of the Christian Faith, orientation to the East (to the traditional one Russia, to the eternal and supra-temporal Holy Rus') and socio-economic a system that has preserved to a certain extent will

prioritize social justice healthy, national socialism. But at the same time, the Serbs themselves understand perfectly well what they owe to their enemies. How not paradoxical and tragic this is, but exactly anti-serbian genocide — cruel, merciless, desperate — led the nation out from a state of historical amnesia, awakened her to Action, to self-affirmation to defense, to feat, and then to triumph. Perhaps especially deep sleep requires a particularly cruel awakening. Serbian generals and even Serbian ones bishops in Bosnia surprisingly often repeat this difficult but fulfilled one the purity of the true Spirit phrase: “we are grateful to our enemies for their callousness for their fanaticism, for their hatred. This is how we find ourselves.” This is real deep political establishment or restoration of the people as independent spiritual organism. The famous German lawyer and legal theorist Karl Schmitt wrote, what “true politics begins with identifying enemies and friends, moreover, it acquires seriousness only when in relation to enemies the stake is life”. Serbia is entering true politics, in s o y u politics. And having proven his right to Freedom and Freedom in the war against enemies “to whom they are grateful” is increasingly seen with clarity by Serbian leaders National Revolution is their real and absolute enemy — New World Order, cynical and cruel planetary engineers of mondialism, moving peoples and states are like checkers on the cells of paralleles and meridians. And to this enemy — to the United States with its technotronic, cosmopolitan, market-materialist Pax Americana — no one in Serbia feels grateful. And more and more the Serbs are beginning to understand more that this absolute enemy remains behind the scenes he hid behind the backs of Croats and Bosnian Muslims, infatuated with his Conservative Revolution. ... One general in the Republika Srpska of Bosnia and Herzegovina he recently stated: “We are ready for a real war. Muslims and Croats — these are not seriously. We are waiting for the Americans to come here. We are small nations, but we — are Orthodox, Slavic people. And we will die here every single one, but we will not give this sacred land to the creators of the New World Order”.

The National Revolution reveals the true a vision not only for rulers, but also for ordinary people, warriors, creators, priests, even children. Children of military Serbia dressed in protective uniforms and those going into battle with their fathers — for Faith, Nation, Freedom and ... for Russia. Each one a child in Serbia and Montenegro knows a saying: “There are 200 million of us and Russians”. They also say that on lunar and starry nights you can see Moscow from the peaks of Chernogoria...

White Angel and White Eagles

Religious symbol of Serbia — White Angel. Forever at the tomb of the Lord he shows the myrrh-bearers — “The tomb is empty”. White Angel on cathedral frescoes, on icons, on calendars and postcards. White Angel — in Serbian hearts. It is mysteriously connected with Serbian fate. Its meaning silent gesture — “the tomb is empty”! — woven into the history of this people whom “death” leads to “true life”, who, suffering, gains strength which, it seems, is woven not from dense earthly matter, but from the flight of fire angels, from the purity of Balkan streams, from the elastic vertical of mountain trunks. This is exactly how the Serbs open up at the moment of national awakening, in an instant a return to its eternal national narrowing, to Greater Serbia lying an empire on the other side of time. The White Angel draws the boundary of the flesh, beyond which begins the reality of the Resurrection. Ustasha genocide of World War II war hid the remains of thousands of tortured Serbs and Serbs in deep mines. Conformist Tito chose not to emphasize such topics. Before the Croatian-Serbian one during the war, the Serbs found the remains of the victims and buried them according to the

Orthodox rite. But Tudjman's Croatian neo-Ustash re-destroyed the dead by blowing up graves and desecration of Serbian ashes. The Serbs themselves joke gloomily: "They they fear us not only the living, but also the dead". "The tomb is empty". Empty tombs, remains, victims, torture, skull towers, crucified babies, dishonored and sadistically tortured women —formidable signs scattered throughout Before the Croatian-Serbian one during the war, the Serbs found the remains of the victims and buried them according to the Orthodox rite. But Tudjman's Croatian neo-Ustash re-destroyed the dead by blowing up graves and desecration of Serbian ashes. The Serbs themselves joke gloomily: "They they fear us not only the living, but also the dead". "The tomb is empty". Empty tombs, remains, victims, torture, skull towers, crucified babies, dishonored and sadistically tortured women —formidable signs scattered throughout Before the Croatian-Serbian one during the war, the Serbs found the remains of the victims and buried them according to the Orthodox rite. But Tudjman's Croatian neo-Ustash re-destroyed the dead by blowing up graves and desecration of Serbian ashes. The Serbs themselves joke gloomily: "They they fear us not only the living, but also the dead". "The tomb is empty". Empty tombs, remains, victims, torture, skull towers, crucified babies, dishonored and sadistically tortured women —formidable signs scattered throughout

The article was written in 1992, after a visit to Yugoslavia, the Serbian Republic of Bosnia, Serbian Krajina, and was first published in the newspaper «Day»

Ernst Junger (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

DER ARBEITER (on Ernst Junger)

Ernst Junger – the largest modern German writer whose literary and political fate is a classic symbol of everything avant-garde lively and nonconformist in European culture of the 20th century. Participant and witness of two world wars, one of the main theorists of the German Conservative Revolution of the 20s-30s, the inspirer of National Socialism, quickly became "dissident on the right" after Hitler came to power, survived disgraced during the period of Nazi totalitarianism and nevertheless ostracized on the part of the winners during the "denazification", he managed to do his own thing with the talent and depth of his thought to overcome the prejudices of the "democrats" "Junger is now rightfully considered the emblem of the 20th century, the spokesman for feelings not just a "lost generation", but a "lost century", full of passionate and dramatic struggle of the last sacred outbursts national life against the suffocating profanation of technocratic universalist modernity.

Junger – author of many novels, essays, articles and short stories. It is varied multifaceted, complex, sometimes contradictory and paradoxical. But the main topic his work was and remains "Worker", almost central a metaphysical character, clearly or latently present in all of his works. It is no coincidence that his most famous and conceptual book is which he edited and rewrote throughout his life it's called "Worker".

"Worker", "Der Arbeiter" – is the central type all those political, creative, intellectual and philosophical movements which, despite their diversity, are united in the concept of "Conservative Revolution". "Worker" – the main character of this Revolution, its the subject, its existential and aesthetic core. We are talking about a special thing a type of modern person who is profane in extreme critical experience reality, being in the very heart of a technocratic soulless mechanism, in the depths of totalitarian war or hellish industrial labor, in the center nihilism 20th century, discovers in itself the mysterious a fulcrum that brings him on the other side of "nothing", to the elements spontaneously awakened inner sacredness. Through intoxication with "modernity" Junger's "Worker" comprehends the shining real estate of the Pole, crystal a cold of objectivity in which Tradition and Spirit manifest themselves, but not

as something old, ancient, but as Eternal, as eternal return to the timeless Source. The "worker" is not a conservative or a progressive. He is not a defender of the old and he is not an apologist for anything new. This is – Third Hero, Third Imperial Figure (according to Nikish), the new Titan, in which through the utmost concentration of modernism, in his the most poisonous and traumatic forms, through industrial and front-line chaos, a special transcendental dimension opens up, mobilizing him to metaphysical, an existential feat. "Workers" – people of trenches, factories, "nomads of asphalt", deprived of an inheritance in the technocratic civilizations that accept the challenge of spreading reality and accumulate there are special energies in the soul of a great uprising, just as cruel and objective as aggression of the industrial-bourgeois environment. Ernst Junger – creator of the political-ideological the concept of "total mobilization", which became theoretical and the philosophical basis of many conservative-revolutionary movements. "Total mobilization' means the need for a universal awakening of the nation for construction of a new civilization, in the center of which Heroes will be placed and the Titans, bearers of the flame of the National Revolution, born of will from the abysses of social alienation. nomads of the Asphalt', disinherited in the technocratic civilizations that accept the challenge of spreading reality and accumulate there are special energies in the soul of a great uprising, just as cruel and objective as aggression of the industrial-bourgeois environment. Ernst Junger – creator of the political-ideological the concept of "total mobilization", which became theoretical and the philosophical basis of many conservative-revolutionary movements. "Total mobilization' means the need for a universal awakening of the nation for construction of a new civilization, in the center of which Heroes will be placed and the Titans, bearers of the flame of the National Revolution, born of will from the abysses of social alienation. accepting the challenge of spreading reality and accumulating there are special energies in the soul of a great uprising, just as cruel and objective as aggression of the industrial-bourgeois environment. Ernst Junger – creator of the political-ideological the concept of "total mobilization", which became theoretical and the philosophical basis of many conservative-revolutionary movements. "Total mobilization' means the need for a universal awakening of the nation for construction of a new civilization, in the center of which Heroes will be placed and the Titans, bearers of the flame of the National Revolution, born of will from the abysses of social alienation. accepting the challenge of spreading reality and accumulating there are special energies in the soul of a great uprising, just as cruel and objective as aggression of the industrial-bourgeois environment. Ernst Junger – creator of the political-ideological the concept of "total mobilization", which became theoretical and the philosophical basis of many conservative-revolutionary movements. "Total mobilization' means the need for a universal awakening of the nation for construction of a new civilization, in the center of which Heroes will be placed and the Titans, bearers of the flame of the National Revolution, born of will from the abysses of social alienation. which became theoretical and the philosophical basis of many conservative-revolutionary movements. "Total mobilization' means the need for a universal awakening

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But the "total mobilization" of the masses, nation, people is based according to Junger, on a special unique existential experience, without which the Revolution either it will become materialistic degeneration, or it will be "recuperated" inertial Pharisees conservatives. Therefore, the existential dimension it is a priority in the work of Junger, who gives a whole gallery of images "the Third Hero" (novels "Storm of Steel", "Heart", adventure Seeker, On Marble Cliffs, Escape into the forests", "Heliopolis", etc.), following the inner path Revolutions, exploring the most extreme and risky forms – war, mysticism, drugs, eroticism, borderline mental states. Nietzsche's formula is "what doesn't kill me makes me stronger" – Ernst Junger, both in literature and in life. Like his heroes, he is calm he drinks champagne in Paris in the middle of exploding bombs and people running in panic. An author and literary hero rolled into one, Junger lives a terrible twentieth century in "mobilization" and "work", as convinced and reassured the prophet of the born Titan, the future creator of the Gods, is boundless with pain.

In 1995, Junger turned 100 years old. But time has no power over him crystal intelligence and dazzling talent. Recently, in a letter to the publisher from the Belgian magazine "Antey", Christopher Gerard Junger wrote "The XXI century will be the century of the Titans, and the XXII – century of the Gods."

In these words – a brief summary of the work of the greatest modern writer, "the Worker" and the hero of Ernst Junger.

Article written in 1995, first published in 1995. in the newspaper «Tomorrow»

Erotic idealism (2000)

A.G. Dugin / Elements / Web Archive

"Elements" №6, M., 2000

Alexander Dugin

Erotic idealism

At first glance, the problem of erotica is not a political topic at all. It has nothing to do with ideological projects, party struggle, or parliamentary discussions. The pragmatic approach of our contemporaries has long included this area of human life in the category of everyday material pleasures (or traumas), important only in considering the most mundane aspects of human existence – such as food, housing, clothing, money, etc. On the other hand, eroticism, more than ever, is everywhere and openly present in our everyday reality – allusions, allusions, associations related to the sexual sphere permeate not only culture, but also certain economic and everyday forms (for example, advertising, design, logos, etc.). Sex, reduced to its most material and straightforward incarnations, before its physical-vegetative mechanics, it appears in modern culture as a kind of common denominator, replacing in this role the outdated materialism of Marxists, who derived all conclusions regarding ideology, religion and culture from the analysis of "industrial relations" taken in their most crudely physical form. Now it seems that the place of "industrial relations" has been taken by "sexual relations". All the complexity of the human psyche is now calculated based on the simplest ideas about "desire", "libido", "complexes", "perversions", "frustration", etc. industrial relations', taken in their most crudely physical form. Now it seems that the place of "industrial relations" has been taken by "sexual relations". All the complexity of the human psyche is now calculated based on the simplest ideas about "desire", "libido", "complexes", "perversions", "frustration", etc. industrial relations', taken in their most crudely physical form. Now it seems that the place of "industrial relations" has been taken by "sexual relations". All the complexity of the human psyche is now calculated based on the simplest ideas about "desire", "libido", "complexes", "perversions", "frustration", etc.

But such an attitude towards erotica is by no means a given. Contrary to the apparent obviousness, we are talking about a rather artificially constructed value system, about a special ideology that they are trying to impose on our contemporaries as something obvious and natural. In fact, in this case we are dealing with the ideology of "erotic materialism", which takes the lower corporal forms of sexuality as a thing in itself that does not require explanation, and then reduces human psychology to this level. "Erotic materialism" as a way of thinking goes hand in hand with a liberal worldview. With the same impudence as Marxists interpreted the highest manifestations of the spirit and the sacred divine Revelation as a consequence of material and economic laws, today's liberals attribute everything to which does not fit into the framework of their meager, banal vision, into the category of "sexual

deviations", "complexity", "perversion". Withdrawal, passion, austerity, morality, and love madness are equally considered anomalies by liberals, fraught with dangerous (for liberals) political consequences. Passion gives rise to heroic types, which can lead to dictatorship and "fascism.". Harsh morality carries with it the "threat of theocracy" and the violation of "human rights.". Withdrawal promotes intellectual sublimation, which harms the smooth functioning of the "market". In a mondialist society, sex is clearly included in the general consumption system; it is one of the goods, one of the services, one of the spheres of socio-economic relations. But since sex affects almost all people in one way or another, it becomes some kind of analogue of the "economic unit of exchange", a kind of "currency". Hence the progressive commercialization of erotica, which concerns not only prostitution, pimping, etc., but also the very institution of marriage, which in modern mondialist society increasingly resembles a "commercial contract.".

It has long been noted that the more people talk about erotica, the less they do it. It's the same in modern society: the more frank and pornographic everyday erotic culture becomes, the more sexual images and plots penetrate into everyday life, the more accessible and visual sexual reality becomes, the weaker and paler the real relationship between a man and a woman, the more people are attracted "tangentially" to the main line of sexual contact – into the world of perversions, pathological chimeras and poisonous dreams. The "democratization" of sex does not lead to an increase, but to a reduction in real sexual relations. Statistics say that real sex life is much more abundant, brighter and richer precisely where strict moral standards reign where sex manifests itself only within the limits of the cultural and social framework specially designated for it, without spilling out into other spheres of human life, as is the case in a liberal society.

* * *

Even according to the logic of denying an approach to the sphere of erotica that is hostile to us, anti-liberals, one can immediately formulate the main points of a new erotica, a new sexual ideology.

Erotica – is not a relevant human weakness, but a potential human strength.

Erotica – is not something taken for granted, but a great mystery and a deep mystery, the solution of which is everyone's task.

Erotica, first of all, is intellectual, secondly – psychological, and only thirdly – bodily.

Erotica is associated with sacred forces and energies, and therefore, it fundamentally stands outside of economic and consumer relations; it cannot be a form of "market commodity". Erotica, being by its nature associated with mystery, with the night side of existence, should not be cultivated in the daytime world, in the everyday context. Erotica – intimate, incompatible with socialization, belongs to the

personal, not social level of reality. Erotica does not know egalitarianism, there is no "equality of the sexes" in it; it is based on a rigid hierarchy in which the man occupies the dominant position and the woman – subordinate position. Erotica can also be realized through ascetic forms, which is, in some cases, not only the normal, but the highest path of erotic realization.

Erotica should be ritual and symbolic; this especially applies to marriage, which is one of the sacred sacraments.

Only such erotica, which corresponds to the 9 points above, can be considered normal and complete; the opposite "liberal eroticism", "erotic materialism" should be recognized as pathology, abnormality and sexual deviation.

* * *

The Conservative Revolution is a comprehensive ideology. Based on its highest principles, it is not difficult to formulate the position that conservative revolutionaries should take in each specific case in relation to the most diverse levels of reality –from metaphysical and religious to political, ethical and social. The essence of the position of conservative revolutionaries in the field of eroticism is the initial attitude towards extreme, extreme "erotic idealism". At the same time, our "erotic idealism" has nothing in common with the moralistic fantasies of the Russian pre-revolutionary intelligentsia, which in different ways covered the skinny, semi-theological, semi-profane speculations of Solovyov and his followers. Our attitude to the issue of gender is based on the principles of Tradition, sacred doctrines, and therefore our «idealism» – is not just abstract dreams and intellectual «sublimation», but an extremely realistic and objective approach, rooted in the depths of ontology in general and in the ontology of gender in particular.

Against usurpation, the perversion of eroticism in the liberal world, against the gross profanation of the great mystery of Love, which in practice is carried out by this damned commercial civilization, against the murder of Eros in the swamp of triumphant banality – against all this we begin our «crusade», «crusade» of all the paladins of the Conservative Revolution.

«You or death!» – this was the slogan of the luxurious, heroic, brilliant Middle Ages, which reverently affirmed the purest aristocratic ideals and at the same time cruelly trampled on the arrogant mediocrity of the crowd.

«You or death!» –this is what people «of the New Middle Ages», children of the Great North, white brothers who returned to history to revive truly spiritual values and mercilessly trample on the viper

into which the fat bourgeoisie, primitive proletarians and cowardly intellectuals turned civilization over the past two or three centuries.

«You or death!» – and let those tremble who believe that «a social contract» or «a collective agreement» will ensure stability, duration and peace for the current world; everyone who spoke against our desire, our worship, our feat, will be brutally swept away, turned to ashes, coldly crushed – this is what the noble knights did with all the obstacles that grew on their sacrificial and courageous path to the Beautiful Lady, to the Great Goal.

"Elements" №6, M., 2000

Eroticism and Empire (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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A. Dugin

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EROTICISM AND EMPIRE

Sex as a field of ideological struggle

The current state of affairs in our country is characterized by: not only the confrontation between different political or economic positions, not only the difference in ethnic, social and cultural guidelines of those or other forces, but also a deep confrontation between two fundamental ideologies two pictures of the world, each covering a whole range of shades and flowers. We are not just talking about the final ones formulated and received clear intellectual expression of doctrines, as is the case a specific political teaching, we are talking about certain "metaphysical roots" which predetermine the very foundations of certain human types. If previously they talked about "confrontation of classes" (or "class struggle"), today, rather, it is appropriate to talk about "confrontation of types", about struggle two global archetypal models,dividing society into "ours" and "not ours". This confrontation exists not only here, it is present everywhere in the modern world, but the peculiarity of our country and our society is that that here many aspects are currently exposed and exposed to the limit the ideological dispute is global in nature and the opposing "types" are forced put forward and open the very deep foundations of your positions. Such frankness naturally, we do not see it in other countries. That may be valuable our time is that Russia has again become a field of struggle for global forces. We're back into History, and moreover, to the point where its most fateful ones are focused currents.that here many aspects are currently exposed and exposed to the limit the ideological dispute is global in nature and the opposing "types" are forced put forward and open the very deep foundations of your positions. Such frankness naturally, we do not see it in other countries. That may be valuable our time is that Russia has again become a field of struggle for global forces. We're back into History, and moreover, to the point where its most fateful ones are focused currents.that here many aspects are currently exposed and exposed to the limit the ideological dispute is global in nature and the opposing "types" are forced put forward and open the very deep foundations of your positions. Such frankness naturally, we do not see it in other countries. That may be valuable our time is that Russia has again become a field of struggle for global forces. We're back into History, and moreover, to the point where its most fateful ones are focused currents.where its most fateful ones are focused currents.where its most fateful ones are focused currents.

This struggle "types", most often manifested in confrontation between "patriots" and "cosmopolitans", "soil scientists " and "Westerners", "traditionalists"- "fundamentalists" and "progressives"- "democrats",

“Eurasians” and “Atlanticists”, etc., turns not only the sphere into a battlefield politics, economics, parliamentary debates or demonstrations, but also the entire culture all everyday life, all human and social life. And the fact that even the most intimate spheres of the human inner world also become realities ideological confrontation tells us what is happening in this case we are talking about a profound spiritual conflict, much more significant in its significance exceeding narrowly political or social contradictions. Most of all indicative in this context is the controversy that is being waged between “the soil scientists” and “Westerners” in the field of sex, controversy regarding “sexual issue” in all its modifications.

In this area, the roles were distributed clearly and unambiguously. “Patriots” symbolize “complexity”, “modesty”, “moralizing” (sometimes, “pharisaic hypocrisy”). “Westerners” - “liberation”, “shamelessness”, “promiscuity”, “pornography”, “sexual liberalism”. There is nothing accidental in this opposition since the same principles are almost always in cultural disputes “of the right” and “the left” are divided in this way. In a sense, similar “erotic specification” corresponds to deep proto-ideological impulses that organically enter into an ideological-type constitution as such, into the constitution of a full and complete worldview.

Analyzing the discussion “of the sexual issue” in our it is easy for society to notice that often the very fact of exposing hidden “complexity” patriots or hidden “pornography” Democrats serves as a decisive argument sufficient, according to polemicists, to discredit the ideological the enemy. In our opinion, such an attitude is completely unauthorized on both sides. This issue is too serious to be limited to not in the categories “complexities” (“shamefulness”) and “depravity” (“liberation”). Without questioning the plausibility of these definitions we only insist that they cannot serve as an answer. It's more like issues in need of in-depth research. What is behind “patriotic complexion” in “gender issue”? What is the true meaning of the theoretical sexual “Democratic emancipation”? Are these statements hidden behind special mysterious forces, much more serious and powerful than purely individual inclinations of certain individuals and their accidents human erotic destiny? It is devoted to clarifying these very questions this article.

Erotica versus eroticism

First, we present some considerations showing the ambiguity of the eroticism and the “liberalization of sex” that they defend “left”. In this matter we will rely on excellent research Julius Evola called “Metaphysics of Sex”, where a huge amount has been collected statistical, mythological, medical material, and also the problem itself is posed in a broad, truly metaphysical perspective. This book has become a central and classic study in Europe on “sexual a question” taken in its total, “cosmic” volume.

One of the main theses "Metaphysics of Sex" of Evola is that "sexual openness" of modern Western society, his erotic liberalism and "pornography" are a manifestation of "sexual decadence", a sign "of the desexualization" of society, its erotic "decrepitude", and not a manifestation of his heightened and fresh eroticism. Translation of erotic images and erotic impulses from internal to external, from the sphere of specificity sexual intercourse in the sphere of mental images, in the sphere of culture, advertising, scenery etc. indicates, according to Evola, "sexual entropy". Statistics, the example of the USA and France clearly shows that public tolerance to "pornography" culture clearly leads to a reduction in actual ones sexual acts, to demographic decline, to direct "asexualization" of specific ones people. In "the sexual revolution", Evola sees not "the salvation of sex", but "salvation from sex", since the basis "exteriorization" of the sexual impulse is it is the desire to get rid of internal tension, but not through "rupture level", not through orgasmic "trauma" normal sexual intercourse, but through slow and gradual entropy, permanent expenditure of sexual energies.

Evola accurately notes that Freud's psychoanalysis its main goal is not the real settlement of the erotic system human, but "cerebralization" of sex, relieving internal tension. At this is the absence in Freudianism of an appeal to the metaphysical grounds of eroticism logically leads him to deny the very possibility "of the erotic norm". According to Freud's teachings, there are no and cannot be sexually healthy people. Evola concludes that the trend "of sexual liberalization" is not only does not indicate the path to a positive solution to that great metaphysical and mystical a problem that is given to a person in the form of gender, but, on the contrary, closes the possibility her decisions doom people's erotic impulses to bad infinity sexual entropy.

Evola's conclusion from a thorough analysis of modern western eroticism can be formulated as follows: "sexual liberalization represents not so much depravity as depravity not so much the redundancy of sex as its insufficiency, not so much liberation, how new, even more terrible slavery".

So on the other hand, the book "The Metaphysics of Sex" also examines another aspect of the Western one "of sexual liberalization". Evola notices that the overall tone is erotic tensions in the West are becoming more and more "feminist" and even "matriarchal". A naked female body elevated to the status of a certain a cultural symbol, it largely repeats the atmosphere of matriarchal civilizations antiquities. Evola states that it is purely male, "virile", "phallic" eroticism is characterized, on the contrary, by "bashfulness", the desire for "interiorization" sex, to the specifics and completeness of sexual intercourse, which is for it is a material recording of personal spiritual success, personal victory, the triumph of one's own sacred mission. True "phallicism" is not so much worships a woman as much as she overcomes, defeats her, and through my own the "sunny" beginning magically transforms her into the specifics of the mystery of sex. Male erotica is characterized, according to Evola, by strict certainty sexual impulse, increased internal tension, the need for unambiguous and "traumatic" completion, at the climax. This "phallic" type characterizes not only all normal men, but also the type of male

spirituality in general type “sunny”, heroic, patriarchal cultures. “Matriarchal”, “feminist” erotica has the opposite character: it is characteristic of constancy “mental erotic intoxication”, absence of erotic concentrations, duration and uniformity of internal stress, absence bashfulness, absolutization “of female melancholy”, constantly remaining unsatisfied. Such a cultural matriarchy that existed among many ancient peoples different tendencies towards ritual (or symbolic) castration of a man, towards transformation him into an official, auxiliary figure, designed to provide erotic requests of the Great Mother. The predominance of just such “feminist”, lunar ones evola states aspects in the key themes of the modern “sexual revolution” West. And he finds a lot of evidence for this: in his steady growth homosexuality, in holding exhibitionist beauty contests among men, in the “constitutional” equating women with men, which reflects, in his opinion, the presence of outright sexual perversion in such “legislators”. lunar evola states aspects in the key themes of the modern “sexual revolution” West. And he finds a lot of evidence for this: in his steady growth homosexuality, in holding exhibitionist beauty contests among men, in the “constitutional” equating women with men, which reflects, in his opinion, the presence of outright sexual perversion in such “legislators”. lunar evola states aspects in the key themes of the modern “sexual revolution” West. And he finds a lot of evidence for this: in his steady growth homosexuality, in holding exhibitionist beauty contests among men, in the “constitutional” equating women with men, which reflects, in his opinion, the presence of outright sexual perversion in such “legislators”.

And finally, the latter is highly suspicious an aspect in modern sexual liberalism is, according to Evola, “humanization of sex”. The erotic impulse is the most sacred the most cosmic, the most operational of what is given to man. Therefore, this impulse in all sacred teachings is basic for effective transformation of a person either towards “superhuman”, spiritual (if the impulse is directed vertically), or towards a subhuman, animal (if the pulse is directed horizontally). Thus, the sphere of sex is the only way to overcome human limitations is to go beyond the microcosmic the limit is to close in with the elements of sacred cosmic forces. “Humanization sex”, its “microcosmization” means, at the same time, its deontologization, his separation from the tense confrontation of the great primordial forces called the principles of Yang and Yin in the Chinese tradition. An attempt to make it programmable and safe is this potentially inhuman element in a person, an attempt give up that risk, that overcoming, that space problem, which are contained in eroticism is tantamount to its bureaucratization, its killing its destruction. Evola believes that sex cannot be an object “collective treaty” is either a sphere of spontaneous sacredness where free ones operate and deep forces that do not take into account profane “legal acts”, or sex simply dies, degenerates, becomes “a convention”. Curious, that this is exactly what is happening in the Scandinavian countries where pornography was obtained the most legal right to exist and where is the full “desexualization” it has become a total phenomenon today.

All the above considerations show that supporters “of the democratization of sex” are driven not so much by “increased eroticism” how much “sexual decadence”, some “matriarchal”, “feminist” an element that is rooted in the reality of sexual impotence, perversity or erotic insufficiency. Propaganda

of erotica, therefore it works more like “vaccination against sex”, and the ideological position of “democrats” willy-nilly associated with one form or another “sexual degeneration”.

So, even a cursory analysis “of the metaphysics of sex” enough to show how ambiguous certain ones are the positions “of liberals”, and on what dark archaic principles rests extremely a clear, at first glance, idea “of sexual liberation”.

Patriots and erotica

Now we need to look at the patriotic background positions in sex, and try to understand whether we are really dealing with “complexed” and “pharising” moralists who deny the natural attraction due to its personal erotic inconsistency.

Anti-pornography logic “traditionalist patriots” it almost always remains the same - they do not resist erotica as well such, and its exteriorization, its collectivization and socialization, its “socialization” and “to alienation”. And yet it’s not so important about “socialist” or the “capitalist” path is followed by the “sexual revolution”. “Right”, faithful not so much specific historical and political “slogans of the moment”, but they are inclined to their “supra-historical” archetype with equal intransigence and against the purely Bolshevik “socialization of wives by the proletariat” (or against the well-known theory “glass of water”), and against the bourgeois trade in the body and organized advertising and competitive prostitution, not based on “primacy politicians over economics” (as in the case of Bolshevism), and on the primacy “of economics over politics”. Traditionalists and fundamentalists, completely independent from their religious, national, state and doctrinal specifics in matters of gender, they clearly insist on the internal concentration of the erotic impulse and its sacralization. In the limit, this means a total reorientation sex into the spiritual sphere through ascetic and dedicatory practices. But it is important to emphasize that it is not only religious and mystical fundamentalists they insist on removing erotica from “collective circulation”, on its intimate nature and purely internal status. Strange as it may seem at first glance libertin, Don Juan, who quite agrees with the ascetic on this issue realizes his masculinity and his “phallic” dignity on the horizontal level, walking the path of the Sun not in the sphere of the Spirit, but in the sphere of the Body. This is understandable even psycho-physiologically, since Don Juan is aware of the erotic type a total winner of the female gender, acquiring through the specifics of victories the highest male freedom and confirming his superiority. In Don Juanism there is necessarily an element “of asceticism”, “of suppression of sentiment”, of overcoming human. In the pornographic society with its central cult, alienated and the “socialized” woman, with his “legal and contractual” erotica, with his “feminism” and “humanism” Don Juan as a type is impossible, such a figure doesn’t exist here. And it is not surprising that this image completely disappeared modern culture, pushed aside by the Ramb-like infantile muscular animal from American militants who, in order to be “humane”, must be sure to bow to your “mother” and be a kind son (for example, Silvestro Stallone and his deft, black marketeering mom). Thus, “patriotic erotica”, with its central idea of the intimacy of sex, its interiorization and its verticality, after all, its “phallocentricity”, not only not synonymous with impotence or senile senility,

but, on the contrary, potentially, it represents the only path to a full-fledged erotic one development - as on a spiritual level (religious, ascetic eroticism), so it is on the psycho-physical (Don Juanism).

Patriotic erotica is patriarchal. Man it is the main and main sexual pole. Performing functions The Light Principle, the Sun, the Spirit, he is through the grace of his self-sufficiency and completeness spiritualizes, transforms and redeems a woman with the mystery of love connected by natural ties with Matter, Moon, Night. All patriarchal ancient and modern traditional structures were distinguished by the spirit of creativity, productivity, abundance in a variety of sectors of life. The erotic specificity of patriarchy already potentially includes prosperity since nothing a priori prevents the creative concentration of the inner here an erotic impulse that breaks out as an ordering, creative one the force that overcomes the entropy of matter, organizing passive substance into active form, illuminating women's Night with the radiance of men's Day, male Sun. And it is significant that the purest patriarchal cultural forms they didn't know erotic symbolism at all. Not only was there no worship in them female sexual organs, the Great Mother, but there was no worship Phallus, since this phallic exteriorization itself indicates a certain erotic insufficiency of one or another ancient culture on the beginning of its decline (See the writings of Professor Hermann Wirth "The Origin of Humanity", "Holy proto-language of mankind", etc). True patriarchy consists of worship of the Spirit, pure Transcendental Power, and precisely the possession of this it distinguished a man with strength and made him a bearer of a special redemptive sacred energy. In this context, we can say that the figure of the ascetic is patriarchal the system is not a contrast but the addition "Don Juan" is the first seeks spiritual power "from bottom to top", the second wastes it "from top to bottom" which presupposes, among other things, the possession of it. Therefore, the center is patriarchal sacredness was Hierogamy, the Sacred Marriage, in which the Emperor, the King, The leader, as the highest embodiment of the masculine principle, united with the Woman Empire with the human psyche of his subjects, with Mother Earth, filling it with light divine, heavenly energies, the bearer of which he was as the First among Husbands, as an erotic pole, as a center of culture. with the human psyche of his subjects, with Mother Earth, filling it with light divine, heavenly energies, the bearer of which he was as the First among Husbands, as an erotic pole, as a center of culture. with the human psyche of his subjects, with Mother Earth, filling it with light divine, heavenly energies, the bearer of which he was as the First among Husbands, as an erotic pole, as a center of culture.

Despite all the abyss of time separating us from the heyday of the heroic patriarchal civilizations of antiquity, the same archetypes continue to live in the depths of the human psyche today since the sphere of eroticism is associated with the deepest base of living beings. Those who are sexually free are fighting against "sexual liberation" and without the fact that "the collective agreement" recognizes this right for them. Legalization eroticism is the first step towards castration of a man, towards the degeneration of sex to a level mental entropy, to relieve the great tension in which human the being touches the great sacraments of Being, the highest problems of Ontology. It is an intuitive or completely conscious understanding of all these connections and correspondences inner belonging to patriarchal,

“phallogocentric”, masculine type of eroticism and forces everyone “right” regardless of the specifics of their positions one thing agrees - in the fight against pornography and sexual liberalization and a sexual revolution in society.

“The right” is not fighting against sex, but for sex, but for its intimately aggressive, interior, sunny, phallogocentric and patriarchal version. Creatures with democratic sexuality this may not be liked, since the “matriarchal” type of erotic organization truly organically incompatible with the “patriarchal” type, like weakness incompatible with strength, incapacity with creative and creative impulse, a “feminism” and “pederasticism” with the harshness and cruelty of an ascetic or “Don Juana”.

Empire as an erotic climax

The scope of erotic specification of various types it is also associated with another extremely painful and pressing topic today - the topic statehood. It is quite obvious that the state embodies the creative impulse of the people and the nation - if this impulse is strong and fresh, the state has all signs of stability and prosperity. If he is weak, the state becomes unstable and tends towards disintegration. Of course, this is it the erotic quality of the nation is also reflected.

The highest form of planetary erotica, macrocosmic sexuality is an empire-building impulse that leads to unification gigantic geographical, ethnic and cultural spaces under the auspices of one ruler, the embodiment of the One Idea, the one Power. Empire in contrast from an ordinary state it has always been supernatural in nature, so as the uniqueness of the unification of heterogeneous and disparate conglomerates in a single whole presupposes the participation of some sacred energy, so much so transcendental, that she is able to step over limitations and differences all internal-imperial components. If any state is like a unity and giving form to the psycho-physical substance of its citizens already reflects there is an erotic impulse in itself, then in the case of the Empire this impulse must exist erotic to the highest degree like some kind of ultimate unifying heroic tension that goes beyond ordinary eroticism.

Empire is always seen by Tradition as a result Hierogamy, the Sacred Marriage that took place between Heaven and Earth. Heavenly the principle is embodied in the Ruler, Son of Heaven, Anointed One. Earthly principle - in the most endless territory, as well as in the people inhabiting the imperial ones lands. The specifics of purely imperial eroticism predetermine a special imperial one a type of consciousness characterized, on the one hand, by understanding that is unattainable Heights of the Ruler (simple peasants to portraits of the Russian Tsar back in the 19th century we prayed to the century as if it were an icon), and on the other hand, to the endless Latitude of the Imperial territories. All this makes imperial erotica obviously macrocosmic global, continental and even planetary. It is in imperial sexuality the quality of totality characteristic of gender as such is most manifested the depth of his

mystery, the concreteness of his magic. Male identity of the imperial builders firmly fuses with the perception of oneself as "Sons of Heaven", "Sons of Light", as sacred and chosen establishes of the spiritual order. The female element it is also totalized, but rather in breadth - a woman becomes a synonym great space and great imperial races. So unique and special The hierogamy of the Tsar with his Empire is repeated at the level of all imperial ethnic groups in the secret of imperial Love, where every man is "Son of Heaven", "Emperor" and every woman is "the Great Earth", a personification of the imperial "Race". There, where the Empire once existed, there is an erotic specificity of peoples with necessity it will be unique, special and emphatically macrocosmic, superhuman. And the process of the collapse of the Empire, striking at the very center of the erotic element its inhabitants, cannot help but cause fundamental reactions which will be present, as history shows, for many centuries after the death of the Empire as a constant and persistent desire for Restoration, as "biological" rejection "of sexuality of small forms".

Russia was one of the last Empires that she retained her purely imperial erotic specificity much longer than others states. Moreover, this happened despite the external desacralization of its regimes contrary to the primacy of anti-imperial ideas and organizations. Macrocosmic erotica there were many Russians, Russians not in the national, but in the imperial sense deeper than the monarchical system or the Orthodox concept of Holy Rus', although it was through these forms that continental erotica manifested itself most complete, logical and organic. Even completely anti-imperial, "social-sexual", the anti-heroic and matriarchal international Bolshevism of the 20s gave in in the future, the place is grotesque, parodic, but still to some extent "soil" Stalinist "imperialism", which was forced to resort to violence and absurdity for the implementation of those deep erotic urges the imperial nation, who made their way through the completely "left" ideological a layer that had the fullness of terrorist and absolute power. However, however, however, however, however, however, already initially, such an alliance contained elements that could not not lead "the Soviet empire" to collapse. But if you are aware of your roots an erotic imperial complex, if you realize the extent to which the imperial macrocosmic Eros is different from ordinary, purely "human" sex it will become quite obvious that with this reality there is only a maternity method it's impossible to control. Imperial erotica is incomparably more difficult to destroy than the Empire itself, since we are talking about the deepest layers here unconscious, little hypnotizable rational or pseudo-rational beliefs. Moreover, there are no reasonable or external reasons for suppression imperial sexuality, strictly speaking, simply cannot exist - these arguments valid only in a society entirely and completely based on "public treaty", on "the convention", and the sad history of communist ideas in our country (also striving to build a society "collective agreement" - Bogdanov, Plekhanov, etc.) indicates that this is not taking root here, we are too organic, spontaneous and animated for this. and the sad history of communist ideas c our country (also striving to build a society "collective agreement" - Bogdanov, Plekhanov, etc.) indicates that this is not taking root here, we are too organic, spontaneous and animated for this. and the sad history of communist ideas c our country (also striving to build a society "collective agreement" - Bogdanov, Plekhanov, etc.) indicates that this is not taking root here, we are too organic, spontaneous and animated for this.

Russian patriots are thus characterized also, what their erotic program, whether they are aware of it or not, is totally macrocosmic, planetary, appealing to the ancient, deep the energies of the great imperial race. These energies are not just habits or inclinations these are ideas-forces, an invisible but powerful reality sleeping in the depths souls of our people. Going against our imperial erotica, representatives of alternative anti-soil forces affect those levels with which it is completely unsafe deal with. Once the population of the former Empire really realizes how deeply and intimately his erotica was struck by his supporters "sexual perestroika", woe to those who will be associated in the eyes of the awakened one the people with the initiators of general castration. The reaction may be delayed but it will inevitably make itself felt. That one, who knows the logic of the actions of the great erotic energies, can easily foresee that foreign oriented champions "of legal states" will sooner or later become victims of eroticism aggression of the imperial ethnic groups, since they managed to stand between "Sons Heaven" and "the Great Land", they managed to intervene in the sacrament of Russian Hierogamy. The fate of their predecessors is more than eloquent.

Conclusion

We have tried to highlight in our summary a few of the most fundamental points that become with each during the day, more and more relevant, as we begin to call things with their own names. And if in matters of political intrigue, social transformation, economic collapse and national wars in our Fatherland have become difficult understand not only ordinary people, but also professional politicians, then the nature of erotic specificity of one type or another is natural an organic demarcation line separating "ours" from "non-ours". IN THE in such a situation, it is much more important to rely on the internal energies of the blood, on the voice of the Continent of Russia, which we hear in our depths, and therefore eroticism becomes for us almost the only means of real choice which will finally decide the fate of our Power and our Imperial Race. And only from the inner depths of our national soul will it be able to rise the impulse that will unite us on the other side of the political and class differences in the great feat of the new Empire-building. For the one who indeed "wants" and "may", there are no barriers.

the article was written in July 1991 and published in the Den newspaper

Escape (1997)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Limonka", 1997

"Russian Thing", Arctogea, 2001

ESCAPE

The structure of reality is as follows. There is a circle of manifested, ordered, given, structured. This circle «of this world». The order in it is maximum in the center and minimum in the periphery. This circle «of this world» has its own rigid logic, its own laws, its own fixed structure. It is not always and not clear to everyone. But as we approach its center, its pole, the general logic becomes more and more intelligible. Power resides in this center. Not only political, but any, total – power of physical material laws, historical trends, fatal vectors set by the flesh of this world. Christians call the absolute bearer of this power «princeps hujus mundi, in Latin. Most often he is identified with the devil.

«This world» can also be called a System. There are systems all around. He was often identified by the far left with «fascism» or «Auschwitz». «This world» projects its power onto all levels present in the constitution of the beings who are involved in it. Being born a person or coming into the world as an animal, insect, plant or thing, we automatically find ourselves under the yoke of the total power of the System. It is she who creates morality, determines norms, establishes laws, determines what and how to do, how and where to live, how and when to die. «this world» – has its own geography, its own integrity, its own logic, its own destiny. She wants to look unique and mandatory. She wants to pass off her order as the only possible one, her principles as universal attitudes that have no alternative. «This world» is also called «the old world», its law – «the old law», creatures, its inhabitants are – «dilapidated creatures». In its center is «the old prince». All reality circulates between the center of the System and its periphery. Moving away from the center, reality breaks up into fragments, loses its ordered structure, suffers, perverts, decomposes, impoverishes, degrades, loses power, strength, power, well-being, fortune. Approaching the center, on the contrary, reality is ordered, strengthened, strengthened, normalized, receives complicity in the power «of the old prince», and is endowed with power. This dynamics of movement under the influence of two forces – centrifugal and centripetal – constitutes the only content «of dilapidated existence», «of being in the System». At the same time, the System itself is constantly changing, although it maintains its essential quality constant. All reality circulates between the center of the System and its periphery. Moving away from the center, reality breaks up into fragments, loses its ordered structure, suffers, perverts, decomposes, impoverishes, degrades, loses

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Contrary to the claims «of the ontological Auschwitz» to its uniqueness, lack of alternative, inevitability, this is a lie. There is, perhaps, a different circle. These are – «new world», «new heavens and new earth», «new life» Dante, «new man», «new Adam», «new being», «new order». Where and how to find it?

Just not in the System. There is no point in it that would serve as a transition to «a new being». There cannot be such a point in it. But there are still two limits that border on the absence of the System, and this is already close to what interests us.

The first line – is the center. There are no illusions of volume here. Power has a magical quality; it places the creature with one foot on the shaky soil of the otherworldly. That's why the authorities are so dizzying. In the absolute center of the System, its fictitiousness is obvious, the falsity of its claim to have no alternative. The ruler comes into direct contact with «the prince of this world», knows his breath, the ominous aroma of his presence. And when you come into contact with this black secret, a paradoxical opportunity opens up to look over the shoulder of the Usurper. Another light is gushing there. The mystery of royal power – is one of the deepest and most terrible.

Second face – marginal periphery. There, the fabric of being thins to a transparent film. The fragments, having decomposed, live on their own. Bodies, feelings, thoughts, concepts and objects turn into a sieve. Microbes grow into giants, volumes shrink like dried peels. The heavens are coiled into a scroll and fit in the palm of your hand. Oddly enough, but the one who steps beyond the last line meets the same one with whom the supreme ruler meets. The same dark silhouette, the same cradling angular gestures, the same – black on black – shoulders, waxy hands, slightly dragging one leg. And again the brilliance «of the new world». Because of his back. Jump.

Something you don't remember or describe. You are on the periphery of something else. Among the fragments, scattered crystals of a mosaic that has not yet been collected, in the lower class, still without status and rights, still with sadness and horror from what happened. Who are you? Where are you? You can't remember anything. What happened to you? Name... Something is spinning in my head but slipping away. In such a light, nothing is visible; this requires the presence of darkness.

What new feelings...

What's so bad about your shoulder blades?

Eschatological gnosis (2000)

A.G. Dugin / Dear Angel / Web Archive

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A.G. Dugin

"Dear Angel" №3, M., 2000

ESCHATOLOGICAL GNOSIS

"The Paths of the Absolute."

The metaphysical picture of reality can be considered from two fundamental positions. The first position is that metaphysics is seen as a "synchronous" simultaneous complex, divided into hierarchical levels and manifested in various cycles and fundamental ones; Moreover, the end of each cycle at one level corresponds to the beginning of a new cycle at another level, etc.

The second principled position can be defined as a position teleological, i.e. concentrating its attention on the body, end or goal. If the first position corresponds to the traditional answer to the questions "What?" and "How?", then the second should definitely answer the question: "Why?" or "Why?" This question is addressed not so much to the affirmation of metaphysical reality, but to its cause and its meaning, i.e. directly to the one whose secret news is all metaphysics. This area of traditional knowledge has always been the most closed, since deepening into it is fraught with terrible, destructive consequences.

Teaching about the end of existence – "teleology" (literally "teaching about purpose") or, more precisely, "eschatology" (literally "the doctrine of the end") – concentrates the most acute and traumatic aspects of metaphysics. The set of basic principles of this teaching can be called "eschatological gnosis".

Eschatological gnosis focuses on a special unique metaphysical event that early Christian Gnostics called the "completion of all achievements.". This "event" does not occur in one of the levels of metaphysics, but captures them all, is one and absolute for them. "The accomplishment of all accomplishments" – is the absolute end, followed by no repetition, no resumption of cyclical development. This applies to both

manifested worlds and purely principled ones. We can say that the absolute end it unites all levels of metaphysics and is their common denominator.

"The accomplishment of all achievements" occurs only once.

A reflection of this great one-time end is all the discontinuous points of the ontology, all the existential and metaphysical "breaks". But at a certain moment, the set of superimposing levels of reality is built in such a way that the ends of all particular cycles converge at one point, at the point of the absolute end. Here every particular and relative end becomes absolute and perfect.

This point itself is the telos, the goal of metaphysics, in which its hidden cause flares up with maximum clarity. As a rule, Tradition considers the symbol of this point to be a special, final, cycle-closing manifestation of the Divine, the Principle – saving Messenger, summing up everything logically previous and finally revealing what was hitherto hidden. The action carried out by this A messenger, according to the gospel expression, is to "make the secret manifest," i.e. expose the transcendental itself.

Let us examine in detail the metaphysical content of "the accomplishment of all achievements," starting with the highest regions of reality.

OTHER – NECESSITY

PURE NON-EXISTENCE – ALL KINDS

PURE BEING – ALL-REALITY

PRIMORDIAL MATTER

MANIFESTED SPIRIT – THE WORLD OF SUPERFORMAL MANIFESTATION (ANGELICAL REALITY)

INTERMEDIATE WORLD OF SUBTLE FORMS (SOULS)

WORLD OF DENSE FORMS (BODIES)

Non-existence as a possibility in relation to pure being as reality acts as a limit containing this pure being. Despite the fact that non-existence contains, among other total possibilities, the possibility of being, and therefore its metaphysical and super-ontological source, it not only can turn pure being into reality, it must do this, obeying the highest and transcendental in relation to it Necessity¹. This Necessity is a negation of the category of possibility as the highest, and affirms beyond its limit the Other, beyond any possibility, even the most all-encompassing. Within the framework of All Possibility itself, this is expressed in the fact that among all the particular and included possibilities there is possibility of self-denial, i.e. the possibility of becoming valid. This possibility of self-denial is an expression of the metaphysical insufficiency of possibility or, in other words, a reflection of Necessity as the highest authority both in relation to possibility and in relation to impossibility. Therefore, the appearance of being "from" of nothingness, beyond what is possible, it is also necessary.

On the other hand, the emergence of pure being is by no means identical to Necessity, because it directly stems from the All-Possibility of non-existence and essentially belongs to it as one "infinitely small" particle of it, while pure Necessity absolutely surpasses any possibility. This means that the position of pure existence in this situation is dual: pure being as real arises from non-being (possible) thanks to the Necessary, without coinciding with the Necessary. Pure Being, having appeared, is plunged not only into Sadness, but is also presented with a Problem, with the mystery of its own Origin, which carries, in addition to the obvious "logical" trace of the All-Possibilities-Non-Existence enclosing it, a "superlogical" and problematic mystery. This is – the mystery of Necessity.

Pure Being, having appeared, "understands" what must disappear, if only because "it is", and "is", being the most universal, is nevertheless a "definition", and therefore a "limitation", beyond the reach of which lies everything that "is not". Everything limited "sooner or later" must face what limits it and what is thereby limitless, therefore being must sooner or later move into non-existence that limits it, thereby overcoming its limitation. Thus, pure being is necessarily aware of its only metaphysical perspective –

the perspective of "not being", to return to the fold of the Omnipotence. And yet, pure being has another path – the path of understanding the wrong thing from where it arose, and that why it arose.

To this "Why?" there are two answers. The first answer is worded as follows: "Being appeared because it could have appeared.". This answer, which asserts inevitable duality, is not the last, and therefore condemns pure being to reappear every time, after it has been drawn as real into an incomparably more complete metaphysically non-existence (Obligibility). If the possibility of self-denial within the limits of Possibility would be a consequence of simple arbitrariness, i.e. a metaphysical accident, being would be doomed to constant cyclical emergence generated by the play of possibility. In other words, in this case there was pure existence would be unnecessary, accidental and, ultimately, meaningless a phantom, a simple function of nothingness.

In fact, this answer is characteristic of certain schools of traditional metaphysics, which consider non-existence (Obligibility) to be the final authority. Behind this lies an echo of a delusion into which the highest ontological Principle itself may fall, which has not comprehended the mystery of Necessity and is doomed to reappear, to the "pseudo-infinity" of great ignorance.

The second answer is typical for eschatological gnosis. It is formulated as follows: "Being appeared as proof that the non-existence that contained it before the appearance is not the final authority, and that beyond its limit there is the Other, which does not coincide with either being or non-existence. Such an answer opens up a new and paradoxical path for pure existence through nothingness, not just into the metaphysical Omnipotence, but beyond its limits, on the other side of this All-Possibility.

The path of pure being through nothingness is eschatological, i.e. oriented towards the end, in the full sense of the word, because in the event of success, pure being once and for all goes beyond the limits of the possible and thereby puts an end not only to itself, but also to its cause, its possibility. This is – a radical overcoming of metaphysical Duality, its final removal. This is the mystery of eschatological gnosis.

The path of pure being through nothingness, on the one hand, means the disappearance of being in nothingness, but not identical, however, with the simple return of the real to the possible preceding it. Pure being, having understood the true transcendental reason for its presence, will never again be able to succumb to the illusion of the complete metaphysical superiority of non-being (Outrightness). But on the other hand, it cannot assert its own superiority over non-existence, because this would contradict the truth, since pure being is nothing more than the translation into reality of the logically previous

possibilities of non-existence. Therefore, pure being asserts not its superiority over non-being, but the superiority over it of something other – than the presence of being, etc other rather than the "presence" of non-existence.

However, the validity of this statement can be proven only if pure being manages, having returned to oblivion, to preserve its new one knowledge of knowledge, which he did not have before his first appearance. It is the preservation of this knowledge that is proof that, having gone into oblivion, pure existence has passed through him and, in the end, identified with completely different.

This is knowledge of knowledge identical to eschatological gnosis, because here the emphasis falls on exactly that new, that being comprehends after its appearance, and what was not contained in its source. The completeness of this new means the true end, because forever delivers being from periodic removal from the other, forever cures it from the Great Sorrow.

The end of pure being, who acquired new knowledge about the non-identity of non-existence and the transcendental, and there is "the accomplishment of all achievements," because it was for this great purpose that being metaphysically appeared, and even non-existence itself, which providentially contributed to the discovery of Necessity and was secretly directed by this Necessity itself. And at the very point of the end all this new knowledge is concentrated, not subject to destruction – eternal knowledge about the Other, the great result of being. Pure being, which has understood the mystery of Necessity, is the saving Messenger for itself, to the extent that it has realized itself symbolically involved in the great Necessity sent by It, in order to save itself, as well as non-existence, from the First Illusion of irreducible metaphysical duality. The Gospel phrase, which directly indicates "the accomplishment of all accomplishments" – "then the latter will become the first" –, can also be attributed to the purest existence which is indeed the last in the triad (Necessity – Possibility – Reality), but has a chance to merge with Necessity itself, i.e. become the first one in the most absolute sense of the word².

This is the paradigm of eschatological gnosis in the highest highest layers of metaphysics. All intra-existence levels, naturally, are subordinated to pure existence and are involved in its great problems, albeit in a reflected sense. The entire hierarchy of actual existential levels below pure existence is, in the end, faced with the same eschatological alternative: either, having reached its logical limit, return to the private intra-existence possibility that embraces them, which certainly presupposes new transitions into reality, or go through through given directly, embracing a specific level, the possibility and thereby repeat the step of eschatological gnosis at its level.

The presence of the purest being and the manifestation arising from it, existing on the lower planes in the form of cyclic development, always leaves a choice between two eschatological possibilities open. And moreover, the most important metaphysical moment of coincidence of the ends of all existential (manifested or fundamental) has not yet arrived³) cycles, two eschatological or teleological perspectives are so superimposed that it is simply impossible to clearly separate one from the other. This manifests itself doubt pure being, his oscillation regarding the unambiguous resolution of the mystery of Necessity. And only at the moment of "the accomplishment of all achievements" at the point where all levels of metaphysics come into contact with their end, the last revelation occurs, clearly diverging in different directions the two prospects of returning to the source, which corresponds in the Christian tradition to the idea of the Last Judgment, during which "the righteous will be separated from sinners." Drawing a specific real into a specific possible, inevitably occurring at the end of any intra-existence cycle, in the usual case means an event neutral in relation to eschatological gnosis, i.e. it may or may not be accompanied by special knowledge, a guess about the true and deep cause of the end of the cycle. Such uncertainty persists until the moment of cyclic resonance – the moment when the end comes simultaneously for all existential circles.

The end point of being is the end point of all being levels, and although it is the only one for all, each of the levels "sees" or "anticipates" it in accordance with its own special perspective. In worlds subject to different types of duration, this point can be defined as the point of the end of duration: in a particular case, the end of time, as in a dense bodily world. In the worlds of Principles, naturally, there can be no talk of duration, but the end can be "imagined" in them as some logical and ontological event, sharply separating the presence of the Principle from its absence.

Each of the worlds, approaching the moment of the Last Judgment, i.e. to its end, like pure existence, it is faced with the most important eschatological problem. The onset of this very moment certifies this or that decision, summarizes the result of the development of this world and, accordingly, determines its subsequent "fate".

So, there may be an end to the dense bodily world only a return to the subtle world, or it could mean an ascent through the subtle world into the heavenly paradise of the First Mind. This perspective is reflected in the story of the ascent to heaven in the body of the prophet Elijah and Enoch. The same problem, in essence, faces the subtle world – either to be drawn into the Logos-Um, or to see the light through it is a fact of its manifestation, but it means to recognize its ontological secondaryity: in other words, to see, in the words of the sealers, "naked Diana," pure nature. The Heavenly Mind is also finite, since it belongs to manifestation, and therefore it is faced with an eschatological choice: either to identify with its immediate substantial cause (universal nature) – the passive pole of all manifestation, or through him, ascend to pure existence. Universal nature itself must solve the same problem – either merge with pure being, from which it separated at a fundamental level – or "understand" that its very

separation occurred due to the presence of non-being, embracing being and forcing pure being to continue the chain of negations, but this time intra-existence, starting with universal nature.

Within the particular modes of being, the eschatological becoming of the "last first" is also carried out, albeit at a relative level. But since the eschatological moment of the Last Judgment is unified and has neither ontological, nor logical, nor, especially, temporal extension, it evaluates only itself intention this or that specific world (or the being of this world), and the relative turns into the absolute, since for the Other there is neither small, nor large, nor near, nor distant.

So, "the accomplishment of all achievements" – the end of existence – equalizes all metaphysical planes with each other, but immediately divides them anew on a different basis. It can be said that in this sacred event everything striving for absolute Necessity becomes Other, while everything else returns to a potential, possible state, doomed to inescapable and fatal cyclicity and, ultimately, illusoryness.

Here an eschatological and final regrouping of metaphysics takes place, where the division is no longer carried out on an ontological or principled basis, but on the basis of solidarity (albeit symbolic!) with the final choice of pure being, in relation to the solution of its cause, its "Why?".

All levels of existence, down to its smallest grains, which have known the mystery of Necessity, will be equated in the moment of "the accomplishment of all achievements" with the Absolute itself, and everything that succumbs to the illusion of the sufficiency of Possibility, content with recognizing the arbitrariness of reality, metaphysically disappears into immanent and fictitious nothingness, regardless of your metaphysical status, even if this status is as high as possible.

The end of being, like the end of one of its worlds, is often symbolized in Tradition by the arrival of a saving Messenger. This Messenger may have various forms and different names, depending on which world is being referred to. Naturally, these forms and names must correspond as much as possible to the most subjective modalities⁴, possible in a given world, because the end of the world in a sense coincides with the discovery of its subject. Unlike the end of the particular cycle, revelation at the absolute end of the world is also absolute. Therefore, the saving Messenger opens at the moment of "the accomplishment of all achievements" as an absolute pole. Accordingly, in each of the metaphysical modalities, this pole has its own special designation. However, the specificity of purely eschatological revelation is that the difference in these special designations, in the special names of the poles for different worlds, is completely erased and, on the other hand, each of these poles splits on its own into two components. Moreover, all eschatologically Gnostic aspects of all poles merge into one, forming a

single ray of the Other – the Savior himself for all metaphysics and all non-eschatologically Gnostic aspects are collected into a fictitious figure of his antipode. This idea is captured in the early Christian symbol of the amphisbaena, which is a single serpent with two heads: one of them belongs to Christ, the other – to the Antichrist. In addition, the traditional name of Christ – is the king of the world ("prince of the world"), and the king of this world – of the Antichrist or the devil ("prince of this world"). This is the division of royal, i.e. polar functions, this split of the pole into two components is a purely eschatological phenomenon, something that takes place at the moment of the end of existence. A similar split is characteristic of the highest regions of metaphysics, because at the moment of the end, pure being itself "understands" the non-identity of non-being and the Other, which corresponds to recognition This idea is captured in the early Christian symbol of the amphisbaena, which is a single serpent with two heads: one of them belongs to Christ, the other – to the Antichrist. In addition, the traditional name of Christ – is the king of the world ("prince of the world"), and the king of this world – of the Antichrist or the devil ("prince of this world"). This is the division of royal, i.e. polar functions, this split of the pole into two components is a purely eschatological phenomenon, something that takes place at the moment of the end of existence. A similar split is characteristic of the highest regions of metaphysics, because at the moment of the end, pure being itself "understands" the non-identity of non-being and the Other, which corresponds to recognition This idea is captured in the early Christian symbol of the amphisbaena, which is a single serpent with two heads: one of them belongs to Christ, the other – to the Antichrist. In addition, the traditional name of Christ – is the king of the world ("prince of the world"), and the king of this world – of the Antichrist or the devil ("prince of this world"). This is the division of royal, i.e. polar functions, this split of the pole into two components is a purely eschatological phenomenon, something that takes place at the moment of the end of existence. A similar split is characteristic of the highest regions of metaphysics, because at the moment of the end, pure being itself "understands" the non-identity of non-being and the Other, which corresponds to recognition the traditional name of Christ is – king of the world ("prince of the world"), and of the Antichrist – or the devil – king of this world ("prince of this world"). This is a division of royal, i.e. polar functions, this split of the pole into two components is a purely eschatological phenomenon, something that takes place at the moment of the end of existence. A similar split is characteristic of the highest regions of metaphysics, because at the moment of the end, pure being itself "understands" the non-identity of non-being and the Other, which corresponds to recognition the traditional name of Christ is – king of the world ("prince of the world"), and of the Antichrist – or the devil – king of this world ("prince of this world"). This is a division of royal, i.e. polar functions, this split of the pole into two components is a purely eschatological phenomenon, something that takes place at the moment of the end of existence. A similar split is characteristic of the highest regions of metaphysics, because at the moment of the end, pure being itself "understands" the non-identity of non-being and the Other, which corresponds to recognition at the moment of the end, pure being itself "understands" the non-identity of non-being and the Other, which corresponds to recognition at the moment of the end, pure being itself "understands" the non-identity of non-being and the Other, which corresponds to recognition pole duality, at all lower levels.

Since eschatological issues are all-encompassing, characters in eschatological scenarios acquire a unique metaphysical load. The gnostically oriented aspect of the subject archetype and its eschatological (non-gnostic) double are associated with similar figures of the higher and lower worlds no longer symbolically and typologically, but directly, and therefore their conflict and their confrontation are endowed with infinitely important meaning and fundamental irreversibility. This meaning and this irreversibility stem from the fact that in eschatology it is not just the pole and the periphery that collide, as is the case in ordinary ontology, but two faces of the pole itself, and therefore the conflict cannot be resolved through a relative solution, just as it cannot be postponed, transferred "in a cyclic spiral" to another plan. Exactly irreversibility the eschatological mystery is different, and this irreversible nature of the end is especially emphasized by Christian tradition, which states that after the Second Coming of Christ in Glory and the Last Judgment – "there will be no time anymore". The decisiveness of such a statement does not at all indicate the narrowness of the Christian vision, as if it could not discern another cycle and another time beyond the given one⁵. On the contrary, Christianity, being purely eschatological by revelation, with the utmost rigidity and rigor, he presents a true metaphysical picture of the end of existence, completely taking the transcendently oriented subject beyond the boundaries of cycles, times and metaphysical presence itself.

Jesus Christ is traditionally called "God-man" in Christian theology. From the point of view of eschatology, this absolutely corresponds to the very essence of the problem, because man, who is the subject of our world, and God, who is the subject of all reality, at the end of Times, in the figure of the saving Messenger, strictly coincide. On the other hand, Christ's hallmark is that he came "not in your own name, but in the name of God", unlike the Antichrist, who comes precisely "in your name", like Man-man, "prince of this world.". Christ, being the eschatological pole of the poles, the God-man, nevertheless affirms the non-identity of himself and loyalty to the Other, i.e. your messenger. The Antichrist, on the contrary – is a pole in itself, without the vertical of eschatological gnosis, i.e. an exponent of the completeness of possibility (power), forcing one to consider any reality as his cause only the pure arbitrariness of this possibility itself – therefore the Antichrist comes "in his own name.". But Man-man, the Antichrist, has a deep justification in the highest metaphysical spheres. This justification is eschatological apophatism, i.e. the attempt of nothingness to devalue knowledge of the pure being about the mystery of Necessity, casting a shadow of doubt on this knowledge through the comparison of this knowledge as real, i.e. cataphatic, affirmative, with the impenetrable abyss of its apophatic negativity. In other words, non-existence (Obligibility) wants to present itself as the God-god, as a hidden praist, denying the legitimacy of the eschatological formulation of the question itself, wanting to confuse the guess of pure existence about the non-absoluteness of non-existence and attribute only to itself the mystery of emergence and disappearance. In other words, this is – the same statement of polar self-identity as in the case of Man, only at an incomparably higher level, at the level of the ultimate metaphysical regions, where the identity of God and God⁶, nevertheless, is also a lie, as in the case of Man, the Antichrist, since nothing in metaphysics is equal to itself, and everything is nothing more than an indication of something completely different.

In eschatology, at this unique point in metaphysics, the Other is indeed revealed, but not in itself (which would be absurd), but through knowledge about him, mercifully given to pure existence, which has raised in the absoluteness of its Sorrow a terrible and paradoxical question about the cause and purpose of its emergence, already casting a shadow of doubt on the self-sufficiency of the arbitrariness of non-existence as the true motive and source of origin of existence.

Christ, the God-man, the true knowledge of the mystery of Necessity, is opposed by the Man-man, but at the same time he is strictly identical due to the eschatological conditions to the God-God, and therefore has that "secret lawlessness" that the apocalypse speaks of. It is this ratio of figures in the last battle that makes it so fundamental on any existential level, regardless of its relativity. That which has to do with the end – absolutely, and therefore Chinese tradition states that the "will of heaven" directly and directly invades the fate of a being only once – at the moment of his death, while the rest of the time it affects him only indirectly and indirectly. So at the end of the worlds the will of the Other is revealed directly by equating the hierarchy of metaphysics and endowing the eschatological conflict of even its smallest parts with super-significance and great absolute meaning.

Eschatological in a relative and limited sense is any period of completion of a cycle, i.e. that sector of it that is directly adjacent to the point of opening, to the point of interruption of any part of the circle. Therefore, within the eschatological perspective itself there is also a special hierarchy, but in many ways different from the ontological hierarchy. The essence of this difference – in the possibility of canceling the distance between the symbolized and the symbolizing, which is the main idea of eschatology. In an eschatological perspective, the meaning of the gradation of intra-existence levels is lost, because What is important here is not to what level any ending cycle belongs, but the very fact of its removal, its termination. In the purely metaphysical framework of various states, there is a certain continuity, ensured in the manifested worlds by a common involvement in universal nature, in the worlds of Principles, involvement in pure being, and, finally, in the world of the purest being, facing non-existence, involvement in general metaphysics. Therefore, with a non-eschatological approach to the cyclic events of metaphysics, even not its highest levels, the emphasis when considering the end of the cycle falls on the transition from one state to another: inertially and immanently in the case of a passive and "centrifugal" being and initiatory and transcendental in the case of a subjective archetype that actively opposes the illusion of the realizer. And although with initiatory implementation there is also a transition through the point of break, through the point of death (which, however, is also true for the ordinary transition of a being from state to state, although, of course, the break here is much less radical), each time the initiate retains his continuous connection with the context of metaphysics, and the desire for the truly Transcendent remains for him each time the initiate retains his continuous connection with the context of metaphysics, and the desire for the truly Transcendent remains for him each time the initiate retains his continuous connection with the context of metaphysics, and the desire

for the truly Transcendent remains for him only by desire, following involvement in the Great Sorrow of pure existence. All metaphysics is a whole facing its mysterious source, but the final realization of this source is possible only at the end of metaphysics as such. Therefore, eschatology casts its shadow on all final moments of private cycles, giving all creatures a unique chance at the same time immediately at the end of the particular cycle, avoid the pressure of all possible cycles or metaphysical states absolutize private end, to be extremely transcendentalized break point.

The eschatological perspective does not emphasize what which one the plan passes to the being, but the fact that it goes over. Here a new hierarchy is built – not a hierarchy of plans, but a hierarchy of ends of plans hierarchy of breakpoints. It is at these points that the negative equality of all metaphysics is inherent, because in them, on a unique "moment" that has neither ontological nor metaphysical volume manifests itself as Other. In the usual case, the formula for the end of a cycle in Sanskrit sounds like "neti", which logically implies: "not this, but that" – "not one, so another", "not that" – the end of "that". The eschatological aspect is expressed, on the contrary, by the formula "neti, neti", i.e. "neither one nor the other" ("neither one nor the other"). And here it should be noted that in reality, the discovery of an apophatic Principle at the end of a cycle is instantly followed by the beginning of a new cycle, i.e. darkening, hiding this Principle. Eschatological gnosis, on the other hand, places the emphasis on identifying the being with his own death at the moment of its arrival to enter into a sacred marriage with her. This is what the death of a creature can do on its private level absolute death, its merger with the Other, leading forever out of all the intricacies of the existential hierarchy.

The hierarchy of eschatology is based on success of death, on the abilities of creatures to elude at the end of the cycle a fatal resumption, and not only the resumption of such and homogeneous, but from resumption altogether. Therefore, from an eschatological point of view, the metaphysical level plays no role at all; the only important thing is that it has a limit that can be achieved and, merging with it, frozen on it, realize the "completion of all achievements", free from any restrictions.

In this regard, the end of any, even the most particular cycle, such as the end of earthly humanity and up to the death of an individual, acquires special value. Therefore the end human civilizations and death man was distinguished into special traditional teachings – into private eschatologies, into the doctrine of the end of humanity and into the art of death, *ars morendi*.

The end of human history, *manvantara*, was considered in Tradition to be the most important eschatological event, second in importance only to the end of the *kalpa*, i.e. the entire world order. The end of *manvantara* – is the end of Manu, i.e. a historical subject, which is the sum of individual human subjects. The death of Manu – is the death of earthly man in his archetype, it is the archetype of human

death. Therefore, every person, dying, takes communion with this universal archetype and enters into his individual Last Judgment, identical to the Last Judgment of the end of the manvantara, in accordance with the eschatological logic of the unity of the symbolized and the symbolizing. Moreover, following this logic, the end of manvantara (i.e. death of Manu) is identical to the end of the kalpa, that is, the death of Vaishvanara⁷. And in the general metaphysical complex, from an eschatological point of view, there is also no difference between the death of Prajapati and the extinction of pure existence. It is this strict identity of "the accomplishment of all accomplishments" on any metaphysical levels that underlies art of death – the highest of the traditional, initiatory arts, the practice of which makes it possible to go beyond all the cause-and-effect chains of metaphysics, bypassing intermediate authorities.

The death of a particular person in practice is most closely connected precisely with the end of humanity, to which this person belongs, because the continuity of the ancestral family chain (ancestral name – "nama-gautrika") is actually disrupted only at the end of the manvantara, and at this moment the human personal soul (personal name – "nama-naumika") really faces the limit of the earthly human level whereas the simple individual death of a person in a normal case does not completely separate him from his family, and a certain part of his soul continues to live in descendants and relatives. It is only at the end of the manvantara that a person's personal and ancestral death coincide. That is why, in those traditions in which the eschatological aspects are most developed, the art of death always comes into contact with the accentuation of the end of the manvantara with the concentration of initiatory attention on this historical event. Personal death (death concerning nama-naumik, "name name") represents the subject side of eschatology, and the death of humanity (as a universal "family name", nama-gautrika) – the object side. Concentration at the end of the story allows the bearer of eschatological gnosis, who practices the art of death, to more clearly understand the scale of spiritual issues and anticipate the universal significance of his initiatory path. Individual death, as the eschatological minimum given to the human being, has as its most immediate complement the end of time, and it is these two ends that replace all other eschatological aspects of metaphysics they are summed up for a person and are at the same time sufficient to implement the most transcendental aspects of "performing all achievements".

Eschatological gnosis in the earthly Tradition revolves around the figure of the saving Messenger, in which the earthly human idea of the end of existence and the "commitment of all achievements" is embodied. Visible from a historical perspective, this saving Messenger acquires the features of Someone who will come to humanity at the end of time and bring with him the true spiritual end, will realize what the immanent tendencies of the cycle strive for, which, however, cannot put an end to without interference from above.

These eschatological figures can be interpreted simultaneously in the two metaphysical perspectives that we discussed above. The same character can theoretically be interpreted in two senses – as an

exponent of eschatological gnosis or only an eschatological fact, as posing the final limit of a cycle, or as simultaneously resuming a new cycle. These two aspects can be embedded in the same eschatological person, and then everything depends on its interpretation within the framework of a specific tradition. But at the same time, there is a hierarchy between religions, and in this case eschatological dualism creates interreligious tension – the final manifestation of the Principle in one religion, taken positively, appears to the context of another religion as something exactly the opposite. Such mega-confessional tension in relation to eschatology is most clearly manifested in the radical opposition of the eschatological prospects of Orthodoxy and Judaism, in one case, and Hinduism and Buddhism, in the other⁸.

It is important to emphasize the special significance of the manvantara in which, according to Hindus, modern humanity lives. This manvantara is – the seventh, last in the "manvantara of removal" chain, which must be followed by a chain of seven "manvantara of return". Naturally, the eschatological meaning of this seventh manvantara must be special within our kalpa, because at this point the orientation of the entire flow of reality of our cosmos changes. Therefore, the end of the seventh manvantara is seen as completely unique from all points of view, and the saving Messenger, standing between the seventh and eighth manvantaras, is the main one in the eschatological hierarchy. The six previous Messengers who came at the end of the past manvantaras were his "prophets", and the seven subsequent ones will be his "apostles". He Himself "it remains" precisely at the border of the seventh and eighth human cycles, representing a "sacred mirror", having reached which, the gravitational flow of existence turns back.

Therefore, Kalki, the tenth avatar, "warrior with a sword on a white horse," is the center of history, the result of all past manvantaras and the essence of all future ones, the most valuable thing of all existence.

Exactly the same idea is characteristic of Ismaili Gnostics, who believe that the seventh "resurrectionist", "kayyim", is different from the six previous "resurrectionists"⁹, is the main and most valuable, because only he will finally be able to defeat the iblis-devil in the form of the dajjal (antichrist) and forever put an end to that great duality that is inherent even in the highest regions of metaphysics, but which is exposed and reflected only on its extreme periphery, on the lower border of dense space. One of the names of the seventh "kayim" ("resurrector") – "perfect child", because it is He who is the true secret goal of all metaphysics, visible, naturally, from an eschatological perspective.

Eschatological gnosis, being completely universal, nevertheless has its most central points of application, and such a point is the end of the Kali Yuga of the seventh manvantara – i.e. a symbolic moment of

maximum distance of the cosmic flow from its pole, center. Here, surrounded by a decayed, chaotized and demonized world, on the threshold of the "pitch darkness", the lowest limit of existence, the great mystery of "the accomplishment of all achievements" must occur, the most important and most fundamental for all levels of metaphysics, because only she will be able to answer the eschatological question "Why?", posed by the Great Sorrow of pure existence.

Footnotes:

1 The entire book is devoted to presenting the structure of higher metaphysical realities "The Paths of the Absolute.". A refined version (in relation to the Orthodox Tradition) is also set out in "Metaphysics of the Good News". The identification of Necessity as a separate higher metaphysical category, superior to both Non-existence and Being, but not coinciding with either, is the result of the unique position of "metaphysical trinitarianism", which offers a special consideration of all spiritual issues. Non-*troic* "monotheism" views these transcendental levels in a substantially different light. For him, the lower authorities are always absorbed without reserve by the higher ones, and the very initial emergence of the lower ones from the higher ones is justified by the "generosity", "abundance" and "pleromicity" of the non-*tric* Absolute, i.e. "pure arbitrariness", devoid of deep metaphysical meaning. In "trinitarian metaphysics," on the contrary, the moments of the appearance and collapse of reality are endowed with colossal significance, a special unique meaning. In them the fabric of the message of the Absolute regarding its inner Trinity Nature appears. Necessity, by causing Non-existence to give birth to Being, thus reveals itself through the limitation of Non-existence, which, otherwise, would remain the highest and last metaphysical reality. The entire complex of "eschatological gnosis" is connected with this "secret Necessity".

2 This metaphysical topic is presented in more detail in the book by A. Dugin "The Metaphysics of the Good News (orthodox esotericism)", which is a detailed development of the entire theme of eschatological gnosis in its metaphysical and cycological aspects.

3 The manifested cycle characterizes the two lower levels of existence, where there is duration in the full sense of the word – the bodily world and the world of subtle manifestation. The fundamental cycle refers to those worlds where there is no duration, but there is still a moment of emergence and disappearance. This refers to the third world – the world of superformal manifestations. Read more about this in A. Dugin "The Paths of the Absolute." and "Metaphysics of the Good News" (op. cit.)

4 The metaphysical theory of the Subject is developed in detail in "The Ways of the Absolute.". The subject is the pole and center of any existential plane or some of its sectors, since Tradition represents all existence in the form of a sphere and its diverse sections. Subject dimension – is the polar, light, axial dimension of the existential level. The cycle is considered as a peripheral existence, as a phenomenological circle, as a path along a circle. The end of the cycle represents the discovery of the central point, the Subject, the pole, i.e. drawing the phenomenological circle into the noumenal center. The very presence of an object circle stems from the concealment of the subject pole. Conversely, the opening of the subject center means the end of the illusion of the autonomy of the circle, stopping the movement of things and creatures along it.

5 This topic is developed in detail in "Metaphysics of the Good News" (op. cit.)

6 At the level of exotericism and confessional dogmatic formulations, we see, on the one hand, Christianity, with its doctrine of the God-man and the formula of the Divine Trinity closely associated with it, and on the other, Judaistic and Islamic strict monotheism, which at the same time affirms the purely created human nature of the eschatological Messenger (mashiach or mahdi). In Judaism, this point is developed so clearly that the purely metaphysical polarity, which we have identified at the level of principles, strictly falls on the opposition of the eschatological doctrines of Christianity and Judaism. The God-man of Christianity, as a revelation of the Trinity of God, is opposed to the Man-man of the Jewish tradition, who is extremely close to the figure of the mashiach. The Islamic tradition occupies an intermediate position in this regard – the Shiite (and Sufi) pole is closest to the Christian perspective, the Sunni – to the Judaistic one. This apparent juxtaposition confirms our conclusions regarding the substance of counter-initiation, as detailed in relevant article from this collection.

7 The hierarchy of subject aspects and corresponding Hindu doctrines is analyzed in "The Ways of the Absolute.". Manu – subject of a specific human cycle, manvantara. He is the specification of Vaishvanara, the subject principle of the entire kalpa consisting of 14 manvantaras. In turn, Vaishvanara is the Prajapati – pole aspect of all dense and subtle cycles. Prajapati himself is a projection of the reflection of Bodhi – First Mind. Bodhi, in turn, is a replacement in the manifested reality of Purusha, the subject aspect of pure being. But Purusha is also a reflection of paraatman, the highest completely transcendental subjectivity, coming out on the other side of pure existence.

8 Orthodox eschatology almost uniquely approaches the identification of the Jewish mashiach with the sinister person of the "antichrist.". At the same time, Protestant fundamentalism, on the contrary, tends to identify Mashiach with the Second Coming of Christ. The Catholic perspective is located somewhere in the middle. See. "Metaphysics of the Good News". Hindu eschatology gives a negative eschatological function to "Buddhists" who act as "ministers of Kali". See. Article by Christophe Levallois "Kalki" in this edition.

9 Ismaili doctrine is a version of extreme Shiism, recognizing only the first seven imams, and identifying the last, seventh imam with the "kayim" and "mahdi". The general model of Ismaili gnosis is as follows. – The Supreme Deity gives birth first to the First Mind, then to the – Second Mind, then to the – Third Mind. The First Mind is simply called "mind" or "spirit". Second Mind – "world soul". Third Mind – "son". This Third Mind lies at the heart of cosmological drama. Instead of meekly continuing the chain of outpourings of light power further, the Third Mind falls into doubt. He refuses to recognize the supremacy of the First and Second Minds on the grounds that their source is so hidden and dark, so "transcendent," which is incomparably superior to all subsequent differences between the developed degrees. From this, the Third Mind draws a conclusion regarding the equality of all three Minds in the face of the Absolute, the transcendence of which annuls all extraneous distinctions. This leads to his "fall". Doubt clouds his nature and he consistently flies past the rest of the "Minds" until he reaches the bottom and becomes, instead of the "Third Mind", the last Tenth. To cleanse himself of "doubt", of shadow, he emits from himself a cosmos in which his light essence passes into the axial aspects of the world, and his shadow becomes increasingly exteriorized in a special modality – in the "devil" – ibis. The light "I" of the Tenth (=Third) Mind is embodied in a series of "kayims" ("resurrectors"), which appear at the end of each of the seven cycles into which the created world is divided. The light force becomes more concentrated as the world evolves, and each new "kayim" becomes more and more perfect. At the reverse pole – pole of evil, the "shadow" side is increasingly concentrated. Thus, the Tenth Mind is cleared of the shadow that led to the fall. Eventually the seventh cycle comes to an end, and then the "perfect child" (al-walid al-tamm), the seventh "kayim", appears, who proclaims the "resurrection of Sundays" ("qai'amat ul-qai'amat"). At this point, the shadow is completely exteriorized in the figure of

the "dadjal", the victory over which puts an end to the entire negative trend of the ontology, which began with "doubt" and led to the fall. Defeating the "shadow" gives the Tenth Mind an energetic light impulse, and the return begins. The "Perfect Child" merges with the Tenth Mind, the Tenth Mind itself begins to climb the ladder of other Minds until it triumphantly reaches the Third Position. But along with such a return, all the fullness of metaphysical harmony is restored, disturbed by the very initial moment of the appearance of the First Mind, which is the source of the drama, realized only at the level of the Third Mind and which formed the fabric of the later creation. But along with such a return, all the fullness of metaphysical harmony is restored, disturbed by the very initial moment of the appearance of the First Mind, which is the source of the drama, realized only at the level of the Third Mind and which formed the fabric of the later creation. But along with such a return, all the fullness of metaphysical harmony is restored, disturbed by the very initial moment of the appearance of the First Mind, which is the source of the drama, realized only at the level of the Third Mind and which formed the fabric of the later creation.

Eschatological meaning of modern liberalism (2001)

A.G. Dugin /Russian Thing/Web Archive

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A.G. Dugin

"Philosophy of Economy", 1997

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ESCHATOLOGICAL MEANING MODERN LIBERALISM

Francis Fukuyama's thesis about the coming (actually coming) «end of history» is closely linked by himself with the advent of the era of liberalism. Another liberal thinker and ideologist – Jacques Attali – interprets «the monetary System», Ordre d'Argent, in very similar tones, which, in his opinion, today finally replaces «the Religious System» (Ordre de Foi) and «the Force System» (Ordre de Force). We are used to – following Raymond Aron, Karl Popper, Nikolai Berdyaev and Norman Kohn – talking about «the eschatological orientation of communist teachings». Moreover, the revelation of this veiled eschatologism was for the time being one of the strongest arguments in favor of «anti-science», «utopian», «archaic» (read «pipe») communist and even socialist conceptual constructions on the part of its critics. Today we are faced with a new phenomenon everywhere – the main fighters against «eschatologism», the liberal democrats, themselves act as preachers and heralds «of the end of history». Such a metamorphosis requires the closest attention and the most serious research from us.

It is significant that the same Fukuyama borrows the thesis about «the end of history» from Friedrich Hegel, whom Popper elevates to a dubious rank «the spiritual father of all varieties of modern totalitarianism – both right and left». But Fukuyama – once again, following Marx or Gentile, reinterpreting the Prussian nationalist Hegel – this time applies the concept «of the end of history» to the phase that comes along with the victory of liberal ideology and the market paradigm of economic management (in its most absolutized Anglo-Saxon form) over all other formations – feudal, socialist, nationalist, religious. (By the way, he gleaned this thesis from the Hegelian Kozhev, who quite a long time ago – but with a negative sign – saw the future implementation of the Hegelian thesis not in the Soviets, as he thought before, but in the USA).

Thus, the last word of human history proclaims capitalism in its most perfect, most developed stage.

This modern stage of capitalism differs from its historically known classical forms. The difference is so significant that today, to determine it, it is customary to talk about a new stage in the development of society – a post-industrial or information society. Such a post-industrial society is a socio-economic and socio-political expression of postmodernity. The opposite is also true: postmodernity is the cultural equivalent of post-industrial society, which begins to more fully reflect its essence, its deep difference from previous stages.

Dark insights into the essence of the new stage of development of capitalism, when Capital will finally subjugate all alternative forces and poles of social history, constituted the will of the last thinkers of the «new left» school – Deleuze, Guattari, Debord, Baudrillard. In their works of the last period (for the first three – in their dying works), the onset of the post-industrial order is considered in extremely ominous tones. But they, in principle, agree with the thesis about «the end of the story». Baudrillard, however, prefers to talk about «posthistory», which is the same thing. Thus, leftist and illiberal thought, – albeit with the opposite, pessimistic sign, – generally agrees with the diagnosis of Fukuyama's optimistic capitalist, the ideal «last man» (it is the Nietzschean concept «last man» that Fukuyama's last book is devoted to). But there, where the liberals themselves see the fulfillment of the original aspirations of «the beautiful new world of the planetary market», «the new left» see the triumph of capitalist alienation and social evil, «the real dominance of capital», following the era of its «formal dominance» (formula from the sixth volume «Capital» Marx).

Liberals' optimism is based on their understanding of human history as evil. Its content was «continuous chaotic violence, following the irrational impulses of the archaic human soul, which constantly sought to project its savage content onto social realities, giving rise to conflicts, wars, revolutions, regimes that constantly gravitated towards totalitarianism» (see Fukuyama's analysis in Kondylis, Noam Chomsky and Armin Mehler). According to liberals, «history lasted as long as the human individual sought to translate his individual principle into extra-individual spheres, giving rise to violence, conflict and inequality». «The mythological stretching of the individual to universal proportions is the philosophical basis of all illiberal, hierarchical, totalitarian societies – as ancient (slave, feudal), so are modern ones (communism, fascism)». And in all cases, social domination was based on economic violence against «the natural laws of the market». Liberals view the advent of the capitalist order as an irreversible step away from the «eternal return» on which traditional societies or their modern, veiled, outwardly modernized duplicates were based. Linear time arises along with capitalism and begins to pave its main path through the inertial strata of cyclic (or synchronous) ideas. veiled, externally modernized takes. Linear time arises along with capitalism and begins to pave its main path through the inertial strata of cyclic (or synchronous) ideas.

The twentieth century was marked by the struggle of liberalism in its most refined, purified form against camouflaged restorations of the paradigms of traditional society, the most striking of which were «fascism» and «communism». After the victory over Hitler, the last bastion of history remained the Soviet camp. In Soviet ideology, it was also said that under communism history would be overcome, but liberal analysis revealed behind this not a radical and final overcoming of the myth, but a disguised myth in a new form. The fall of the socialist camp and the beginning of market reforms became a messianic sign for liberals. It was then that the famous text of Fukuyama appeared, which became the socio-political manifesto of victorious liberalism, liberalism that overcame its last and most serious opponent.

This moment –late 80's– early 90's – is the decisive dividing line. Many things were first called by the Western political elite by their proper names. We heard from Western rulers all those keywords and passwords that marginalized and demonized critics desperately reconstructed. «New world order», «world government», «united world», «planetary market», etc. If earlier liberalism focused its conceptual efforts on «exposing the irrational myth underlying the pseudoscientific constructions of Marxism and other anti-capitalist teachings» and at the same time used mainly the critical, analytical-positivist method, then from now on, after the disappearance of the opponent, the opportunity opened up to resort to affirmative constructions themselves surprisingly reminiscent of the mythological language of a newly defeated enemy.

In other words, at the turn of the 90s, liberalism, which for a long time acted rather with criticism and analytical decoupling «of the holist constructions» of its opponents, itself began to actively use the language of myth, which it had been fighting against for so long.

It is significant that the explosion of interest in geopolitics in the West occurs precisely at this moment, and geopolitics is precisely the discipline that is built on a conscious combination of mythological symbolism and scientific-critical methodology. So, left alone with himself, liberalism was forced to speak in the language of myth. What are the main features of this myth? What are the sources and components of liberalism?

The completed eschatological model of the liberal concept is based on the following conceptual blocks:

— minimal humanism, individualism as a universal key for any (within the framework of political correctness) varieties of epistemology; hence the microanthropomorphism of interpretations; the thesis of the sophist Protagoras «a person is the measure of things» acquires a reduced character – «a small person is the measure of things», «an individual is the measure of things». This minimal humanism

radically distinguishes the liberal worldview from both non-humanist concepts (characteristic of traditional societies) and from the maximum humanism of communists;

- enlightenment concept of unidirectional progress, linear mechanical time, irreversible progressive development;

- cultural, civilizational and economic racism of the West, appearing under the guise of «universalism» and «universal human values»; this is a legacy of the Catholic understanding of the ecumene, identified with «the whole world», but from where not only non-Christian peoples were excluded, but also the Orthodox East;

- a specific Anglo-Saxon messianism, in which the Protestant ethic of farming (capitalism) is endowed with religious, soteriological significance;

- concept of the technosphere as a self-sufficient value;

All these components add up to a complete interpretative model, allowing liberals to rightfully declare, if not the coming, then the coming «end of history».

Minimal humanism, which underlies the inherently obscurantist theory «of human rights», has become the spoken (or implied) core of modernity, permeating the legal, cultural, social, political, economic, and economic spheres. The standard «of the last person» is broadcast in thousands of ways by all types of media –from the most conceptual forms (philosophical sermons of liberal theorists) to the most simplified – suggestive stylizations of commercials and television screensavers.

The fact of the fall of socialism in the face of the market system is a fact of enormous epistemological significance. It's not about winning a more effective order over a less effective one, it's about winning a colossal argument about content «the end of history». Losing the communist version of this end has irreversible consequences. Linear time finally defeats cyclic time. After winning the Cold War, the West becomes the only sovereign central of geopolitical power. The fall of the Eastern Bloc confirms in the eyes of liberals the final historical correctness of its path. «The Full Men of the West defeated the Inferior Archaics of the East».

Anglo-Saxon messianism, which shaped American society according to an artificial socio-economic template, proved its worth in the eyes of its adherents as a great liberal experiment. The victory of the USA over the USSR, in such optics, takes on the character «of fulfilling prophecies», the eschatologically promised fall «of the evil empire» (Ronald Reagan). Technological development, and especially a breakthrough in the information infrastructure, where liberal countries are again the leaders, allows the West to control and set the initial parameters of the structure of the technosphere. This will provide material and force support for the new liberal hegemony.

There are all the signs of an eschatological utopia being realized, coming true. Liberal utopia.

Like any utopia, like any myth, such a conceptual construction seeks to avoid critical analysis, appeals to the emotional, subliminal, suggestive sphere. Strives to impersonate something self-evident, natural, without alternative, inevitable. For what she is not.

The task of a correct scientist – is to ignore this hypnotic and completely totalitarian charge, and impartially find out the structure of the liberal, including market, myth.

There are no ready-made recipes here. The historical situation is unprecedented, unique, and only a combination of serious scientific training with heuristic methods can bring us to a position from which we will see in full the real outlines of that «beautiful new world» that modern preachers of the market liberal Faith are strenuously imposing on us.

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Essay on tie (1999)

A.G. Dugin /Russian Thing / Acephalus / Invasion / Web Archive

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A.G. Dugin

"Invasion", 1999

"Russian Thing", Arctogea, 2001

TIE ESSAY

Judas noose

You will never see a tie around the neck of an Old Believer. In addition, Old Believers differ from parishioners of the dominant Church in that their headscarves are pinned under the chin with a pin rather than tied with a knot. If you become interested in the reason for this state of affairs and ask the Old Believers themselves, they will reluctantly, through clenched teeth, briefly throw out a mysterious phrase: «Judas noose».

The tie came to Russia from the West, and adherents of ancient piety saw in it a symbol of the non-Russian, apostate, heretical fashion of the part of the world where Satan fell. Therefore, whoever wears a tie or bow is equated with a god-traitor and accomplice in deicide – Judas of Iscariot, the prototype of all heretics. The custom of tying scarves – is also a Western, European tradition. Accordingly, the explanation is similar.

Russian modernists of the 18th century, mocking the «savage» morals of the Old Believers, acted in a civilized manner and, by order, forced the Stoics «of the Bryn faith» to wear buffoonish outfits – yellow sleeveless vests, high glued collars, etc. The «enlightened» authorities responded to the sacred scrupulousness towards elements of attire among the Old Believers with an anti-masquerade, a totalitarian cynical idiotization of the most attentive segments of the Russian population to symbolism. What did they want after the high standing glued collars, burners, forced New Believer communions, burning of hermitages and the desert? To be spared in 1917? With their German kings and conformist bureaucratic parishes? Immanent justice of history.

But is it only a reaction to the West, which practiced «humanitarian bombing» and «civilizing terror» long before the invention of bombs and the word «civilization»? Let us remember, at least, the fourth crusade against Constantinople. Let us remember the desecration of Orthodox shrines, sacrilegious rituals in Hagia Sophia, much more blasphemous and satanic than the crude and one-dimensional transformation of an ancient Orthodox Temple into a mosque by simple Turks. You should not wear a tie even out of general hostility towards the West. «Judas noose» – and that's it. Finger of fate, sign «on the way to the well-deserved aspen».

The secret metaphysics of the tie, however, is more complex and multidimensional.

Brammel, a bouquet of violets

One day, the great dandy of all times, the Englishman Brummel, appeared at a high society event without a tie, putting a bouquet of violets on the gate. Against the backdrop of the extremely attentive attitude of the English aristocratic society to the Olympic art of tying ties, – which was the true *ars regia* of that era, – it was a shock. A shock to the English aristocracy, hypnotized by the Dandyist occupation, elevated to a hyper-cult not without the participation of Brummel himself. The Dandys attracted decadent light to the all-consuming magic of details (specifically – knots of neckerchiefs), and then with the non-shalant coolness of Shiva, red-brown, – the king of the Dandys destroyed the slender palace of his own ironic vivisection machinations. *Tel demiurge*.

The art of knots on neckerchiefs... Is it just the mockery of a sophisticated narcissistic egocentricist at the emerging digital materialism of the English bourgeoisie? Is it just the last tragic grimace of the irretrievably bygone Middle Ages? Is it only the rearguard of feudal disregard for the utilitarianism of the masses?

The art of tying knots was sacred art. The ancient Incas are known to have had a knot-based writing system. The symbolism of the knot – is one of the oldest in Tradition. Many partner guild brotherhoods recognized their own people precisely by their special method of tying knots. Each node – meant a special degree of initiation, special initiatory information. The same symbolism persisted in Masonic ateliers.

So the English dandies, it turns out, got the idea «of the art of tying ties» from mystical layers – try in England of the 18th – 19th centuries to belong to high society and not be Freemasons! And what's even

more interesting: try to come up with anything at all – in any sphere – that ancient traditions would not know about, that would not be kept in the treasury of archaic archetypes...

The Dandies were hidden, desperate educators of the ending world... Tragic signs of European autumn... What was left of Dr. Faust's test magnifying glass was an elegant monocle, from the master's initiatory gloves – a snow-white pair of a feminine hyper-individualist affected by a spleen. Wasn't this Dandy individualism itself – an evening, sunset glare of the densely forgotten doctrine of the «higher self»?

But the last Dandyist battalion and its incomparable «Führer» could not help but notice how the refined news of the great symbolism of knots, the transformative practice of magical narcissism, the Mannerist hermeticism of paradoxical details in the complex ensembles of the free will of the aristocratic fashionista – how all this is greedily devoured, half assimilated by the new class, imitating a fascinate pattern, in order to immediately, naturally and tenaciously falsify the content.

And the highest «I» tragic lonely dandy in the stampede was appropriated by thousands of parvenus trampling on the farewell message of the sunken world of the past with greedy, wrinkled heels...

And then Brummel decided to do it... One can imagine a painful night. Exquisite orchids in a luxurious almost ladies' bedroom with many mirrors suffocate and, contrary to usual, evoke dark fantasies... A light smoke of opium gives rise to underground pictures of a moving Hades, where scattered golden hairpins come to life, form ominous figures of elusive meaning, only to fall apart again into indistinct islands... The sleek, pampered fingers of the king, one after another, sort through silk, cambric stripes, where each screed and fragment of the pattern are so carefully calculated that contemplating them evokes an alarming feeling of absolute harmony, but... but... Every time a nervous thin hand throws them away one after another. «Not this, not that, not that...» And when a bright day rises over the Thames in a tailcoat of dry fog when the life of London breaks through with the dull howl of an awakened vulgus – a small, nondescript bouquet of alchemical violets – violette, oeuvre au noir – stops, captivates the gaze of a person who has experienced this during these hours...

It was a revolution of equal order «to the final decision». Gordian knot. No tie.

Brummel rips off «Judas' noose». Liberation? No matter how it is. Working in black. Step on the other side. Dandyism is dying. This ethereal double, separated from the strangled corpse, feels the first relief, which is about to be replaced by menacing visions of the new geography of hell.

Bouquet of violets.

The hunter of heaven is girded with power

Do you often look at the starry sky? I think constantly, without stopping. I think you're just not doing anything else. And this means that you think again and again, for what time now, about the strange figure of a heavenly hunter, about the disturbing magic of the outlines of the constellation Orion. One Hindu Brahman also could not tear himself away from this picture, rightly believing that this is – the shortest path to wisdom. His name was Bal Ganandhar Tilak. He hated the British (like any decent person), but unlike his colleague Gandhi, he believed that these «civilizers» should be driven out of the lands of sacred Hindustan with shrapnel and poison, a dagger and a noose, and not just peaceful hunger strikes and sit-in protest. He also hated the forgeries of theosophists and collaborators from the Arya Samaj and Brahma Samaj. As a brahmana, he could not take up arms, – «ahimsa», «non-resistance» priest u#ber alles, – but others could be given the right advice by consulting the dharma. It is clear that only Rene Guenon and Herman Wirth could love such a Hindu friend. The scientist clearly adhered to the anti-NATO platform. (By the way, the party «Jainati bharti», which in today's India – is a political leader, was brought up on the ideas of Tilak; it's a pity that our leaders were not brought up on Genon, Virta and K. Leontief). So Bal Ganandhar Tilak looked at the constellation Orion and wrote a book with the same title. that our leaders were not brought up on Guenon, Virta and K. Leontief). So Bal Ganandhar Tilak looked at the constellation Orion and wrote a book with the same title. that our leaders were not brought up on Guenon, Virta and K. Leontief). So Bal Ganandhar Tilak looked at the constellation Orion and wrote a book with the same title.

In Sanskrit, this constellation is called «the head of an antelope» (mriga-shirsha) and symbolizes the first man Prajapati, whom at the beginning of time (seemingly by mistake) the gods sacrificed (since the promised goat was delayed), and then decided to restore everything as it was, and ask for forgiveness. Everything was found, but my head was lost. I had to attach Prajapati – tel Acteon, see the illustration for Tabula Smaragdina – antelope head about him and his alchemical image. I think finding his head – is our task, like the secret word of the sages of Tataria, the parallel delaisse2e, the lost cup, the original spelling of the fourth line of the letter «splints», the correct pronunciation of the cherished name, a country with preserved unspoiled hierarchy and milky water and much more... Ours, only ours, and no one else's.

But we deviated from the topic...

Tilak writes that «although today Brahmins wear a thread with three knots around their necks, they previously wore it on their belts as a sign of the three stars that girdle the loins of the heavenly hunter Orion, the kidnapper of Aurora». In the primordial pre-Vedic times of the Indo-Aryan community, when ours lived in the Arctic regions, – «Arctic home in Vedas» (who is the author?), – everyone wore a belt with three knots on the hips in memory of Prajapati. These are – the three stars of the great constellation, by which the knower will easily know when the world begins and when it will end.

Belt with knots. The art of tying a belt. This is what we have come to. It turns out that between the loop on the neck – sacred thread of the Brahman – and the belt there is a direct connection and a certain logical sequence. In the beginning there was a belt. And only then – noose around the neck.

Belt as a sign of Indo-Aryan community. The Zoroastrians still have a ritual element – sacred belt, «bushes». It is, however, tied with four knots. Its presence distinguishes a noble person from a degenerate. The fourth knot is – the one that is untied and tied, and so – three. Orion's belt. For the Zoroastrians, being is distinctly dual – part belongs to Hormuzd the light, part – to Ahriman, non-light. Above the belt – part of Hormuzd, man. Below – part of Ahriman, Untermensch.

Hence, by the way, the sacred position of sitting with legs tucked up. In this position, the vertical upper part – of the Hormuzd lobe is visible. And Ahriman's inheritance – is horizontally and spread out, minimalized. Purusha – paralytic of eternity, does not move, without legs. What is without legs – is sacred. A real ruler, a real person should not move independently – why then slaves and palanquins? No, of course, not because of slaves, but time flows past him, he stands in the center of things and just turns the wheel. Sits in the center of things.

Old Believers not only never wear a tie, but consider it shameless and unacceptable to appear in public without a belt picking up a shirt on their pants. Belt – yes, tie – no. Old Believers believe in a completely old way, just as the Indo-European ancestors of the Pre-Vedic period believed, until they exchanged a long Eurasian shirt with a Nordic belt for a thread replacing it, around the neck, due to the tropical heat.

Without a belt of help («He who lives in the help of the Most High will be found in the blood of the God of heaven...») there is no division into light and darkness, into upper and lower, into heaven and hell. A new belt is given in baptism to a Christian along with an immaculate kitchen.

Acephals crawl to the North

The belt divides the body into two parts. Knots – elements, foundations of the universe in its carnal version. Three stars of the sky hunter. The upper part – that belongs to the light – includes the heart and head. And the heart – first of all. The example of the Prajapati myth shows that you can deal with your head according to circumstances. Georges Bataille was of the same opinion. The main thing – would be the heart. This is the sun and the mind, there is light, albeit hidden, buried, wrapped around and squeezed by a ring of wet, raw lizard. He guards the treasure until we gut its scaly shell and tear the thread of life from the monster, we will not understand the language of birds – the language of the upper half of the body. The language of the one who sits silently forever in the center of things and looks through tightly closed eyelids into his own omphalos.

What will happen to your head? It doesn't matter. The saints, – for example, Saint Yegorius, the conqueror of the dragon, – calmly managed without her. A real person can handle his head quite freely – it is only a mirror of the heart, often crooked or pounded.

Another thing – tie. Here, not only genital and walking accessories extend to the lower part, but also the chest with a cardinal knot. And the path to it is blocked by a lock of elements. One head remains on the surface. A mirror that has nothing to display except snake movement buried in the quagmire of Ahriman swamps. Real Judas affiliation. Judas also counted with his head, counted to 30, there were still three left, but he broke down and ran to the aspen. «Let their yard be empty...»

Moscow stands where boyar Kuchka's head was beheaded. That's why magpies don't fly to Moscow. Once upon a time, they betrayed Kuchka, telling him where he hid, and expelled him 101 kilometers away. Tongue of magpies – language of birds. Our connection again.

Execution place. Red Square. Crimson blood will dissolve the clots of midnight.

Under the banner of Orion...

New Dawn...

Old Vera...

Eurasia is above all (2001)

A.G. Dugin /Invasion/Web Archive

"Invasion" №9, M., 2001

Alexander Dugin

Eurasia is above all

The seventh issue "of the Invasion" ("Tomorrow" №33) featured a text by Emric Choprad regarding "The Great Game". Some of the theses set out in it contradict the ideas set out in the book by A. Dugin "Fundamentals of Geopolitics". Could you clarify the issue regarding Russia's alliance with Germany and China? This issue is extremely important, since at the department we use "Fundamentals of Geopolitics" as a teaching aid.

Sincerely, Colonel Lastochkin A.M. (Moscow)

1. Geopolitics with a capital letter

Geopolitical analysis can unfold at three fundamental levels. Actually "geopolitics" should be called only that discipline that considers historical, strategic, geographical and planetary reality from the point of view of the confrontation of two types of civilizations – the civilization of the Land and the civilization of the Sea. This approach is fundamental, and all other – more specific – forms of application of geopolitical methodology to the consideration of specific problems arise from it.

The historical duel between Land and Sea in our age is finally acquiring the character of a confrontation between Atlanticism and Eurasianism. This is – the level of not just "the Big Game", but the Very Big Game. Ultimately, geopolitics – is the science of the confrontation of civilizations, and it is to this that it reduces all other trends studied and analyzed in the course of specific studies. The manual "Fundamentals of Geopolitics" is devoted primarily to the presentation of this original and most general basis of geopolitical science.

2. Intermediate level

The second level is like going down a step, to a more concrete plan. Here we are distracted from the global approach of confronting civilizations and are dealing with the concept of “superpowers” or “great powers”. Unlike the civilizational approach, which prioritizes a combination of spiritual orientation and geographical territory, the middle level of geopolitics operates with the reality of states or blocs of states in their specific political formation. Here the civilizational impulse is put into the forms of real-life countries with corresponding political, administrative, economic, strategic, and military organisms. If at the first level it is most appropriate to talk about the Eurasian pole and the Atlanticist pole, then here specific states speak on behalf of these poles. Nowadays, the most complete incarnations of these civilizational poles are the USA and Russia, respectively.

What Emrik Choprad means by “The Big Game” belongs to this level. And in his article, he quite rightly proposes to interpret the code of the most important events in international life –, first of all, conflicts – as a manifestation of the traditional struggle of the Anglo-Saxon world (USA) with Russia.

3. Regional geopolitics

An even lower level of geopolitical processes begins where we are dealing not with a direct confrontation between the forces of the United States and Russia, but with competition between the private interests of individual regional powers. Of course, behind these tensions there are latent “great powers” who use regional problems in their planetary plans. But at the same time, regional states often base their relationships on principles very similar to those that govern planetary geopolitical processes. Until the moment when only great powers or strategic blocs of a continental scale began to have real sovereignty, regional geopolitics was a real full-fledged geopolitics, but gradually it began to depend on a more general context and lost its independence.

And yet, for the convenience of research, in certain cases it is possible to apply geopolitical methods to the level of analysis of regional conflicts and tensions, without forgetting, however, the broader context of the Big Game and the Very Big Game.

4. Apparent contradictions

Now let's apply this division of geopolitical discipline into different levels to the problem of the Moscow-Berlin and Moscow-Beijing axes. This point causes most misunderstandings among our readers and listeners of regular geopolitical programs on radio “Free Russia”.

From the point of view of the “Very Great Game” (civilizational approach), the decisive factor for the planetary dominance of a particular civilizational model will be control over the coastal zone of Eurasia. The most significant sectors of this coastal zone are in the West – Europe, in the South – Middle East, and further east – Iran, India, China, Japan (wider, Pacific range). The Atlanteans (formerly England, now the USA) seek to tear the coastal zone away from the inland spaces where “the geographical axis of history”, the pole of Eurasia (these are originally Russian lands) is located. Eurasians are trying to break through this suffocating siege and turn the powers “of the coastal zone” into their strategic partners, i.e. include them in the continental bloc. In this case, Eurasia gains access to “warm seas” and is able to equally resist Atlanticism on a planetary scale. Moreover, such a continental unification obviously puts Eurasia in privileged conditions and the collapse of Atlanticist civilization becomes inevitable.

So, the Very Big Game consists of organizing the Berlin (capital of Europe)-Moscow (capital of Eurasia)-Tokyo (capital of the Pacific) axis with the southern Moscow-Tehran axis. The subsidiary axis is the Moscow-Delhi axis. At the same time, theoretically, it would be natural to include the Moscow-Ankara, Moscow-Beijing and Moscow-Paris axes here, if there were no rooted historical contradictions between Ankara and Tehran, Beijing and Tokyo, Berlin and Paris at the third (regional) level.

The creation of the Moscow-Berlin-Tokyo-Tehran axis is a long-term geopolitical imperative of the entire Eurasian strategy, and this imperative does not depend on the specific state of the respective states. This configuration of the continental alliance is the most stable and perfect for reasons of principle, and if it can be realized this will mean a radical and irrevocable victory of the Land over the Sea, the establishment of the Order of Eurasia over the world. Such a Eurasian formula does not depend on specific circumstances – Moscow, Berlin, Tokyo, Tehran may at certain periods of time refuse to carry out the Eurasian mission and look for momentarily beneficial, but historically hopeless alliances in the opposite bloc. All this depends on the specifics of historical circumstances, but these specifics cannot cancel the main geopolitical trends which become fully clear only in the long term, appearing as a grandiose plan through the seemingly chaotic flickering “of real politics”. The union of Moscow with Berlin (wider, Europe) and Tokyo (wider, Pacific space) is not the arbitrariness of a historical moment, it is fate. You can try to elude it for as long as you like, but sooner or later it will make itself felt loudly.

This is the fundamental conclusion of geopolitics in its most orthodox, classical expression, and this conclusion can only be denied together with all this science as a whole.

5. Big Game at an average level

When we move to the second – middle – level, instead of a potential geopolitical map plan, we are faced with the realities of specific political-strategic machines in a strictly defined historical period. Currently, due to the fact that the Berlin-Moscow-Tokyo Pact was thwarted on the eve of World War II, the Atlanticists managed (with the hands of the Russians) to subjugate to their influence Europe and Japan, which found themselves in the position of American vassals after the defeat in 1945. Therefore, in their current state, neither Japan nor Germany are able to pursue an independent geopolitical line, and are forced to submit to the will of Washington. In the Very Big Game they could (and should) take a place in the Eurasian bloc, otherwise Eurasia will not see a planetary victory. But at the moment, in just the Big Game, they are playing along with the USA, and cannot do otherwise.

The only country whose geopolitical line coincides in both potential and current senses is – Iran, with which Moscow must seek rapprochement at all levels and in solving all problems. In general, Moscow, in implementing its specific policies in the Balkans (Serbia – Kosovo), Asia (Afghanistan, Asian CIS countries), the Middle East (Iraq) and the Far East (North Korea, Vietnam, Mongolia), should be guided by a double logic: one should separate the current Germany and Japan from the virtual Germany and Japan. This assumes that Moscow, in its opposition to US geopolitical initiatives directed strictly anti-Russian, will be able to develop a position of understanding regarding those who sooner or later should become a strategic partner, despite the fact that at the middle level in the Big Game they find themselves on the other side of the barricades. And if in relation to the Kosovo problem (as previously in relation to Croatia and Bosnia), Germany's position cannot in any way be acceptable to Moscow, Eurasian logic forces us to transfer the entire burden of hostility exclusively to the United States. At the same time, these relations should be improved as much as possible at the lowest, regional level.

The same should be said about the Moscow-Beijing axis. A certain rapprochement of geopolitical positions at the middle level between Russia and China has indeed been noticeable in recent years, but this is a temporary and short-lived alliance. China not only wants, but can (like any coastal state) fit into the world market, into the Atlanticist geopolitical system. He only insists on certain preferential terms, blackmailing his Western partners with the prospects of a closer alliance with Moscow and a return to socialism. Moscow, no matter how hard it wants, is doomed to remain the pole of Eurasianism by its very geography, and Atlanticism in its case is doomed to remain a transitory, short-term pause, indicating more internal turmoil than a strict decision since such a decision means nothing more and nothing less than direct and final geopolitical suicide. The Moscow-Beijing axis is fragile, conventional, and historically random. This is, in some way, an impromptu response to such an unnatural Washington-Tokyo axis, which – after Hiroshima and Nagasaki – can only be considered reliable and durable by a completely short-sighted person.

So, Emrik Shoprad in the article "The Great Game" describes the real state of affairs at the middle geopolitical level. It is certainly necessary to take this state of affairs into account. Count with him – too.

That's why we printed the translation of the text in "Invasion". But at the same time, we must also learn to correctly arrange the data "of average geopolitics" in a more general theoretical context.

6. Pledge of Victory

You can often hear reproaches from the Eurasian school that it sins with Germanophilia, Japanophilia, Turkophilia, etc. All this is not true. The Eurasian school is guided by the data of geopolitics as a science – with its apparatus, its methodology, its history, its classics, etc. – and on the basis of these data identifies the fate of Eurasia with the fate of Russia. In this case, everything that leads to the strengthening of the civilizational sovereignty of Eurasia, and therefore to the freedom and power of our Motherland, to the triumphant fulfillment of its historical mission, becomes positive. Everything that contributes to this – good, everything that prevents – evil. The Berlin-Moscow-Tokyo-Tehran axis – is an objective guarantee of the Eurasian victory. Therefore, this is precisely the categorical imperative, and not some abstract sympathy for the Germans or Japanese. The same can be said about Japanese, German or Iranian Eurasians – they strive in every possible way, realizing geopolitical logic, for a close alliance with Russia, although they may not feel any special sympathy for us as a people. This is not required.

The Great War of the Continents is unfolding at too deep and serious a level to correspond to human-too-human emotions or phobias.

"Invasion" №9, M., 2001

Eurasian controversy in opposition (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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A. Dugin

Conservative Revolution, Moscow, 1994

EURASIAN CONTROVERSY IN OPPOSITION

OPPOSITION AND SYSTEM

Recently, there has been a fragile balance in the political and ideological camp the opposition began to be disrupted by the growing controversy between “ethnocentrists” and “Eurasians”, “Reds “ and “Whites”, etc. On the one hand, in this the polemics clarify the doctrinal principles of various directions and movements and parties that were previously often vague and unconscious, and this — is positive aspect. On the other hand, this process is a sign of the entry of opposition within the framework proposed by the System, and therefore its “conventionalization”, its taming, its “the castrations” in sterile parliamentary-party “games”. It should be noted that that in the countries of the mondialist West this is a move to destroy the opposition not through its suppression, but through its domestication, gradual corruption and “sterilization” is brilliantly worked out. According to the expression of Jean Tiriard “exists two ways to destroy revolutionary ideology (communism in particular) are bureaucracy and parliamentarism”. It is significant that in developed mondialist ones there is virtually no opposition to societies challenging the very principles of the System. — Both the right and the left are there — only elements of a thoughtful and cunning play. Ours the opposition that emerged after August 1991 was a genuine opposition that embodied there is a deep disagreement between certain layers of society not only with specific ones the actions of the ruling group, but with fundamental principles of worldview triumphed in a divided country after the defeat of the State Emergency Committee. It's the beginning extensive controversy within the opposition can lead to its fragmentation and integration into political niches specially prepared by the regime. It's very important now find out the emerging differences in the worldview of the opposition and understand the logic of their possible development.

THE BEGINNING OF THE CONTROVERSY: EURASIANS AND ETHNOCENTRISTS

The main line of the beginning division of the opposition runs between “Eurasians”, “statists” and “national communists” on the one hand and “nationalists”, “pan-Slavists”, “monarchists” on the other hand. The main criterion and the central motive in the controversy is the question of the attitude of the state and ethnic group. It is the understanding of this problem that divides the ranks of the opposition today and not at all an attitude towards communism, religion, Marxism, etc. On both on the flanks there are also the far right (anti-Marxists, Orthodox, fascists) and far left (former members of the party apparatus, communists, socialists). “Eurasians”-“statists” they claim

"superiority of the State over Ethnos". Their nationalism is frank imperial, supra-ethnic, geopolitical character, often related with traditional Russian state-religious Orthodox messianism god-bearing people. For this flank, the dismemberment of the USSR is Absolute Evil, and the rulers who committed this atrocity are clearly qualified like national criminals with whom no constructive action is possible dialogue, no compromise or compromise. This is actually "irreconcilable, radical opposition", with unyielding political determination fight the System to the end. "Eurasians" are ready to enter into this fight alliance with any religious, national and geopolitical forces East and West, which could help them in the fight against mondialism and contribute to the re-creation of the Empire. Reasoning in geopolitical terms "statists" consider mondialism and thalassocratic to be the main enemy USA. "Nationalists" - "Slavophiles" for their part assert "primacy ethnic factor". Such nationalism is limited either to the Great Russian ethnic group or he advocates for an all-Slavic unification. This camp has in itself two poles — pole "of ethnic minimalism", embodied in the projects of St. Petersburg association ROD, which proposes to create a mono-ethnic Great Russian association the state, and the pole "of ethnic maximalism", which sometimes presupposes even the restoration of the USSR, but during the national Russian military-economic period expansion into breakaway republics (for example, under the pretext of protecting the Russian population). "Nationalists" - "Slavophiles" do not exclude the possibility of dialogue and cooperation with the government under that condition if limited the influence of outright and odious Russophobes and representatives of non-Russian peoples. In all cases, their main enemies are foreigners, Jews, etc. Geopolitical factors for them are secondary and purely applied meaning.

MUTUAL CLAIMS

Both poles of the opposition have a number of fundamental claims against each other which can be easily isolated. "Ethnocentrists" reproach "Eurasians" c the fact that they

- betray the interests of "the Russian ethnic group", agreeing to cooperate with foreigners (especially Turks, and sometimes Europeans)
- betray the interests of Orthodoxy, cooperating with the anti-mondialist Islam, European Catholic, Protestant or the pagan movements of the national revolutionaries,
- betray the Russian Monarchy, extending a hand of cooperation to the National Communists (responsible for the October coup and destruction tsarist regime),
- betray the Nationality, appealing to esoteric teachings and initiatory practices (unambiguously associated with "Masonry"),
- elements of socialism allow in economic the structure of the coming Empire (which speaks of communist continuity theories),
- claim the primacy of their ideology within the all opposition, based on its openness, universality and globalism (which infringes on the positions of pure "nationalists"),

— and finally, they betray Conservatism, accepting ideology technological development, social construction, state futurism (which contradicts the trends of national archaism).

“Eurasians”, in turn, also have a number of complaints against “ethnocentrists”. They reproach them for being

— contributed to the collapse of the USSR, demanding sovereignty for Russia and creating the foundations of statehood within the RSFSR (which played a role only to the advantage of democrats and mondialists),

— provoke tension towards the Russian population in the republics (since limiting the Russian nation to narrow ethnic ones the framework cannot but lead to alienation from imperial foreigners),

— the patriotic movement is deprived of geopolitical alertness in relation to the American strategy of conquering Eurasia (than americans take advantage of those regions that they leave without attention Russians who decide to focus on their own problems),

— belittle “the all-human”, “the imperial”, “the messianic” russian nationalism to narrow ethnic boundaries (making him powerless, passive and unable to carry out his state mission),

— conformistly enter into dialogue with the anti-national mondialist and pro-American Russian government, every time as soon as it makes hypocritical gestures towards Russian traditions (understood) as archaic and harmless national-religious folklore),

— Russian traditions are idiotic advocating for restoration archaic and popular print aspects of pre-revolutionary Russia and abandoning technological, strategic and industrial achievements of the Soviet Union period,

— often advocated for private property (national capitalism), which is contrary to Russia's social traditions, the

— and finally, they are the main initiators of the split opposition, because they refuse the alliance constantly offered by themselves “eurasians” in accordance with the openness and pragmatism of their ideology, its main goal is “reconquest of the State” and “restoration Empires”.

WHO “BOLSHEVIK” — WHO “MENSHEVIK”?

These are the fundamental motives for the growing disputes in the opposition, which it is unlikely that they will be able to stop them at the level of the authorities of leaders and calls to agreement and unity, exhortations or personal sympathies. In this matter the contradictions are of a fundamental nature that can be compared conditionally with the dispute “of the Bolsheviks” and “of the Mensheviks”.

“Eurasians” — these are “Bolsheviks”, refusing to compromise with the corrupt mondialist government from parliamentary demagoguery, from agreement with the System, ready to go to limited and ambiguous compromises. “Ethnocentrists” — “Mensheviks”, those who agree to limit themselves to little should follow the path of gradual reforms in the national the key is to abandon the planetary “National Revolution” for the sake of small concessions mondialists who are ready to provide Russians with folklore “national existence” in Eurasian reservations. In addition, the fact that in the camp “Eurasians” the process of ideological creativity is in full swing, as a result which a new concept “Slavophile futurism” is emerging, great an idea “of the Eurasian Empire” that can not only be restored in the future geopolitical power lost by Russia, but also to become an anti-Mondialist center a doctrine suitable for provoking the planetary process of ideology and geopolitical liberation from American bankocratic rule. This ideology is offensive, aggressive, universally applicable as in Europe so it is in the Third World. “Nationalists” are focused only on the passive protective resistance. They look back, carried away by nostalgia, sentimental feeling longing for the past. They are faithful not so much to the spirit and essence of the Russian Tradition how many of its external forms, although at the same time the monoethnic model of Russia it is, of course, a completely “modernist” idea, since nothing this has never existed in Russia in its entire history. Overall it was it would be wrong to correlate “the Bolsheviks” of the opposition (“Eurasians”) with “modernism” a “Mensheviks” —with “archaism”. In fact, both poles also have modern ones and traditional elements, only they are combined differently. Imperial orientation, openness to non-Russian ethnic groups, elitism, traditions of community economics — these aspects are deeply traditional among Eurasians. But they are modernists with regard to industrial, technological, military-industrial projects, creation of global information systems and modern complexes communications. Pure “nationalists” modernists in their “mono-ethnism”, in his dislike of the elite (which indicates individualism and egalitarianism), in their sympathies for national capital. On the contrary, their rejection of industrialism and technological development is a purely archaic feature.

ARE WE THAT DIFFERENT?

One feature of this division must be emphasized. Eurasian wing the opposition is potentially ready for dialogue and cooperation with “ethnocentrists”. “Eurasians” for the most part share feelings on an emotional level “ethnic nationalists”, but at the same time they refuse to elevate them to doctrinal, ideological principle. The national reaction “of Eurasians” is mediated and delayed. For example, feeling exactly the same hostility towards the mafia the capital's Caucasians, like “ethnocentrists”, at the same time refuse make a political category out of this hostility. Sympathizing and empathizing they do not blame Russians who suddenly find themselves abroad for anything fundamental the non-Russian population of these republics, but always remembering the reason for this situation the cases are accused of betraying the American puppets who seized power in Russia itself. Being in the vast majority of cases Orthodox, the Eurasians do not insist on “proselytism” (completely alien, however, the Russian Church), seeking a strategic alliance with all anti-Mondialist ones by the forces of Eurasia, regardless of

their religious affiliation (taking into account this is the metaphysical specificity of religions, according to which, for example, fatalistic and anti-individualistic Islam turns out to be typological closer to Russian Orthodoxy than Anglo-Saxon, individualistic and the subversive Protestant pseudo-Christianity of possessed showman preachers). So, “Eurasians” - “Bolsheviks” supporters of opposition unity. They are from the inside they understand their “ethnocentric” opponents, but at the same time remain convinced in the hopelessness and ineffectiveness of “ethnocentric” projects. “To Eurasians” also unusual “patriotic spy mania”, seeing “agents everywhere judeo-masonic influence”. Only the most radical representatives “of ethnocentrism”, refusing all dialogue with “Eurasians” - “statists” and those who conform with the anti-people, anti-Russian authorities arouse their suspicion in belonging to the “Atlanticist” lobby, as a radical rejection of the foundations of Eurasian geopolitics are beneficial only and exclusively “to agents of influence” USA, whose main task is to weaken and subjugate at any cost continental Eurasian powers. the anti-Russian authorities arouse their suspicion in belonging to the “Atlanticist” lobby, as a radical rejection of the foundations of Eurasian geopolitics are beneficial only and exclusively “to agents of influence” USA, whose main task is to weaken and subjugate at any cost continental Eurasian powers. the anti-Russian authorities arouse their suspicion in belonging to the “Atlanticist” lobby, as a radical rejection the foundations of Eurasian geopolitics are beneficial only and exclusively “to agents of influence” USA, whose main task is to weaken and subjugate at any cost continental Eurasian powers.

SPLITS ARE BENEFICIAL TO THE ENEMY

To summarize our comments, we need to point out the following point: c the case of a final split of the opposition into “Bolsheviks” and “Mensheviks” its internal system will be disrupted, its “intransigence”, its “radicalism” will be lost. In this case, the “ethnocentric” flank will most likely be integrated into the System as a harmless folklore “reservation party”, with the slogan “Russia for Russians” to continue to destroy the remnants of statehood, alienating foreigners and provoking further separatism within the borders of the Russian Federation. “Eurasians” staying some are largely marginalized, and the System will be much it's easier to end them altogether. To the final weakening “of Bolshevik” the opposition flank may be led to a new showdown —for example, between “communists” and “rightists” or “socialists” and “fascists”, etc. How whatever, it is necessary to foresee the future ideological prospects in advance and political disputes. It is unlikely that this controversy will be avoided at all, which however, it is already gaining strength. However, it is necessary to realize what it is about now it will inevitably lead to the search not just for a party compromise, but for a genuine one ideological synthesis. At the same time, it is quite obvious that openness “of Eurasians” their organic solidarity with “the ethnocentrists” gives every reason for this. Since some showdown is inevitable, we must try to turn it into one it is into a creative, creative process, as a result of which the opposition, all patriots must strengthen their ranks and try to isolate only ideological ones elements interested in discord, squabbles and the weakening of all of ours camps pushing him either towards conformity or suicide through extremism. It is unlikely that this controversy will be avoided at all, which however, it is already gaining strength. However, it is necessary to realize what it is about now it will inevitably lead to the search not just for a party compromise, but for a genuine one ideological synthesis. At the same time, it is quite obvious that openness “of Eurasians” their organic solidarity with “the ethnocentrists”

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The possibility of a true ideological synthesis is already visible which could perfectly unite both “the Bolsheviks” and “the Mensheviks”, etc “nationalists” and “Eurasians”, and “national communists”, and “national democrats” and “ethnocentrists”. At the geopolitical level, the ideal of the opposition should be

a powerful and “supranational” continental Empire, sovereign on the political, strategic and economic level. At the domestic national level this should be politics

full restoration of national justice in relation to Russians a people oppressed and trampled underfoot for many decades of celebration anti-russian ideology. This, in particular, means a violent struggle until the last breath with the Russophobic scum that seized power today our country. At the level of social policy, the opposition must insist on the restoration of social justice, on the care of the state and society about each of its members, providing economic guarantees to every citizen Great Power. At the same time, in the future the economic structure of the country will be able to satisfy as national communists (public and state) ownership in key industrial sectors (and supporters of national capitalism (private ownership of small and medium-sized industries, encouragement private productive initiative in industry and agriculture etc.). The arbitrariness of international financial capital will end immediately after the opposition came to power, although beneficial for the state and nations of the sphere of cooperation with foreign production enterprises they will develop. In this ideological synthesis of ideas, the opposition must all its representatives will participate. They will be excluded from this process only those who themselves at least exclude the rest from this national process, claiming the only possession of the ultimate truth. The seriousness of the situation in which the opposition finds itself today is historical the importance of our time is so great that the persistence in criticism, denial, exclusivism, pseudo-profetism, sectarianism, in a word “Menshevism” must be considered as “subversive activity” directed against Russia, against the State and Nation. You shouldn't deceive yourself. — That we live today, this is — REVOLUTION. This means that “laws come into force revolutionary time”, “wartime”. Our words, our statements, our articles — are no longer private, individual opinions and not literary and journalistic polemics. For every phrase written or published you will now have to answer seriously. individual opinions and not literary and journalistic polemics. For every phrase written or published you will now have to answer seriously. individual opinions and not literary and journalistic polemics. For every phrase written or published you will now have to answer seriously.

The article was written in 1992 for publication in the newspaper «Day» (it was rejected due to “intelligence”)

Eurasianism and Old Belief (1998)

A.G. Dugin /Invasion / Russian Thing / Web Archive

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Alexander Dugin

EURASIANISM AND OLD BELIEF

Old versus ancient

The Eurasian movement is the most valuable source of inspiration for modern Russian political thought. With a brilliant, almost prophetic, sense of the future, historical Eurasians were able to diagnose the political history of Russia in the twentieth century back in the 20s and 30s—when everything was far from being as obvious as it is today. N.S. Trubetskoy, P.N. Savitsky, N.N. Alekseev and other Eurasians forged an absolute formula for true Russian patriotism, summarizing the positive aspects of both the white and red ideas. At the same time, the Eurasians accurately identified all the shortcomings of the official and anti-Russian Romanov period (which they called «the Romano-Germanic yoke») and predicted the main reason for the inevitable collapse of Bolshevism, which lay in the anti-religious and Westernizing component of this most interesting political teaching.

But along with criticism of the main and equally unacceptable projects for the development of Russian statehood – and revolutionary and reactionary –, the Eurasians have developed the general contours of a positive, creative alternative, the Russian project of the Conservative Revolution.

Founder of Eurasianism, Prince N.S. Trubetskoy described with the utmost clarity the essence of the Eurasian project in the program article «At the Door»:

«Innovation is not in abandoning the past, but in repelling the immediate, recent past, in jumping over it and in ideologically joining more distant eras. These very ancient elements, drawn from the depths of historical memory, turn out to be new and revolutionary precisely thanks to transplantation into a new context. Elements of the distant past, torn from historical perspective and transplanted into a new context of modernity, begin to live a completely new life and become capable of inspiring truly new creativity. You should distinguish the old from the ancient. »

Ancient versus old. The brilliant of the day before yesterday, coinciding with the heroic of tomorrow, against the insufficient of yesterday and the hateful of today that has grown out of it. The highest formula of deep Eurasian patriotism. The key to a unique ideological synthesis. A conceptual mechanism that makes it possible to easily overcome those contradictions between «revolution» and «reaction», between «white» and «red», which fatally prevent the consolidation of the entire creative spiritual historical potential of the Russian people into a single will, into a single project, into a single achievement. And this split is invariably exploited by the external and internal enemy: Westerners, Atlanticists, guides «of Romano-Germanic», alienating, Russophobic influence.

Only the Eurasian worldview and Eurasian conservative-revolutionary logic are capable of uniting our people and leading them to an organic and natural historical path. Perhaps today the thought of our Eurasians of the 20s_30s is more relevant and modern than ever before.

Moscow comes first

Eurasians clearly highlighted the stage of Russian history and the Russian state that was a model for them. This is – «Muscovite Rus'», the heir to both Byzantium and the empire of Genghis Khan, the triumph of the Great Russian element, «everyday confession» of the purest Orthodoxy, the cradle and matrix of the great Eurasian state.

It was on the denial of the basic principles «of Muscovite Rus'» that, according to the Eurasians, «Romanovism», «anti-national monarchy», and the two-hundred-year «Romano-Ger Manskoye» yoke were built. Almost everything in this post-schism era of Russian history was vicious, parodic, and anti-national. Only scattered fragments and vague spatial impulses of the bright «Moscow period» were preserved among the masses and in the inertia of geopolitical undertakings. But the essence, the subtle spirit of Holy Rus', the purity of national doctrine, the mystery of sacred national and state existence were hopelessly lost.

Eurasians argued: only tsarism is to blame for the October Revolution, only «Romanovism», «Romano-Ger Manskoye yoke». Bolshevism was inevitable. Its positive aspects —are in the denial of the West, in turning to Asia, in bringing to the surface a new elite from the lower (and therefore the most national and valuable) strata of Russian society. Its negative aspects— are the use of doctrines borrowed from the West, the rejection of Orthodoxy and the consideration of national traditions.

The Eurasians proposed a third way, a new avant-garde solution. It consisted of a return to «Muscovite Rus'» through the use of some of the most effective aspects of Bolshevik practice. Combining extreme national archaism with the latest socio-political technologies. Synthesis of opposites.

But historical Eurasians have not taken the final step in the religious sphere that everyone else has assumed. Declaring allegiance to Russian Orthodoxy in its true, «Moscow» version and honoring Habakkuk, they hesitated to dot all the i's and draw a decisive conclusion.

Old Faith for New Rus'

In the religious sphere, Eurasian theory inevitably leads to the assertion that the true Orthodoxy, inheriting the continuous tradition «of Muscovite Rus'», is the Russian Old Believers, the Ancient Orthodox Church. Exactly to the extent that the anti-national monarchy of the Romanovs led Russia to the catastrophe of the 20th century, Nikonianism, subordinate, worldly, obedient, synodal, official «Orthodoxy» led the Russians to atheism and sectarianism, bleeding the true Faith, and threw the people into the arms of agnosticism, everyday materialism and heresies. The Westernizing essence of the pseudo-monarchical post-Petrine State was accurately reflected in Synodal Nikonian «Orthodoxy». The Europeanized, westernized, essentially Russophobic peaks of the Empire transformed the official Church into a kind of analogue of the state department. This could not but affect the very nature of the Russian Church. The true Orthodox spirit has gone to the people, to the bottom, to the schism.

It was logical for the Eurasians to turn to the Old Believers as the true authentic Russian Orthodoxy. So it was: N.S. Trubetskoy (together with other Eurasians and, in general, the best political and religious figures of his era, such as Bishop. Andrei Ukhtomsky) fully recognized the correctness of Avvakum, the traditional nature of the two-fingered movement, the illegality «of the robber of the 1666 council», the Nikonian right, the unjustifiedness and error of the transition to the Little Russian edition of Sacred and liturgical texts from the Great Russian, Moscow edition. But, perhaps, the «lordly», aristocratic, »personnel» origin of the leaders of historical Eurasianism prevented us from unambiguously and completely recognizing not only the historical (this was exactly what happened), but also the ecclesiological, church righteousness of the Old Believers. The Old Belief was perceived by the nobility as «the religion of the mob», and the elitists (and the Eurasians were exactly that) experienced «class» predetermined restraint in relation to «the common faith». The Populists and Socialist Revolutionaries went much further on this issue, but, alas, they, in turn, lacked the traditionalist conceptual apparatus, and they also did not fiercely hate the West, liberalism and rationalism enough to reject some secondary rationalistic layers in the Old Believers. In addition, the Socialist Revolutionaries, following Tolstoy, did not make much distinction between the imported Protestant, Baptist heresies and the Russian Orthodox Faith itself, which is the Old Believers. The Populists and Socialist Revolutionaries went much further on this issue, but, alas, they, in turn, lacked the traditionalist conceptual apparatus, and they also did not

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The revival of Eurasianism in our time, a new appeal to the eternal, supra-temporal, sacred ideal «of Muscovite Rus'», Holy Rus', requires us to courageously confront this problem. Eurasianism today cannot but be accompanied by a religious appeal to the Old Faith, to Ancient Orthodoxy.

Thanks to this position, the Russians could find a consistent response to the radical dissatisfaction with the modern Church, which is making itself felt more and more clearly. But the denial of the sanctimonious, weak-willed, hypocritical, conformist, bloodless and sluggishly disintegrating «Orthodoxy» Niconian type should not throw Russians into the deceitful arms of heresies and dark Atlanticist sects. True Russian Faith – Faith of Christ and the Church of Christ. Betraying it means betraying the most valuable national grain. And in this sense, salvation is an appeal to the Ancient Orthodox Tradition, or at least to Unity of Faith, which presupposes recognition of the complete doctrinal, ritual and historical correctness of the Old Believers, but with tolerance and loyalty to the Russian Orthodox Church.

The old will destroy us. Will slow down our development. Involves irreducible conformist contradictions and compromises into the labyrinths.

The ancient will save us.

Eurasianism will be completely logical only if it is based on a return to the Old Believer honor, to the ancient and true Russian Faith, to true Orthodoxy.

Evola: pagan imperialist (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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JULIUS EVOLA, PAGAN IMPERIALIST

Afterword to "IMPERIALISMO PAGANO"

"The Cinnabar Way"

The fate of the Italian baron Julius Evola, one of the most famous and the revered traditionalists of our time, unlike the fate of another the great traditionalist Rene Guenon, was extremely rich and rich external events, adventures, dangerous travel, political struggle, etc. It was a classic Heideggerian "being-without-shelter-at-maximum-risk." risk." But despite the fact that Evola was, without a doubt, one of the most bright personalities of our century, his case goes beyond the "outstanding individual" - in him, in his life, in his destiny, the fate of the Idea, the fate of a certain one, was reflected spiritual position, the fate of Tradition in Dark Times.

Baron Julius Evola was born in Rome on May 15, 1898 into an Italian family aristocrats, whose family goes back to the German medieval nobility - to the family barons Hevelar. Already in his youth, Evola felt the deepest detachment within himself in relation to the reality around him, interest in the transcendental, transcendental spheres, but at the same time an active creative desire to transform the outside world in accordance with internal ideals. Evola himself is the only one in the biographical book "The Path of Cinnabar" he writes about his youth: "I am almost nothing I don't owe it to the environment, education, or my family. To a large extent I was brought up on the denial of the prevailing tradition in the West - Christianity and Catholicism, on the denial of actual civilization, this materialistic one and the democratic "modern world", on the denial of general culture and common the way of thinking of the people to which I belonged, i.e. Italians, and finally, on the denial of the family environment. If all this affected me, so only in a negative sense: all this caused me the deepest inner protest."

This attitude led young Evola to radical nihilism, which manifested itself in his early anarchist poetic and pictorial work. Evola he was one of the first representatives of Dadaism in Italy. Parallel to creativity Julius Evola studied works on religious, esoteric and metaphysical problems. He was especially

interested in Eastern doctrines - Indian tantrism, Buddhism, Taoist tradition of China, yoga, etc. Besides, he was also seriously involved in purely Western esotericism - alchemy, hermeticism and the disciplines associated with them. When anarchist experiments reached Evola's life of his destructive peak, he finally developed his life position, which he later only developed and deepened: it was the position of a "separate person". In other words, it can be defined as position of the Conservative Revolution. Its meaning boiled down to the following. - From with an anarchist and nihilistic orientation, Evola retained a deep dissatisfaction the modern world, its bourgeois, democratic, plebeian values but at the same time, unlike the usual "left" nihilists, Evola is on this he did not stop, but contrasted the sacred with the "modern decadent world." the world of Tradition, with its initiatory and gnostic values, with its hierarchy, with its inherent transcendence. "A separate person", whose problem At the end of his life, Evola dedicated the whole book "Riding the Tiger" - this is the guy a special unique being, internally belonging to the world of Tradition, but at the same time forced to outwardly remain anti-traditional and desacralized the world, in the "modern world". The experience of total denial led Evola to that through traumatic and tragic transformations he realized its fullness these alternative, anti-modern values were internally discovered by them in the depths of your soul as a concrete presence of a transformative, inhuman forces, "forces of the Absolute.". During the same period, Evola became acquainted with the works of Rene Guenon, and this finally strengthened his "traditionalism", gave a clear and full confirmation of his intuitions. "Nihilistic period" in the fate of Evola it was neither an accident nor a contradiction: it was natural and almost the inevitable stage of the conservative-revolutionary formation of his life positions. internally discovered them in the depths of your soul as a concrete presence of a transformative, inhuman forces, "forces of the Absolute.". During the same period, Evola became acquainted with the works of Rene Guenon, and this finally strengthened his "traditionalism", gave a clear and full confirmation of his intuitions. "Nihilistic period" in the fate of Evola it was neither an accident nor a contradiction: it was natural and almost the inevitable stage of the conservative-revolutionary formation of his life positions. internally discovered them in the depths of your soul as a concrete presence of a transformative, inhuman forces, "forces of the Absolute.". During the same period, Evola became acquainted with the works of Rene Guenon, and this finally strengthened his "traditionalism", gave a clear and full confirmation of his intuitions. "Nihilistic period" in the fate of Evola it was neither an accident nor a contradiction: it was natural and almost the inevitable stage of the conservative-revolutionary formation of his life positions. it was natural and almost an inevitable stage of the conservative-revolutionary formation of his life positions. it was natural and almost an inevitable stage of the conservative-revolutionary formation of his life positions.

Among Italian authors, young Evola read Papini, Michelstetter, d'Annunzio, I personally knew the famous futurists Giacomo Balla and Marinetti. Among the Germans he primarily highlighted Nietzsche, as well as the works of Otto Weininger, and somewhat later, Ernst Junger, Oswald Spengler, Stefan George, Ludwig Klages, Gottfried Benn and other conservative revolutionaries. Him too Russian conservative revolutionaries were very interested, and especially Fyodor Dostoevsky. Evola also knew Merezhkovsky well personally. But already in the first place post-nihilistic books by Evola - "The Theory of the Absolute Individual", "Phenomenology Absolute Individual", "Essay on Magical Idealism", etc. -

sound themes of radical and uncompromising traditionalism that breaks with everything a field of profane and decadent culture with which the majority are conservative. The revolutionaries still continued to be bound, despite all the harshness their critics of culture. Although in these works Evola sometimes appeals to profane ones extra-sacred philosophers - such as Hegel, Kant, Descartes, Fichte, Berkeley etc. - he clearly tends to consider the most important spiritual problems in context of Traditions and traditional sacred teachings.

In 1925, Evola's first book appeared, entirely devoted to analysis of the traditional doctrines of Indian yoga are "Man as Potency", which in the second edition was called "Yoga of Power". Later comes a work on Western alchemical initiation - "Hermetic Tradition". At the same time, Evola publishes a collection of his essays regarding various aspects of traditional initiatory teachings, as well as texts, translations and comments from members of the small esoteric circle that formed around him is the "UR Group". This collection has been released entitled "Introduction to Magic as the Science of Self.". Already during this period of Evola makes attempts to implement certain aspects of its conservative-revolutionary nature doctrines in practice. He seeks to influence in the conservative revolutionary klyuche, with special emphasis on traditionalism, to the Italian fascist movement. But despite a certain similarity between fascism and the Conservative Revolution, there were also deep contradictions between these ideological forms. In his criticism of fascism on the right, Evola remained the same nonconformist as in the earliest periods of his work. Although among the highest ranks there were people of the fascist movement who sympathized with him - Mussolini himself he spoke positively about Evola's work more than once - he had many enemies and not only his magazine "La Torre" ("Tower") was closed for censorship reasons but many of his texts were published in official fascist magazines with great complications. Radicalism, uncompromisingness and endless devotion to the purity of the ideals of the Evola Tradition interfered with many fascist purely pragmatic ones ideological moves (in particular, alliance with the Vatican), and also called ordinary "Arrivists", conformists and fascist bureaucrats are furious. But be that as it may, Evola sought to give his activities more than just purely speculative, but active, concrete, creative character, following the ways of a traditional warrior, a kshatriya, who can internally realize metaphysical and transcendental values only through the heroic, sacrificial, militant external action, the action of Overcoming. The most complete embodiment of this political project of the Conservative Revolution is traditionalist the key was the emergence of "Pagan Imperialism". specific, creative character, following the ways of a traditional warrior, a kshatriya, who can internally realize metaphysical and transcendental values only through the heroic, sacrificial, militant external action, the action of Overcoming. The most complete embodiment of this political project of the Conservative Revolution is traditionalist the key was the emergence of "Pagan Imperialism".

In Italy, "Pagan Imperialism" did not evoke much response, but at all the situation was different in Germany, where I received a translation of this book at the end the twenties are extremely famous. Since Evola stood for Italian-German a political and geopolitical alliance, and its position was completely deprived chauvinism, narrow nationalism and xenophobia, which were generally no strangers Italian fascism of the middle period, then German conservative revolutionaries they saw in him the author closest to themselves. From this time on Germany constantly hosts Evola conferences, he becomes a member of the conservative-revolutionary ones elite organizations - such as Henry's "Herrenklub" ("Lord's Club") von Gleichen and Prince de Rohan, etc. In parallel, ties are strengthened Evols with French traditionalists, followers and students of Rene Guenon. Evola himself meets Guenon and translates his books into Italian and he supports articles - in particular, "The Crisis of the Modern World", etc constant contact with him through letters.

In 1934, Evola wrote his main book - the book of life - "Uprising against the modern world." In it he sets out in detail the principles of traditionalist Conservative Revolution. The first part examines the positive hierarchical ones the values of the true world of Tradition, the second describes the stages of degradation Traditions and genesis of the modern world - through the transition of power from one caste to the other, through successive stages of the patriarchal and matriarchal building, until the emergence of the "modern world," two of the most terrible and the apocalyptic, degenerate face of which Evola saw in Sovetskaya Russia and the United States of America. This book remains to this day a central classical work on traditionalism.

Evola also writes several books on race, in which he explores Tradition's perspective on the subject. He harshly criticizes them theories of biological racism that were common at that time in Germany and Italy. The example he gave about the Scandinavian peoples became classic in this area European North, which can least be called spiritual Aryans, conscious of the highest values of the Aryan Tradition, despite the fact that it is pure in a biological sense, they can serve as a model of the white race. In the works "Synthesis racial Teachings, "Remarks on Racial Education", etc. Evola speaks of three types of race - the "body race", the "soul race" and the "spirit race", which they don't necessarily coincide with each other. He criticized quite openly Evola and biological antisemitism, pointing to ethnic heterogeneity Jews, which does not at all prevent them all from belonging to the same thing "race of the soul", have the same mental reactions. As for the special historical mission of the Jews, which was widely discussed in that era in a variety of circles, then Evola in his preface to the Italian translation he rightly noted that the famous "Protocols of the Elders of Zion" themselves Jews and Jewry in general are by no means sources of anti-traditional and anti-sacred strategy, but represent only victims of dark influence more terrible and more deeply hidden anti-spiritual forces. Evola himself assures in The Way of Cinnabar: Finally, it should be stated unequivocally that neither I neither my friends in Germany knew about the excesses that the Nazis committed in relation to Jews, and if we knew about this, then under no circumstances wouldn't approve of it'.

During the same period, a book dedicated to Buddhism appeared - "Doctrine Awakenings".

At the end of World War II, Evola, researching the Masonic archives in Vienna gets bombed and suffers a spinal injury. Until the end of his life he remains paralyzed. After the war, he returns to Italy, where he continues your intellectual and creative activity. He writes the book "Fascism, criticism from the right", where it analyses the positive and negative aspects of this movement, the and also those points in which it deviated from the purity of the conservative-revolutionary ones doctrines. Later, books such as "Man and Ruins", "Orientations", appear "Ride a tiger." They all continue the theme of the Conservative Revolution and its prospects, since Evola categorically refuses to consider defeat the Axis countries are synonymous with the defeat of the Conservative Revolution itself. He believes that the dark ones are "subversive"the anti-sacred forces were fascist and Nazi period not only by external democratic-communist factors, but also by internal ones. The courage and consistency of Julius Evola in defending those values that he served all his life, making him a unique example among other conservatives revolutionaries, and by this he is from many of them - and especially from Ernst Junger - compares favorably.

But Evola does not abandon purely traditionalist research. He writes a wonderful fundamental book "Metaphysics of Sex", where he analyzes this one the problem in the light of the teachings of the Tradition, its esoteric and initiatory aspects. This work has become a classic on this problem and has received the widest scope in Europe fame. It is referred to and quoted even by those who are principled they do not accept the theories of the Conservative Revolution or even openly with them they are fighting. In addition, Evola re-edits his early book "Mystery Grail "and publishes a book directed against neo-spiritualism - "Masks and the faces of modern spiritualism," where he cruelly criticizes modern ones neomistic, pseudo-esoteric movements and sects. Evola is involved and translations - he translates Spengler's "The Decline of Europe" into Italiana also many novels by the Austrian esoteric writer Gustav Meyrink - "Western Window Angel", "Walpurgis Night", "White Dominican", etc.

Evola died in 1974. His ashes are buried on the top of Monte Rosa, since he himself was very fond of mountaineering, in which he was attracted by the risk and remoteness from everything human, a clash with pure, fresh and terrible forces peace - peace as energy, as a spontaneous and magical manifestation of that what lies on the Other Side.

"Pagan"...? "Imperialism"...?

At the end of his life, Evola underwent a serious rethinking of much of that what he wrote earlier. As a result, reprints of his works are very common contain numerous amendments, changes and corrections. In the book "The Way Cinnabar" Evola explained that some of his books were purely pragmatic, political specificity, determined by the need of the moment. Some have evol's books even changed their titles. It is significant that "Pagan Imperialism" it was the only work that Evola refused to republish at all. Others in words, he considered this work the most pragmatic, unreconciled and polemical pointed. But at the same time, it was "Pagan Imperialism" that contained c in the bud are all those themes that were later developed by him in "Rebellion Against of the Modern World" and in other political-traditionalist books".

"Pagan Imperialism" in its Italian version was polemical the completion of a whole series of articles published by Evola in various journals against the "Guelphic" orientation of Italian fascism, that is, against the "Catholic" one fascism." This Italian version had the subtitle "Fascism in the face euro-christian danger - polemics against Guelph Party theses". The book was replete with specific political details, which were filmed in a German version, more generally objective and restrained. Evola himself he later admitted: "In the book - and I must admit this - radicalism is political thoughts and a tough style were combined with a youthful lack of proportion and political feelings, with utopian ignorance about the real state of affairs". In fact, "Pagan Imperialism" it was written not so much in defense fascism, so much for the purpose of criticizing it, for the purpose of giving it a special aristocratic character and traditionalist character, which he never really is didn't have it.

In principle, this polemical work contained many points which Evola subsequently abandoned. The most fundamental errors he himself considered this work to be an excessive admiration for the "Roman pagan tradition." which in its late historical manifestation was by no means so ideal and full, as it seemed to Evola at that time. By his own admission, it later became clear to him that late pre-Christian Rome was not so much an expression the oldest sacred, sunny Aryan values, as much as decadent ones mixing degenerate Aryan cults with lunar and heretical syncretic ones cults of the East. On the other hand, the Christian tradition itself, which Evola in his youth tended to be seen as "the teaching of the spiritual proletariat", it wasn't so clear either, although despite various episodes of it life - at one time he even stayed in a Christian monastery as monk," Evola still did not fully accept Christianity as full-fledged and authentic tradition (as many other traditionalists have done, based on the theses of Rene Guenon).

The very name "Pagan Imperialism", which Evola made pragmatic the thesis of the Ghibelline version of the Conservative Revolution was not very successful. In "The Way of Cinnabar", Evola wrote: "... the limitations of this name were obvious since I didn't mean "imperialism" at all, since this one is purely the modern term denotes a purely negative trend associated with desperate nationalism, nor "paganism", since this term is derogatory and purely Christian. It should be in a historical context rather, to speak of the "traditionality of the Roman type" ("tradizionalita romana"). Thus, the phrase turned out to be

unsuccessful and did not become popular however, the set of ideas contained in this work many cultural and he revealed a special, purely traditionalist thing to the political figures of that era and an esoteric, vision of conservative-revolutionary prospects. Well as for Germany, a revised and largely corrected version of this the books ("Heidnische Imperialismus") fell on a completely different ideological and cultural soil, as elements of the Indo-European, Aryan tradition with pre-Christian roots in archaic and soil Germany there were many more organic and specific than in profane, "cultural" and "modern" Italy. It is significant that among German conservatives revolutionaries, and later among the National Socialists, the terms "fascism", "fascist", "fascist" had an abusive character and meant "futurism", "modernist" romanticism, something "individualistic", "utopian" and "frivolous".

Be that as it may, it was thanks to the publication of Pagan Imperialism in German, German intellectuals, politicians, ideologists, etc. for the first time we got acquainted with the traditionalist movement. Works of Guenon and his followers they were completely unknown to the Germans at that time. Precisely through Evola, through Germany began to discover his conferences, lectures, articles and books traditionalism and its unique and complete position in relation to both to history and to the present. Until the release of "Pagan Imperialism" in 1933 the Armanen-Verlag publishing house in Germany has the most spiritual elements of the conservative-revolutionary the movements were based on an "Aryanized" version of theosophism, neo-spiritualism and the occult, which in the vast majority of cases contributed to their concepts irreparable errors, inaccuracies, misconceptions and even extremely dangerous ones distortions of traditional doctrines. Most of the authors remained clean at the profane, philosophical, cultural or historiographical level, which necessarily limited the general horizon of the conservative-revolutionary ones ideas.

Although "Pagan Imperialism" in the Italian version did not receive serious attention resonance, although there was a certain ambiguity in the name and inaccuracy, although many of the theses in this book were clearly exaggerated all this does not at all detract from the value of this important work. He stays a classic monument to the traditionalist version of the Conservative Revolution and it is in it that one should look for the genesis of many ideas, doctrines and teachings that later they became widespread, although in a smoother, fragmentary way and the hidden form of a variety of European authors is sometimes directly opposite directions. We can say that "Pagan Imperialism" is something excessive but at the same time, perhaps more saturated with meaning, implication, hints, energy, seeds of unexpected and brilliant ideology, than others consistent, but not so vivid works of the same direction, including the works of Evola himself. If excess is a vice in politics, because it distorts realistic proportions of specific actions, then in ideology it is, on the contrary dignity, since only generalization and recourse to principles can illuminate the fullness of ideological correspondences and connections. Be that as it may, myself the term pagan imperialism remains an expressive concept, even in the event that in a book under that title and in the corresponding movement, strictly speaking, there is nothing "pagan" or "imperialist". on the contrary, the dignity, since only generalization and recourse to principles can illuminate the fullness of ideological correspondences and connections. Be that as it may,

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"Pagan imperialists" and "right-wing anarchists"

In his book *Riding the Tiger*, Evola wrote at the end of his life that in conditions complete degradation of the post-war world, approaching the lowest cyclical one the point of all human history, in a situation where the very possibility of Conservative Revolutions were ruled out after the defeat of the Axis, to varying degrees associated with this Revolution, among "isolated people", i.e. in people, internally belonging to the world of Tradition, and not to the desacralized "modern" peace, there is only one way out - the "catacomb front", an attempt to transform "poison into medicine" through personal rejection of everything around you, perverted being. Evola took it out of his active, intense, tragic and heroic life has a feeling of the impossibility of realizing traditionalist conservative-revolutionary ones ideals in the modern world: there, where anti-democratic and anti-communist the forces were able to win, where they, for the most part, remained deaf to the Sacred and they made no serious attempts at a genuine traditional Restoration. True traditionalists continued to remain on the periphery for a long time the entire short history of the existence of Third Force states. On the other hand, the the pressure of the modern world even on these half-hearted forms was so great that they too could not become sustainable and reverse the process of "democratization." and the "communization" of modern civilization, which is for traditionalists the essence is the embodiment of the anti-Tradition, and therefore absolute evil. More moreover, as a result of numerous manipulations with certain conservative-revolutionary ones concepts, ideological, party, political and even cultural level it became impossible to separate the sound grain from the parody, the truth from the imitation. "Right" values - which should be close to traditionalists - have come to be identified with "capitalism" or state interests bureaucracy, and among the "left" values - which should be alien traditionalists - motives of fair, correct and deep criticism appeared modern anti-traditional civilization. Thus, the proportions between "right" and "left" were displaced. In addition, the "subversive" forces of counter-initiation that mysterious organization that, according to traditionalists, controls negative processes in civilization, they try through intellectual means financial and propaganda control to put the most at your service diverse concepts, distorting their original meaning in accordance with your needs. Therefore, Evola eventually came to believe that the only criterion of "authenticity" for a person seeking to resist "modern world" remains "the quality of internal isolation", "differentiation", and also an organic rejection of all the values of contemporary civilization, everyone her myths and slogans, all her pseudo-shrines and pseudo-laws. Tragic the outcome of the failed attempts of the Conservative Revolution in Europe was once again confirmed the need for the initial phase of "total denial", which in practice I knew Evola in my youth. Therefore, Evola eventually came to believe that the only criterion of "authenticity" for a person seeking to resist "modern world" remains "the quality of internal isolation", "differentiation", and also an

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This centrality of the pure type of "isolated man" on the other side party or group affiliation, on the other side of the "right" and "left" manifested itself, in particular, in the fact that many Italian followers of Evola since the 60s, they have chosen the path of "right-wing anarchism.". Such understanding evola's concepts were by no means an excess or a deviation from the orthodox traditionalism. On the contrary, the disappearance of the latter from the civilizational field the remnants of Tradition, the complete victory of the anti-sacred cosmopolitan "subversives" forces throughout the planet, the totality of the ideological dictatorship of the System - all this forces people faithful to the logic of the Conservative Revolution to do so there are Revolutions against the world of anti-Tradition and for conservation, ("conservation"), world Tradition, radicalize the negative, "revolutionary" aspect of their doctrines, even to the point of adopting an extreme "anarchist" position. But this "anarchism detached people" differs from ordinary anarchism in what it perceives total denial as total and heroic overcoming, where beyond it is not the abyss that gapes in denial itself, but the horizon of the "positive" is brilliant the world of the Spirit, the world of Tradition, the world of the Absolute.

To some researchers of the work of Julius Evola - in particular, a translator his books are in French and Philip, a deep expert on the works and life of Evola Bayeux - it seemed that "Pagan Imperialism" or, more precisely, the status of "pagan" imperialist is in a sense the antithesis of the "isolated man." from the latest book, Ride the Tiger, which in turn is much closer to the early Dadaist period. In fact, if you trace the stages of life baron Evola, then we will see that the logic of the path from "right-wing anarchist" to "pagan" imperialist "and again to the" right-wing anarchist "is neither a" vicious circle fate, neither a sign of degradation, nor "renegade" in relation to traditionalism. In all cases we are dealing with the same type of human personality - with a "separate person," with a "differentiated person."

This guy it is a fundamental and unchanging starting point, a kind of "inhuman" The presence inside of a purely human personality, the presence of a higher and spontaneous one Forces-From Above. In history and time, it is not this type itself that changes, but the external one in relation to it, the world, and this external change causes corresponding reactions varying according to circumstances. During the period when in civilization there is an superiority of anti-sacred and anti-traditional, anti-spiritual ones processes when these processes begin to prevail, the "isolated person" emphasizes his rejection of the outside world, his denial, his "anarchism", your "NO". And here we are not talking about "destructive" or "creative" the inclinations of this or that nature are about principled and deep reactions that are virtually impossible to imitate or calculate. It does not matter in this case whether the person puts forward alternative values or no - he may find himself in a situation where he doesn't have the opportunity find adequate intellectual or cultural forms to express your own inner ideals. The only important thing is that he organically does not accept desacralized world and refuses to obey its laws, to recognize his priorities are to succumb to the hypnosis of his admonitions and threats. But, in contrast from "pure nihilists", "anarchists on the left", in case of occurrence in the external the world of the slightest signs of reverse, spiritual, restoration processes advocating for the restoration of Tradition, for a return to the Sacred, "isolated man" immediately discovers the "affirmative ""creative" side of its inner nature, exposes its inner great "YES", "eternal YES of Being "(" ewige Ja des Seins ")", as Nietzsche wrote. And at such a moment trying the outside world necessarily allows the "isolated" to revive its lost Sacredness man' constructive terms for expressing his position, which can be sometimes inaccurate or pragmatic, but which, in any case, they reflect a deep sacred impulse - living, concrete and organic. Thus, the "isolated man" becomes a "pagan imperialist." then, when the trends towards the restoration of the Sacred Order are the highest symbol which is the Empire, the Holy Empire,- they're breaking the unidirectionality processes of historical involution, degradation and civilizational decadence when new and fresh forces rise up against the "Decline of Europe". Taking taking all this into account, we can definitely say that there are ideological turns in Julius Evola's worldview, they do not reflect his private and individual path but the fate of the Archetype, the fate of a "separate person" par excellence, is logic the tragic struggle of the "defender of Tradition" into our Dark Age. the fate of a "separate person" is primarily logical the tragic struggle of the "defender of Tradition" into our Dark Age. the fate of a "separate person" is primarily logical the tragic struggle of the "defender of Tradition" into our Dark Age.

When does the attempt at external implementation of the Conservative Revolution end a failure when anti-sacred forces again begin to completely dominate leaving no external opportunity for resistance, then they become again "anarchist motives" are relevant; Denial is again required, and more more decisive and absolute, wise with the experience of the collapse of hopes. But also this "NO" is not final and irrevocable. "A separate person." cannot change its inner nature and turn into a classical one nihilist. As soon as the first opportunity arises to change the external one again the state of affairs, on the other side of "anarchism" a great creative one will open up power is immanent and concrete (and therefore conditionally "pagan"), and global and all-encompassing (and therefore conditional "imperialist ") the power of the new" Pagan Imperialism."

Evola's mission

Evola's texts are not addressed to everyone. He himself was well aware of this, and moreover, he always emphasized the aristocratic orientation of his books. If the works of other conservative revolutionaries are intended to convince the reader, prove to him the correctness of conservative-revolutionary doctrines, demonstrate the crisis of the "modern world," Evola writes for those who deeply belong the same type as himself addresses "isolated people," carriers Sacred, although some of them, perhaps, have no idea about it yet this. On the other hand, unlike many traditionalists, he does not limit obviously, the circle of their readers is a circle of intellectuals who own the entire apparatus traditionalist terminology. Therefore, its potential audience is extremely unique - his works are of interest to both politicians and historians religions, both esotericists and sociologists, as specialists in the field of aesthetics, so does the military. It is interesting to note that certain ideas of Evola are relative the depravity of the modern bourgeois system, regarding the "manipulation" of consciousness and the soft dictatorship of "democratic" regimes was adopted German and Italian New Left, which, perceiving the "critical" the side of Evola's doctrines was discarded by the "positive", traditionalist part. But naturally, not the New Left and not the academic scientists over whom Evola mocked all his life and is the recipient of his message. Evola is interested in the awakening of the "sleepers," that is, those potential bearers of the Sacred Beginnings that require a certain external impulse to give to yourself report in the full extent of the transcendental forces hidden in the depths of the soul, avoiding at the same time, there is a risk of plunging into the grotesque doctrines of neo-spiritualism, parody and the "subversive" modern pseudo-spirituality.

At the same time, it is extremely important that Evola insists on total "mobilization" "isolated people". His life itself is a unique example of spirituality and intellectual consistency, loyalty to one's ideas, despite everyone circumstances. It has the highest courage in "experimental proof." A transcendental Force that drives "isolated people." He believes that a full-fledged conservative revolutionary must be rethought all aspects of the modern world, the modern spirit, so that this corrupting the poison failed to penetrate his inner anti-modern world. Therefore Evola considers it necessary to question all the principles on which it stands modern civilization - both in politics and in culture, as in economics so it is in erotica, both in the sphere of race and in the sphere of ethnic groups, etc. Moreover, the "isolated person" - regardless of whether he is "pagan an imperialist" or "right-wing anarchist" must start with some fundamental ones principles of Tradition, from the sphere of traditional esoteric and initiatory doctrines, and end with "isolation" in everyday life, which also it is a field of struggle and overcoming. If a "separate person" leads the life of an ordinary bourgeois identifies itself only in thoughts with the sunny an Aryan hero, this indicates the fictitiousness of his position, the imitation, about its essential falsity. The policy sphere is no exception. It also requires active and consistent action, although it is according to Evola, it should not replace everything. But the main thing is exactly that the totality of the experience of "isolation" both in his destructive and in his positive aspects.

Today in the West there are many movements and organizations that they continue and develop Evola's ideas and remain faithful to his mission. "Evolaism" characteristic of certain sectors of European traditionalism, for some aesthetic and cultural movements. There is even the concept of "evolomania", since some followers - as happened in the case of Guenon - every comma of Evola is understood as a revelation and is considered blasphemous at least in some ways, deviate from the "letter" of the Master's teachings. Most followers Evols in Italy, France and Spain, but there are also them in other countries - in Belgium Germany, Austria, Greece, etc. Many concepts of the European New Right, which are today the broadest and most significant movement in within the framework of the Conservative Revolution, which is being revived again in the West originally they were developed specifically from the labors of Evola. So, for example, recognized the head and inspirer of the European New Right, Alain de Benoist, claims that for him Evola was always his reference point. Generally speaking, if before World War II traditionalist movement in the Conservative Revolution, embodied in the figure of Julius Evola, it was by no means central to the overall spectrum various conservative-revolutionary worldviews, then after the war Evola and his doctrines became the focus of all that can be defined as The Third Way, that is, as a general anti-democratic and anti-communist one movement. And this is no coincidence, since Evola contains the deepest, the most "transcendent", and therefore not subject to temporary circumstances the concept of the Conservative Revolution, in its typological, archetypal and in an extremely clear form. Remaining unrecognized and misunderstood throughout his life this amazing author became a myth, a hero, and the highest authority after his death and a role model.

Moscow, January 1990

Fiery universe of Kosovo (1998)

A.G. Dugin /Invasion / Web Archive

"Invasion", separate issue №2, M, 2001

Alexander Dugin

Fiery universe of Kosovo

1. Historical aspect

The reference to Kosovo and Metohija first appears in the 12th century as regions inhabited by ancient Serbs. Serbs appeared in the Balkans at the end of the 6th century, and by the 9th century Byzantine historians wrote about them as an organized people with elements of statehood. Toponymy, geography, archaeological studies of this area convincingly prove that Kosovo and Metohija (mutually called "Kosmet") have been the cradle of the Serbian Church (Serbian Patriarchate) and Serbian statehood since the Slavs came to the Balkans.

From the 9th to the 14th centuries, the region was part of the medieval Kingdom of Serbia. Metohija was home to the Serbian Patriarchate between 1346 and 1459, and between 1557 and 1776.

It is indicative that in the ancient Serbian city of Novo Brdo, located in Kosovo, there were 40,000 people living when there were only 2,000 in London.

In 1389, the Serbs lost a historic battle with the Turks. This battle took place in Kosovo. This was followed by long centuries of Turkish occupation of the Balkans, forced Islamization, and persecution of Orthodox Christians. The Turks practiced "ethnic cleansing", which led to forced migrations of Serbs from their historical lands and the systematic settlement of these lands by Turks and Albanians who converted to Islam. Under pressure from the policy of genocide carried out by the Turks, the Serbs were gradually driven out of Kosovo, – from those lands that were the center of their historical statehood and religious unity.

In the national consciousness of the Serbs, the battle for Kosovo has become a symbol and ethical imperative of the struggle for freedom. Kosovo's role in Serbian history is similar to that of Moscow and Vladimir in Russian history. After 5 centuries of Turkish rule, Kosovo and Metohija were reunited with

Serbia in 1912. Between 1941 and 1945, Kosmet was occupied by Italy and Germany. During this period, the same anti-Serbian anti-Orthodox genocide was practiced as during the Turkish yoke.

This brief historical background shows that Kosmet (Kosovo and Metohija) has always been an integral part of Serbian (Yugoslav) statehood, except during the periods of Turkish and fascist occupation.

2. Political history of the region

From the point of view of local Balkan geopolitics, Kosmet (and Raska, Sandzak region) represents a natural link in the connection between Serbia and Montenegro, two Serbian ethnic groups whose unity historically underlies Serbian statehood. Let us recall that the independent state of Albania was created in London on May 30, 1913 under pressure from Austria-Hungary and Italy with the support of Germany, and was directed against Serbia (which was supported by Russia and France). Although it was the Serbian army that liberated the main Albanian port of Dures from the Turks in 1913, it did not demand the annexation of northern Albania and insisted only on access to the sea. After World War I, the Yugoslav-Albanian border was established in accordance with the London Agreement.

Since 1939, unrest began in Kosovo, artificially fueled by fascist Italy and the Albanian King Zogu. Let us recall that the first ruler of independent Albania was the Orthodox priest Fan Noli, who was loyal to Russia. Prince Zogu, who replaced him, was a Muslim and adhered to an Atlanticist, anti-Eastern orientation.

Together with Italy's imperialist plans in the Balkans, the first "Albanian question" arose. The so-called was organized in Rome. "Kosovo Committee", which insisted on the transfer of the entire territory of Kosmet to Albania. During the fascist occupation, most of Kosmet was annexed to the so-called. "Greater Albania", which was a puppet state controlled by Italy. During that period, confessional genocide was carried out against Orthodox Albanians on an equal basis with the Serbs.

3. Demographics

Initially, the entire region of Kosovo and Metohija was inhabited by Serbs and Montenegrins. The Turks pursued a policy of systematic expulsion of the Serbs and settlement of Kosmet by mountain Albanians who converted to Islam. Despite this, back in 1929, the total percentage of Serbs and Montenegrins in Kosmet was 61 percent, 39 were Albanians and other minorities. In 1941, after the defeat of Yugoslavia, the occupation authorities and Albanian chauvinists began the practice of forcibly expelling Serbs from the region. In parallel with this, the active settlement of lands by Albanians from Albania and Turkey and

from other European countries where they were in exile began. An agrarian reform was carried out, distributing lands exclusively among ethnic Albanians. During World War II, 100,000 Serbs and Montenegrins were forcibly deported from Kosmet. Approximately the same number of Albanians were imported from Albania. The Tito regime also discouraged the return of exiled Serbian families after World War II. Moreover, under pressure from local authorities, over the period 1968–1988, more than 220,000 Serbs and Montenegrins were forced to leave Kosovo. This was nothing more than ethnic cleansing. In 1961, Kosmet had an Albanian population of 67 percent (646,605). In 1971 there were already 73.7 percent. In 1981, the number reached 1,226,736 or 77.48 per cent of the population. In 1991, despite the Albanian boycott of the census, it was possible to establish that they make up 1,607,690 people or 82.2 percent of the population of Kosmet and 16.5 percent of the total population of the Republika Srpska. Under pressure from local authorities, over the period 1968–1988, more than 220,000 Serbs and Montenegrins were forced to leave Kosovo. This was nothing more than ethnic cleansing. In 1961, Kosmet had an Albanian population of 67 percent (646,605). In 1971 there were already 73.7 percent. In 1981, the number reached 1,226,736 or 77.48 per cent of the population. In 1991, despite the Albanian boycott of the census, it was possible to establish that they make up 1,607,690 people or 82.2 percent of the population of Kosmet and 16.5 percent of the total population of the Republika Srpska. In 1981, the number reached 1,226,736 or 77.48 per cent of the population. In 1991, despite the Albanian boycott of the census, it was possible to establish that they make up 1,607,690 people or 82.2 percent of the population of Kosmet and 16.5 percent of the total population of the Republika Srpska. In 1981, the number reached 1,226,736 or 77.48 per cent of the population. In 1991, despite the Albanian boycott of the census, it was possible to establish that they make up 1,607,690 people or 82.2 percent of the population of Kosmet and 16.5 percent of the total population of the Republika Srpska.

4. Legal aspect

According to the new constitution of the Republic of Serbia (adopted in 1990) and the Federal Republic of Yugoslavia (adopted in 1992), it guarantees territorial and cultural autonomy to the provinces of Vojvodina and Kosovo and Metohija (Kosmet), but denies them state status (Articles 108 – 112). The Autonomous Province has powers to regulate economic development, finance, culture, education, information, language use, social protection and health care. The Autonomous Province is governed by an Assembly, an Executive Committee (Government) and administrative authorities. According to the documents of the second OSCE meeting at the Human Dimension Conference in 1990, members of ethnic minorities have the right to establish only local or autonomous administrative bodies. In accordance with the same documents, members of national minorities are obliged to be loyal to the

State whose citizens they are. The Yugoslav Constitution recognizes equal religious, social and cultural rights for all citizens and insists on respect for human rights. According to Article 4 of the current Constitution of the Republic of Serbia (Article 4), its territory is united and indivisible.

Actions of Albanian separatists who proclaimed the so-called. "Republic of Kosovo" grossly violates constitutional norms. In accordance with Articles 37 and 40 (paragraph 2), the Human Dimension documents in Copenhagen (1990), the UN Charter and the Paris Charter (Annex 16), the Republika Srpska suspended the powers of the Assembly and the Kosmet Executive Committee in order to prevent the development of Albanian separatist activity, protecting the unity of the territory of Serbia and the Federal Republic of Yugoslavia, seeking to prevent a measure of discrimination against the population of the autonomous province of Kosmet.

Moreover, we are not talking about the abolition of the autonomy of the Province itself as a constitutional category. These measures were subsequently repealed and the residents of Cosmet were given the right to democratically elect their authorities within the Autonomous Province on a multi-party basis, as well as the right to participate in elections to republican authorities. Under pressure from separatist leaders, Albanians did not exercise these rights, although they would have had a chance to have 30 seats out of 250 in the Republican Parliament and 12 seats out of 178 in the Yugoslav Parliament, given the proportions of the Albanian population.

Instead, it was unlawfully self-proclaimed by the leader of the Albanian separatists, Ibrahim Rugova "Republic of Kosovo", recognized only by Albania.

The position of Serbia and the Federal Republic of Yugoslavia remains constant – maintaining Kosmet within the Republic of Serbia while guaranteeing the broadest powers in the field of culture, finance, education, economics, language, religion. Belgrade's demands on Pritshina (capital of the Autonomous Province of Kosovo) – loyalty to the State, respect for the rights and freedoms of citizens.

Geopolitical analysis of the Kosovo problem (Cosmet)

1. Global geopolitical forces

In the Balkans (as elsewhere) there are two global geopolitical trends – Atlanticist and Eurasian. The Atlanticist strategy in the region in the most general terms is to involve the maximum possible number

of peoples and states in the system “of Western civilization”, subjecting them to the political, cultural, economic and strategic dictates of the United States. All those trends that oppose such logic can be generally called “Eurasian”. Among them are the following trends: - conscious orientation to the East, Russia, Eurasian community (Serbia, Montenegro); •2) – inertial preservation of statehood in the regime of relative independence Republic of Yugoslavia, Romania, Bulgaria; •3) – desire to defend a minimum of socio-cultural, strategic and economic autarky with general loyalty to the West (Greece, Bulgaria, Romania).

The Atlanticist tendency therefore has three levels

— focus on a violent conflict, including a military one (in relation to the first category “Eurasian” countries and peoples of Eastern Europe);

— contributing to the active destabilization of states up to the initiation and maintenance of separatist processes (in relation to the second category);

— economic and political pressure (in relation to the third category).

The entire Balkan problem should be interpreted in precisely this geopolitical key.

2. Consistency of Atlanticist strategy

Based on this general Atlanticist strategy, the entire scenario of the destruction of the SFRY developed. At first, Slovenia and Croatia, the most “European”, western, and Catholic regions were separated. At the same time, the West deliberately demonized Belgrade and provided support to Ljubljana and Zagreb.

Then the conflict spread to Bosnia, where a large percentage of the population is Muslim (here the most important role was assigned to Turkey and Saudi Arabia, active partners of the United States in the Islamic region). At the same time, the fate of those regions that were not distinguished by the same pronounced Atlanticism as the western republics of the former SFRY was decided chronologically later than the western spaces. This is the most important element that reveals the essence of the West's geopolitical strategy in the Balkans. The first to be involved in the separatist process are the most pro-

Western areas, whose loyalty to the Atlanticists is guaranteed for historical reasons. Only then does it come to regions whose geopolitical and cultural orientation is less obvious. This is the case with the Albanians of Kosovo and the Macedonians (whose separatism the West will still get around to intensifying).

The Atlanticist nature of the unrecognized "Republic of Kosovo" is less obvious than in the case of previous breakaway republics. (This is similar to the situation with Chechnya in the Russian Federation; by the way, there are many other analogies here).

3. Double standard

With regard to separatist tendencies, the West always has a double standard: within the framework of Atlanticist civilization, separatism is categorically condemned (Basques in Spain, Irish in Ulster, Chiapos in Mexico, Kurds in Turkey, etc.), and in other potentially or relevant "Eurasian" zones, on the contrary, it is strongly welcomed and encouraged (Baltic, Asian, Caucasian, Ukrainian separatism within the USSR, then Chechen separatism in the Russian Federation, Kurdish separatism in Iraq, all types of Yugoslav separatism, etc.). In reality, the West is guided solely by its geopolitical and Atlanticist interests, covering them up with demagoguery "of human rights".

Logical Eurasian geopolitics must proceed from the exact opposite logic – anti-Atlantic separatism must be supported, anti-Eurasian – condemned. And only by taking this conscious geopolitical line as a categorical imperative of state policy should external arguments be selected (which in any case, even being the most weighty, will never convince the West of anything under any circumstances). The decisive point in all cases will be a purely power factor.

4. From separatism of the Republics to separatism of the Autonomous Provinces

The situation in Kosovo – is a typical illustration of the classic Atlanticist strategy. After sponsoring the collapse of the SFRY, it comes to the collapse of Serbia (broader, a new Yugoslavia consisting of the Republika Srpska and the Republic of Montenegro). The obvious extremism of the Albanians is overlooked, and the image of the Serbian units of the internal troops is habitually demonized. A new wave of discrediting Belgrade cancels all relaxations in its direction after the Serbian exodus from Krajina and dooms Serbia to a new stage of the internal socio-economic crisis.

The Atlantists seek to demonstrate their geopolitical power in the region and roughly punish the Balkan Orthodox state, which seeks to preserve its socio-cultural and geopolitical identity despite the dictates of the West.

5. Analogy between Yugoslavia and Russia

Using the example of their tough attitude towards Yugoslavia, the Atlanticists strive to demonstrate their geopolitical power and strategic will to their main competitor – Russia, since there is a direct geopolitical analogy between the former SFRY and the USSR, and today between Serbia and the Russian Federation. The only difference is in scale. It is significant that the West, which at first actively supported only separatism at the level of the Republics of the former SFRY and did not recognize the legitimacy of the separatist demands of the autonomous regions inside Serbia (Kosovo, Macedonia), is moving to a new stage of its strategy, and is demonstrating its readiness for military support for those forces that no longer have any prerequisites that can justify the desire for independent statehood.

This geopolitical demonstration is a clear lesson taught to the Russian Federation regarding its own geopolitical future. In geopolitical language, the Atlanticists want to show the Russian Federation what measures it can count on from the West if it tries to firmly defend its territorial and state integrity.

6. Position of the Russian Federation

RF is needed:

- prevent the situation from being resolved in every possible way according to the Atlanticist scenario
- act as supporters of a peaceful solution to the problem to the end (prevent NATO troops from interfering in the conflict),
- offer Russian mediation in negotiations with Belgrade, trying in every possible way to delay them (since there is simply no positive solution to this situation)
- insist on preserving the state and territorial integrity of Yugoslavia and the Republic of Serbia,

- insist on the lack of a legal framework for Albanian separatists,
- mention the illegality of interference by another sovereign state (Albania) in intra-Yugoslav politics,
- demand retaliatory sanctions against Albania,
- point out the non-respect of minority rights (Serbs and Montenegrins) in Kosmet itself by Albanians,
- demand an international tribunal for Albanian extremists,
- denounce "nationalism" Albanians, as the main driving factor of separatism,
- insist on the inadmissibility of ethnic cleansing carried out by Albanians
- emphasize the uncultured nature of Albanian policy in Albania itself, the danger of the separatist wave moving to other Balkan states (the Macedonian question in Serbia, Bulgaria, Greece),
- emphasize the economic underdevelopment of the Kosovo region, which can only be compensated by integration processes within Yugoslavia.

In addition, it makes sense to mention the double standard of the West in international politics – especially clearly in the case of Ireland, the Basques and the Kurds (it makes sense to dwell especially on the Kurds – the Kurds in Turkey, a NATO member country – are considered as a malicious, barbaric element in Iraq, opposing the West, as an oppressed minority suffering from the tyranny of Saddam Hussein).

Five theses about the meaning of life (1997)

A.G. Dugin /Russian Thing / Web Archive

Table of contents "Russian Thing"

A.G. Dugin

Newspaper "Limonka", 1997

"Russian Thing", Arctogea, 2001

FIVE THESES ABOUT THE MEANING OF LIFE

It's time to call a spade a spade, not paying attention to the correctness and academicism of the style. It becomes clear that no one will understand or accept us. Hence, giving a diverted tone to the discourse makes little sense. At the end of kali yuga, chess is not played.

Everyone must understand what we want and what we want from you personally. Question about the meaning of life. Quite a normal problem. At turning points, he is placed without a grin or mincing words.

Our task has several levels.

First level. — It is necessary to understand the course of history

Without this, — the context in which we find ourselves will not be clear; the language we speak; the environment in which we find ourselves. Anyone who has no idea about the course of history, about its models, is like a rook. He is subject to forces from the outside, the volume of his intelligent existence is empty. Any fool should have the slightest idea about the course of history. Once upon a time this was so obvious that without certain thoughts on this matter, people did not dare to go to the market. Today, the very formulation of the problem may seem too abstract for professional philosophers, historians, and presidents. Fat and TV have become brain prostheses. Whoever is talking about something — is either joking or has just been released under an amnesty. The spirit of the times contradicts us moving towards awareness of the course of history. By chance?

Second level. — It is necessary to participate in the course of history

But only after his at least extremely approximate realization. Otherwise, however, we will only find ourselves in the position of a toothpicker for forces located outside of us. If we have a model of the course of history, participation in it is made qualitatively different. Now the process of existence takes on a shrill meaning. Preliminary differentiations occur. The primary existential and epistemological experience begins. Something and someone resists your desire, something and someone provides support. Being acquires meaningfulness, vector coherence. Participation does not have to be large-scale. Sometimes little things and everyday confession are enough. For example, you remember that you live at the end of the story. Therefore, you drink coffee or walk around the garden or punch you in the face – but all this is no longer just like that, but like a creature at the end of the story. Every gesture you make, every state you make, every feeling takes on an additional dimension. Of course, it is unlikely that you will remain at the everyday level and will not try to socialize your experience. After all, experience, new experience, will begin to tear your self apart. Therefore, against your will, it will naturally take you to the third level.

Third level. — The course of history needs to change

This follows from the previous one. If your participation in the course of history is not expressed in its change, even the most insignificant, then this participation is fictitious. It's clear. In an effort to change the course of history at least a little, you are testing the consistency of your own historical existence. A dangerous path, there are many traps and potholes on it. Here you should learn to distinguish between subtle spirits. For the first time, the laughing demon of vanity, your dark double, makes itself felt. It tries to draw you into a dark spinning funnel, it will seem to you that you are maturing and leaving traces in the mass of time, but in fact, you are being rotated «dark» by the ears around your own fictitious pasta axis. They can only convince the museum caretakers. A real change in the course of history – even if by a degree – is a huge success. This is a lot, a lot. Provided you have completed the first two levels. Otherwise, the all – gray stump hallucination.

Fourth level. — It is necessary to reverse the course of history

An extraordinary feat. Hush, this is where the exposure of our secret thoughts begins. This is the highest degree of change in the course of history. If you turn back time, then you are equivalent to history itself, you are its double, man-time. So you are inside, not outside. And the wheel of events is plying around you. Only heroes and saints are capable of this. But who said that bipedal pigs are tolerable in the eyes of ontology? He who has the form of a human being must be either a human being or he will be punished. You should not mislead yourself or others. Outside of transgression there is no our kind. Our

essence is that we lack the last definition, the last affirmative basis. We can never say with full responsibility: «a person – is something». There is always an open dimension to challenge, and a convincing, visual challenge. «But not something»... The earth is disappearing from under your feet... Someone will overthrow, someone will finally learn to soar in the regions of fire. Embrace the emitted seed and push the spoken word inside the larynx. When they tell you: «something – fashionable», «something modern», in the end, «something is here and now» – respond with angry laughter, scratching your eyes, hissing and a whirling dance. Nothing is so, nothing is, nothing is not modern. Prove this by achieving everything and throw it in the trash. Holocaust of time. Top models – ontological victims of new metaphysical snipers. All this must be dealt with decisively. Time – back! «there is something here and now» – respond with angry laughter, scratching your eyes, hissing and a whirling dance. Nothing is so, nothing is, nothing is not modern. Prove this by achieving everything and throw it in the trash. Holocaust of time. Top models – ontological victims of new metaphysical snipers. All this must be dealt with decisively. Time – back! «there is something here and now» – respond with angry laughter, scratching your eyes, hissing and a whirling dance. Nothing is so, nothing is, nothing is not modern. Prove this by achieving everything and throw it in the trash. Holocaust of time. Top models – ontological victims of new metaphysical snipers. All this must be dealt with decisively. Time – back!

Fifth level. The last one. — The course of history must be stopped

This is understandable (what are you talking about?). If we manage to reverse the course of history, we will already find ourselves in a world where everything is different from yesterday, like today, like tomorrow. Will there be history when it reverses its course? Is it possible to call the Jordan, into which the Savior set foot and which, out of horror, stopped flowing in its usual direction, «a river»? Or the frozen waters of the Red Sea, along which Moses walked, «by the sea»? But a subtle difference remains. In the opposite direction or no direction at all... A distant prospect, naturally, but not an empty conversation. In the body we will have to solve this important problem. The body will be different, of course, somewhat sugar, but still a body. Back or nowhere at all? Start again or leave it in this state? To be consistent, we will answer honestly: we will have to stop, although some powers will not agree with this so easily. A complex, unbearable drama in a static hover, the still dynamics of a colossal issue.

But we'll have to stop...

For the mind! (2003)

A.G. Dugin /Acephalus/Web Archive

"Literary newspaper"

Alexander Dugin

For the mind!

(Intuition about a radical subject)

"Immediately, in this interpretation, I am equal to the nobleman. For the mind! And the nobleman trembled at me... on his chair, touching with his mind. His Excellency, Neil Alekseevich, third year old, in front of the Saint, heard – when I was still serving in their department, – and they deliberately demanded me from the duty room to their office through Peter Zakharych, and asked in private: "is it true that you are a professor of the Antichrist?" And he didn't hide: "I am", I say, and I outlined, and presented, and did not soften the fear, but also mentally, unfurling the allegorical scroll, I strengthened it and let down the numbers. And they grinned, but on the numbers and on the likenesses they began to tremble, and they asked me to close the book, and leave, and they assigned me a reward to the Saint, but on St. Thomas they gave my soul to God".

Lebedev's monologue in "The Idiot" by F.M. Dostoevsky

The meaning of the history of recent centuries is desacralization, the loss of a sacred dimension by people, life, culture, and politics. When Nietzsche says that "God is dead", that is what he means. Being rapidly cooled down, the body is replaced by a mechanism, the energy of life – artificial apparatuses. The German poet Gottfried Benn called it "provoked life" – das provozierte Leben.

Provoked life does not flow from within, but comes from without; it does not vibrate in the subtle rhythm of events and creatures, in the cycle of states loaded with bottom meaning, but follows strict

rational norms and is issued by a cold usurious authority as an enslaving loan. Sacred is never a highway, but rather a path, a network of paths, Holzwege...

Russian road – with potholes, unforeseen ruts, congestion, suddenly ending in the middle – sacred. It forces us to think, make decisions, be open to the complex elements of the world, to the spirit, to nature, to the uncertainty of true national freedom. I reached an insurmountable puddle, stopped, thought, maybe I didn't need to go anywhere... I sat, drank – and my soul was already anxious and good...

Desacralization lays rails everywhere, launches electric trains and minibuses. The choice remains small: either ride the train as a passenger, or lie torn to pieces under the train, like Anna Karenina or Konstantin Vasiliev. The railway was born just when "God died".

From "Idiot":

"–I heard that Lebedev recognizes this "wormwood star" as a network of railways that have spread throughout Europe. (...)

– So what after this, – Ganya got excited in another corner, – it turns out, in your opinion, that the railways are cursed, that they are the destruction of humanity, that they are an ulcer that fell to the ground to stir up "the sources of life"?(...)

–Not railways, no, sir! – objected Lebedev, who at the same time lost his temper and felt exorbitant pleasure: in fact, railways alone will not stir up the sources of life, but all this in general is cursed, all this is the mood of our last centuries, in its general general, scientific and practical, perhaps really cursed, sir".

Ultimately, all that was left of the sacred was half-scattered invisible steam... "Cursed indeed, sir".

Question: what is sacred itself? How did it allow the dark structures of bleeding rationality to displace it into the "third world"? Have the divine forces and active beings of the otherworldly ethnic group so

easily come to terms with the occupation of existence by cold rational schemes, automatic people? How did God allow him to be killed? To be forgotten?

I think this is not just a catastrophe, an accident, the sadness of a gravitational, entropic decline in existence. There is something deeper and more mysterious about all this. For years (decades) I have been thinking about the cause of desacralization, about its goals and objectives. I am worried about the secret side of the process, this and the other side. If the sacred goes away, God dies, it means that the sacred and God have a certain plan in this regard. It is clear – when life leaves space, a railway or a factory chimney appears. But what about life itself? Its superiority over the scheme lies in the fact that it is primary. She is not on the same level as death, she, in the end, throws death out of herself, plays with her... This means that there is a special meaning in leaving, removing, hiding.

20 years ago, in the course of such thoughts, I came to an intuition about a radical subject. That's what intuition is.

The sacred leaves the world in order to discover its unobvious, secret grain, even more sacred than the sacred itself. This seems to be what Nietzsche meant in the superhuman theory. "God dies", nothing is revealed. But, according to Nietzsche, there is a superman "the winner is nothing".

Radical subject – one who remains sacred in the atmosphere of absolute death, one who rises in the middle of ruins, "soul standing and not falling" – *anima stante et non cadente*.

The scenario suggests itself: the sacred decreases for a certain purpose; the process of worldwide degradation (naively and inaccurately called "progress") has a secret task. It consists of cleansing the essence of the sacred from external integument, thick intermediate layers. The holy nut is freed from its shell to detect the kernel. The shell is crushed by hell, but the core is not subject to hell.

All this is specially arranged. God dies as external to be born with us, in us as internal. Life eludes us to awaken, on the verge of mortal cold, the sprouts of something even greater than itself – the green of superlife. Man turns into a degenerate of globalist culture so that the blue flame of a radical subject flares up inside him. And the one who knew the terminal point of the fall, but remained different from it, overcame, he won the battle for the meaning of history. So evil and fall serve to awaken and fly.

We are enchanted yesterday, bewitched by the steppe wind and the smell of spring herbs, the crackling of candles and the cry of the priest. But our task is difficult: we must approach the future from the rear, from the other side of the future, from its last final instance, and not just delay the terrible moment of the inexorably approaching end. More precisely: let those who are able delay, that's also not bad, but the intuition of a radical subject pushes us to a different decision.

We fall into the abyss, and the bottom is near. But we were pushed there not because of a misunderstanding, but because we have wings, and apparently there was no other way to make us remember this...

The winged gnostic Lebedev is absolutely right: "All this in general is cursed, all this is the mood of our last centuries, in its general general, scientific and practical", but this curse forces us to extraordinary thoughts and extraordinary actions. (Someone flew by and, collapsing, made an unpleasant sound of crisp bones...)

The flame of a radical subject awakens not by fire, but by cold, not by the riot of life and the luxury of the sacred, but by the bitterness of exile and the dampness of prison walls.

His tread is heavy, although he moves through the air. He walks upside down and has a small, neat bottle in his hands.

It's hard to say what's in it...

Fourth zone (2001)

A.G. Dugin /Invasion/Web Archive

"Invasion" №5, M., 2001

Alexander Dugin

Fourth zone

1. Economics is nothing more than language

Today, many are convinced that economics – is fate, that it is reality in itself, predetermining everything else and serving as a universal code for understanding the most important historical processes. Opponents of such a narrow approach tend, in turn, to belittle the importance of the economy, ignore its patterns, and brush aside its imperatives. Both positions are unconstructive. In fact, economics is nothing more than language. And in this language you can express a variety of statements, ideas, messages.

2. Definition of geoeconomics

Among the economic theories that express in a specific manner a whole fan of latent ideological positions, there are those that consider economic patterns to be something universal and universal (such as liberalism and Marxism). But there are other models that inextricably link the economy with other factors – historical, cultural, ethnic, religious, social, etc. All these theories can be generally called “third way economics” or “heterodox economics”, since until recently only liberal and Marxist approaches were considered “orthodox”.

Among these “heterodox” models, the most interesting are those that connect economics with space, with geography, and ultimately with geopolitics, as a universal discipline that examines the influence of space on the history of civilizations. Such theories are called “geoeconomics”. In them, the economic model is associated with the specifics of the historical space of each specific people and state.

We can say that geoeconomics – is a composite language in which elements of traditional economic concepts are combined with a purely geopolitical apparatus. Geoeconomics is based on the following principle: the specific historical place of application of economic models in practice influences the entire economic system, adapting it to a unique civilizational environment. Thus, significant amendments are

made to any economic models, making each specific case of the existence of an economic system unique and special. The special cases are then generalized and a coherent and organic typological system emerges.

Note that modern geoeconomics goes back to such theorists as the German Friedrich List and the American J.M. Keynes. Each of them formulated in its own way the principle of the uniqueness of economic zones. Liszt spoke about “autarky of large spaces”, Keynes about “economic insulation” (i.e., about building economic systems according to the “island principle” – “insula” in Latin “island”).

3. Three zones and the Tripartite Commission

We omit (due to limited space) the stages of development of geo-economic thought. At the moment, the geo-economic picture of the world represents three giant economic zones – American, European and Pacific. In accordance with this division, in the mid-70s, the largest intellectual funds and financial transnational corporations of the capitalist world created the Tripartite Commission, designed to regulate the most complex relations between these three worlds. The leadership of the commission included representatives of the USA, Europe and Japan, respectively.

Each of these three geo-economic zones is largely independent and limited to autarkic, competing with other zones. But they are not homogeneous in a qualitative sense. The American zone is the dominant one among them. Not so much in terms of economic indicators, but in terms of strategic and political ones – only the United States has nuclear weapons and therefore acts as a political and power guarantor of the entire world capitalist system. The other two zones are in a semi-vassal position in relation to the United States and are obliged to subordinate the logic of the development of their purely economic processes to the external strategic will of the United States.

This pattern is embodied in the structure of the Tripartite Commission, the permanent chairman of which is an American – David Rockefeller (“Chase Manhattan Bank”), while the main intellectual personnel are also represented by the United States – these are the famous Henry Kissinger, Zbigniew Brzezinski and the apparatus of their scientific foundations.

This picture clearly shows that the capitalist world only outwardly seems to be a homogeneous market field, continuous “open society”. In fact, its structure is determined by a geopolitical, civilizational project: the United States, which turned out to be the main victors in World War II, strategically subjugated in an economic sense two other geo-economic zones – European (formed mainly around

Germany) and Asian (organized around Japan). At the same time, both of these zones were forced to pay their own "nuclear tax" to the United States, paying tribute for the American function "of protecting world capitalism".

4. Doomed Motherland

After the fall of the socialist camp, the geo-economic picture of the world changed dramatically. In place of the countries with socialist economies that occupied a position in the heart of Eurasia, a certain vacuum arose. The entire three-zone system was built in such a way as to compete with the USSR and squeeze it from the East and West. When the destructive goal was achieved, an equilibrium shift occurred in the overall system.

Western strategists and the ideologies of the Trilateral Commission gradually came to the conclusion that the new states with market-oriented economies that emerged in place of the USSR, acting as a single bloc, represent a colossal destabilizing factor for the entire system, deprive the United States of the logical justification for its strategic primacy, and make justified the desire of the other two geo-economic zones for complete independence from Atlanticist supervision.

Consequently, it was decided to actively contribute to the economic disintegration of the CIS countries, the weakening of economic unity within the Russian Federation itself, and then the political fragmentation of the Eurasian states. This project is voiced in the famous article by Brzezinski "geostrategy for Eurasia", published on October 24, 1997 in "NG" and discussed at a round table by experts "Tomorrow". We are talking about the need to dismember Russia and the gradual inclusion of its various parts and other CIS countries in the three existing zones, which will thus expand their areas of influence. In geo-economic language, this draft verdict passed by the Russian Federation and the CIS is called "loyalty to the concept of three geo-economic zones". In purely economic terms, a formula "deepening liberal reforms" is synonymous with such a project.

In the traditional model for the capitalist world, Russia, the CIS and Eurasia simply do not have their place. This is not just the evil will of some mythical "secret organizations", it is a simple and clear logic of the geo-economic structure of our planet at the turn of the second millennium. And this is taught in higher Western colleges, and not behind the dense covers of Masonic ateliers.

5. Patriotic idea in economics

The patriotic project may well be formulated in geo-economic language, with the same clarity with which it is formulated in politics. Here the task is clear: the fourth economic zone.

The future of Russia, the future of Eurasia as an independent and independent “island”, “continent” depends on whether we can now defend the processes of economic integration within the CIS and preserve the integrity of economic ties in Russia itself.

There cannot be complete national isolation in our world. And the wider the Eurasian economic zone, the more profitable it will be in the long and medium term, despite the time costs that may arise due to the inclusion of some poor CIS countries in the single customs union. It is obvious that patriotic motives in Russian politics immediately encounter active opposition from the West. This affects not only the demonization of the patriotic opposition by the Western media, but also the image of the most modern and wavering, generally pro-Western Russian establishment, which is gradually also presented in an increasingly negative light in the West.

In such a situation →, despite the fact that we cannot take a course towards direct political and ideological confrontation with the West – the most important area of action is the economy. Especially in a geo-economic way. If the strategists of the Trilateral Commission can still explain to the Western public why they react harshly to changes in Russian policy in the national spirit, then it is reasonable to justify harsh resistance to purely economic integration processes in Eurasia will be much more difficult for them.

Demanding the immediate creation of a fourth geo-economic zone, contributing in every possible way to this, regardless of the political formalization of this process – which will only be more effective if purely “economic”, even “market” arguments are used for pragmatic purposes – we are actually entering into a national liberation struggle, into an anti-colonial revolution. But at the same time, outwardly everything looks quite innocent.

Since economics is only a language, the patriotic idea can be precisely formulated in this language.

6. Nuclear factor

Last moment. If Russia manages to assemble a fourth geo-economic zone – developing the line “of Treaty 5” on the customs union (Russia, Belarus, Kazakhstan, Kyrgyzstan, Tajikistan) – the whole picture

of the world will change. Maintaining our nuclear capabilities will present the European and Pacific geo-economic zones with a new choice. And since there will be no purely ideological motives in this case, it is not at all obvious that the choice will be made in favor of the United States, which, in relation to the two structure-forming powers of these geo-economic zones (Germany for Europe and Japan for the Pacific), act as “winners” and “occupiers”, who once carried out the political castration of these powerful powers, which are now forced to invest their historical potential only in the economy. Geoeconomically integrated Eurasia can become a source of colossal global transformations and initiate the process of geopolitical liberation of other zones from American supervision.

Most of all, the United States is afraid of Russia's proliferation of nuclear weapons. Especially in relation to those states that refuse to blindly submit to American geopolitical and geo-economic dictates. Therefore, this is exactly what we need to do.

Those who condemn us to death are most afraid that we will remain alive. It's natural. But if we still want to live, let's take a closer look – what exactly is the ruthless executioner so afraid of?

"Invasion" №5, M., 2001

Freedom for (2003)

A.G. Dugin /Acephalus/Web Archive

"Literary newspaper"

Alexander Dugin

FREEDOM FOR

Liberalism – is a disgusting, misanthropic, vile teaching. He is disgusting in theory and in practice. If we knew what was behind the beautiful foreign word "liberalism," we would recoil, be horrified, and run away from it as quickly and as far as possible. It's time to call a spade a spade, we've been confused for too long...

At first glance, the word "liberalism" refers us to the idea of "freedom" – Latin libertas. It turns out that "liberals" are "champions of freedom." "Freedom" sounds attractive and tempting to the Russian ear, inviting, secretive... The Russian spirit loves freedom, and our lands –perhaps that's why – have no end, they are endless, like our consciousness, like our absent-minded, slightly uncertain look inside ourselves... However, this is a deception, a substitution, they want to confuse us, rob us, disorient us... It won't work.

"Freedom" in liberalism is not understood in Russian at all, it is negative freedom. It is best to refer to the generally accepted theorist of liberalism –after all, he knows what he is saying – by the English philosopher John Stuart Mill. What does this pillar of liberalism, the venerable English gentleman whose name adorns philosophical dictionaries and scientific encyclopedias, tell us about freedom? The venerable Mill cannot make mistakes, he cannot, he knows better.

It turns out, according to Mill, there are two freedoms, also denoted by different English words. "Freedom" as liberty, and "freedom" as freedom. These are completely different things, John Stuart Mill assures us. Liberty – is the concept from which the term "liberalism" arose. But this is where the surprises begin: "liberty," according to Mill, is "negative freedom," "freedom from." Mill considers it the most important, important and unique.

Mill specifies: the task of liberals is to free themselves from socio-political, religious, class traditions and mutual obligations. "Freedom from" – is the individual's freedom from society, from social connections, dependencies, and assessments. Liberalism insists: the measure of all things is the "trading individual", he – the meaning of being and the pole of life. Don't stop him from doing what he wants, i.e. trade and we will find ourselves "in the happiest of worlds." . The trading individual, driven by selfishness and greed – and "selfishness" and "greed" are considered virtues of liberal philosophy, – should be taken as a universal standard. All legal, administrative, moral, religious and social restrictions must be lifted from him; the arbitrariness of his whims, his interests, his calculations and benefits form the basis of a new value system.

This was truly an innovation for its time: there are no more religious and moral norms, no class obligations, no control of the state and society over economic activity, in the future there is no state or society at all – only a chaotic game of trading individuals, without a homeland, faith, ethics, culture, not controlled and not limited by anything: everyone strives to satisfy their desires, and only one irrational authority – "the invisible hand of the market." – directs this process towards the cherished goal: so that the fat ones get fat, the rich get rich, the lucky ones succeed and the prosperous ones rejoice.

This is "freedom from", the denial in it is quite specific, what is proposed to be freed from, – tangible and real things. Yes, a person in society is limited by many things, and the process of getting rid of these barriers, moral standards and social obligations is quite transparent – fewer taxes, fewer prohibitions, fewer reports.

But here a tricky question arises: why is such freedom needed? "From what" is clear, but "for what"?

Here Mill chooses a new word – freedom, understanding it as "freedom for". Mill's clarity, pathos and consistency of liberal philosophy stops before this limit, like a chicken spellbound by a line in the sand. "Freedom for" seems to him an empty and meaningless concept. It frightens Mill and liberals by referring to the depths of metaphysics, to the foundations of the human spirit, to abysses that are not so easy to deal with. "Freedom for", freedom, requires a higher purpose and a more fundamental understanding of man. She poses difficult questions: what is the positive meaning of life? Why does a

person work, live, breathe, love, create? Where and why to direct that clot of energy with which a human cub is born in the human world, grows in it, takes its first steps, speaks its first words, plants trees, builds houses, starting a family? "Freedom for" – is a blow to the string of the human heart, this is a new life-giving darkness, where philosophical questioning throws us... It's a risk, it's madness, it's a challenge, it's the distant call of our last, deeply hidden abysses...

John Stuart Mill pales in comparison to this question, he is overwhelmed by the terrifying volume of existing positive freedom that opens up, he doesn't know what to do about it, he passes, he hides, he avoids answering.

Here a thin German professor of Slavic origin appears on the horizon of European philosophy. Thin yellow fingers deftly and a little disgustedly grab the Englishman by the lobe of his Puritan ear.

Friedrich Nietzsche, brilliant, merciless, fatal, like the wind of the sirocco deserts:

"Do you call yourself free? I want to hear your dominant thought, and not that you threw the yoke off yourself.

Are you the one who has the right to throw the yoke off yourself?

There are quite a few of them who lost their last value when they freed themselves from their slavery.

Free from what?

What a matter of this Zarathustra!

But your clear gaze must tell me: free for what?'

"Thus spoke Zarathustra (about the path of the creator)."

With this short passage alone, the liberals were finally and irrevocably destroyed. They are given up – few are able to overcome the curse of Zarathustra. "Freedom from" – is the aspiration of the eternal complete slave, the free spirit chooses only "freedom for" – with it he begins and ends with it. Do you want to trade, man? Go and trade, if you don't want to, don't go and trade! Get up, smile, create, take risks, make mistakes – you will pay for everything and on a full scale, and no one will save you from the cruel and merciless elements of full-blooded living human existence. It is impossible to guarantee "freedom from". They take freedom with a strong man's hand and no longer whine and no mercy is expected from anyone.

Liberalism – a political platform of freaks and scoundrels seeking to legally preserve the loot, stolen, and stolen. Such nasty things are alien to Russian people. We are a proud Slavic people, strong and brave...

Why have we been on our knees for centuries? – the caustic Anglo-Saxon will ask, playing with a piece of paper with stock quotes... Because we cannot find this secret, difficult, crystal clear and not tolerating the slightest deception "for". We love true freedom too much to exchange it for the vulgar, slavish, ugly liberal "from". We'd rather stand the way we stand and gather our courage... And then let's finally say,

let's say our great Russian word, the last word in world history. It will be a word of ultimatum freedom, positive and sunny.

Freedom for...

Friedrich Nietzsche. Nietzsche-Dionysus (2000)

A.G. Dugin / Dear Angel / Web Archive

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"Dear Angel" №1, M., 2000

NIETZSCHE-DIONYSUS

The great German philosopher Friedrich Nietzsche is better known for his theoretical works on philosophy and aesthetics. However, his poetic creativity is of no less interest how exactly where Nietzsche speaks in the language of symbols and images the philosophical aspects of his doctrine come into contact with the Gnostic and the super-individual aspect of his sacred mission. Visions Nietzsche, reflected in his poetry and in the songs included in the book "That's what Zarathustra said," these are not just human premonitions Nietzsche, this is the exposure on the other side of his earthly personality of the highest creatures, Zarathustra-Dionysus, who is the authentic one the author of the most sacred poetic passages. (It is the circumstance was deeply realized by another great son Germany, philosopher Martin Heidegger. See. Martin Heidegger "Holzwege")

Poetry in traditional civilization was generally considered purely a sacred activity, and the process of versification technically seen as an absorption of human individuality super-human, "angelic" entities, as a result why earthly man became a conductor of the transcendent revelations. In the Greek tradition, such sacred entities the Muses or their patron himself, the Hyperborean god, were considered Apollo-Muzaget. A similar tradition existed among the Celtic bards, sacred poets, and among the Vedic Hindus. IN THE Christianity is the sacred non-human "author" of the Sacred The Holy Spirit was considered the Scriptures. Therefore, theology shared everything scriptures on "God-inspired" and on "reasonable", that is to the super-rational (superhuman) and to the rational (human). True poetry has long disappeared from a profane world, and a once sacred concept "inspiration" began to mean simple and purely human emotional uplift, verbal eruption flow unconscious or semi-conscious moods and images. But still, here too there are sometimes exceptions – such as Gelderlin, Novalis, Rimbaud, Lautreamont, etc., -- returning, thanks to personal spiritual heroism, to the secret source of true "Inspiration", to the sacred will "obsession" with a superhuman entity. There is none doubts that Nietzsche the poet belongs to this exceptional categories of people who have "stepped above themselves" and therefore some of his poetic texts may rightfully be counted among the Revelations. At the same time, it is significant what certain fragments of Nietzschean visions correspond exactly one or another hermetic and gnostic theme, although himself Nietzsche at the level of erudition has never specifically asked these questions I was interested. This convinces us all the more of its authenticity a purely sacred poetic experience. Poetic, the Gnostic aspect of Nietzsche's work, as opposed to his purely philosophical views have been practically unexamined and studied. AND THE in this, as in many other issues, the most important thing

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DEAR ANGEL

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From sacred geography to geopolitics (2000)

A.G. Dugin / Elements / Web Archive

Table of Contents "Elements" №1

A.G. Dugin

"Elements" №1, M., 2000

From sacred geography towards geopolitics

Geopolitical concepts have long become the most important factors in modern macro-policy. They are built on principles on which one can formulate a geopolitical model in each specific case.

These principles have the character of not only natural, landscape and geographical challenges, but are also sacred and mythological categories that have entered the material world of the earth's environment. It is this side of geopolitical principles that explains the fact that most modern geopoliticians belonged to "secret societies", and the geopoliticians of antiquity (although they were not called by this name) generally based their doctrines only on mythological or theological considerations.

The geographical features of certain regions of the planet are, therefore, not only a "dead", "material" phenomenon, but a living reality, a natural manifestation of the "supernatural", invisible. Peoples, ethnic groups, states associated with these realities are correlated with their geographical specifics at the level of living synthesis and ideas. Civilization has always been the subjective pole of geographical location; the objective pole was the landscape and features of the earth's environment. Therefore, geopolitics deals with "subjective-objective organisms", which have their own special micro-cosm and macrocosm.

So, for example, mountains and highlanders (together with their civilization, ethnicity, religion, etc.) represent a special independent reality. The same can be said about the inhabitants of islands, deserts, plains, etc. At this level, geopolitics is directly related to symbolic geography, which considers the entire earth as a single Sacred Text, written with special signs and symbols. It was from such a complex of ideas that geopolitics itself was born as a field of knowledge, as a science. Long before it got its name.

Elements of this science have always existed in determining the external and internal interests of traditional states and religions, peoples and races. And although, starting from the Enlightenment, geopolitical motives received a distinct economic overtones, qualitative, organic and sacred-

geographical factors still retained their role. Economic factors did not displace them, but translated them into another language that was more understandable for materialistic civilization.

It is geopolitics, unlike many other sciences, that has least undergone profanization and perversion in the modern world, because in this area, a qualitative rather than a quantitative approach is inevitable, and it is almost impossible to make the transition to quantity. It was precisely because of these circumstances that, during the heyday of utilitarian culture of the 20th century, geopolitics generally turned out to be prohibited for some time, outside the brackets of "official" science and culture. It was simply impossible to deal with her in any other way. (It is characteristic that even today, on the pages of many periodicals and in the mouths of television announcers, the word "geopolitics" is only a commonplace, a fashionable decoration of the main topic. Developing this concept – is either unprofitable or dangerous).

Up until today, it is geopolitics that is the final clue and explanation for many civilizational processes that remain inexplicable in purely political, economic or naturalistic terms. In geopolitics, the primordial, natural principle still makes itself felt, because it is in this area that many areas of human knowledge, interests and motivations lie.

Land and sea

Two original concepts in geopolitics – land and sea. It is these two elements – Earth and Water that underlie a person's qualitative understanding of earthly space. In the experience of land and sea, land and water, man comes into contact with the fundamental aspects of his existence. Land – is stability, density, fixedness, space as such. Water – is mobility, softness, dynamics, time.

These two elements – are the most obvious manifestations of the material nature of the world. They are outside of man: everything is dense and liquid. They are also inside him: body and blood. (They are also at the cellular level.)

The universality of the experience of earth and water gives rise to the traditional concept of the Firmament of Heaven, because the presence of Upper Waters (a source of rain) in the sky also presupposes the presence of a symmetrical and obligatory element – earth, land, celestial stronghold. Be that as it may, Earth, Sea, Ocean – are the main categories of earthly existence, and humanity cannot help but see in them some main attributes of the universe. As two main terms of geopolitics, they retain

their significance both for civilizations of the traditional type and for purely modern states, peoples and ideological blocs. At the level of global geopolitical phenomena, Land and Sea gave rise to the terms: thalassocracy and tellurocracy, i.e. "power through the sea" and "power through land".

Every state, every empire bases its strength on the preferred development of one of these categories. (An obvious modern example – the presence of two dozen aircraft carrier groups in the United States, the largest "thalassocratic" empire.) Empires are either "thalassocratic" or "tellurocratic". The first presupposes the presence of a metropolis and colonies, the second – the capital and provinces on the "common land". In the case of the "thalassocracy" of an empire, its territories are not united in one land space, which creates a discontinuity factor. The sea – is both a strong and weak point of "thalassocratic power". "Tellurocracy", on the other hand, has the quality of territorial continuity.

But geographical and cosmological logic immediately complicate the seemingly simple scheme of this division: the "land – sea" pair, when its elements are superimposed on each other, gives the ideas of "sea land" and "earth water". Sea land – is an island, i.e. the basis of the maritime empire, the pole of thalassocracy. Earth's water or land water – are rivers that predetermine the development of a land empire. It is on the river that cities are located, and therefore the capital, the pole of tellurocracy. This asymmetry is symbolic, economic, and geographical at the same time. It is important to note that the status of the Island and the Continent is determined not so much on the basis of their physical size, but on the basis of the specifics of the imperial consciousness of the population. Thus, US geopolitics is island in nature, despite the size of North America and island Japan geopolitically represents an example of a continental mentality, etc.

Another detail is important: historically, thalassocracy is associated with the West and the Atlantic Ocean, and tellurocracy – with the East and the Eurasian continent. (The above example of Japan is thus explained by a stronger "pull", the influence of Eurasia.)

Thalassocracy and Atlanticism became synonymous long before Britain's colonial expansion or the Portugal-Spanish conquests. Even before the wave of maritime migrations began, these peoples and their cultures began to move from West to East from centers located in the Atlantic. The Mediterranean was also being developed from Gibraltar to the Middle East, and not vice versa. On the contrary, excavations in Eastern Siberia and Mongolia show that it was here that the oldest centers of civilization existed, which means that it was the central lands of the continent that were the cradle of Eurasian humanity.

Geopolitical categories

In addition to the two global categories – Land and Sea –, geopolitics also operates with more specific definitions. Among the thalassocratic realities, marine and oceanic formations are separated. Thus, the civilization of the seas, for example, the Black or Mediterranean, is very different in quality from the civilization of the oceans, i.e. island powers and peoples inhabiting the shores of open oceans. River and lake civilizations, but already associated with continents, are also a more specific division. Tellurocracy also has its own specific forms. Thus, one can distinguish between the civilization of the Steppe and the civilization of the Forest, the civilization of the Mountains and the civilization of the Valley, the civilization of the Desert and the civilization of the Ice. Varieties of landscape in sacred geography are understood as symbolic complexes associated with the specifics of the state, religious and ethical ideology of certain peoples. And even in the case when we are dealing with a universalist eicuminist religion, its concrete embodiment in a particular people, race, state will still be subject to sacred-geographical adaptation in accordance with the local sacred-geographical context. Thus, the landscape of the Gospel – hills, rivers, streams, oases, desert, etc., as well as the ethno-religious characteristics of Judea among different Christian peoples received different symbolic interpretations depending on the geopolitical specifics of the country. The same is true for Islam, Buddhism, etc. And in the case of non-universalist traditions – Confucianism, Hinduism, paganism, etc. the connection between a geopolitical feature and the sphere of the sacred is all the more obvious. race, state will be subject to sacred-geographical adaptation in accordance with the local sacred-geographical context. Thus, the landscape of the Gospel – hills, rivers, streams, oases, desert, etc., as well as the ethno-religious characteristics of Judea among different Christian peoples received different symbolic interpretations depending on the geopolitical specifics of the country. The same is true for Islam, Buddhism, etc. And in the case of non-universalist traditions – Confucianism, Hinduism, paganism, etc. the connection between a geopolitical feature and the sphere of the sacred is all the more obvious. race, state will be subject to sacred-geographical adaptation in accordance with the local sacred-geographical context. Thus, the landscape of the Gospel – hills, rivers, streams, oases, desert, etc., as well as the ethno-religious characteristics of Judea among different Christian peoples received different symbolic interpretations depending on the geopolitical specifics of the country. The same is true for Islam, Buddhism, etc. And in the case of non-universalist traditions – Confucianism, Hinduism, paganism, etc. the connection between a geopolitical feature and the sphere of the sacred is all the more obvious. as well as the ethno-religious characteristics of Judea among different Christian peoples, they received different symbolic interpretations depending on the geopolitical specifics of the country. The same is true for Islam, Buddhism, etc. And in the case of non-universalist traditions – Confucianism, Hinduism, paganism, etc. the connection between a geopolitical feature and the sphere of the sacred is all the more obvious. as well as the ethno-religious characteristics of Judea among different Christian peoples, they received different symbolic interpretations depending on the geopolitical specifics of the country. The same is true for Islam, Buddhism, etc. And in the case of non-universalist traditions – Confucianism, Hinduism, paganism, etc. the connection between a geopolitical feature and the sphere of the sacred is all the more obvious.

Deserts and steppes are the geopolitical microcosm of nomads. It is in deserts and steppes that tellurocratic tendencies reach their peak, since the "water" factor is reduced to a minimum here. It is the empires of the Desert and Steppe that logically should be the geopolitical springboard of tellurocracy.

The empire of Genghis Khan can be considered an example of the Empire of the Steppe, and the characteristic example of the Desert Empire – is the Arab Caliphate, which arose under the direct influence of nomads.

Mountains and mountain civilizations are most often archaic, fragmentary formations. Mountain countries are not only not sources of expansion, but on the contrary, victims of the geopolitical expansion of other tellurocratic forces are drawn to them. No empire has mountainous regions as its center. Hence the often repeated motif of sacred geography: "The mountains are inhabited by demons." On the other hand, the idea of preserving the remnants of ancient races and civilizations in the mountains is reflected in the fact that it is in the mountains that the sacred centers of tradition are located. One could even say that in tellurocracy mountains are correlated with a certain spiritual power.

The logical combination of both concepts – mountains as an image of the priestly and the plain as an image of the royal – was the symbolism of the hill, i.e. small or medium elevation. Hill – a symbol of royal power, rising above the secular level of the steppe, but not going beyond the boundaries of sovereign interests (as is the case in the case of mountains). Hill – the seat of a king, duke, emperor, but not a priest. All capitals of large tellurocratic empires are located on a hill or on hills (on seven – according to the number of planets; on five – according to the number of elements, including ether).

The forest in sacred geography is in a certain sense close to the mountains. The symbolism of the tree itself is close to the symbolism of the mountain (both denote the axis mundi). Therefore, the forest in tellurocracy also performs a periphyric function – it is also the "place of priests" (Druids, Magi, hermits), but at the same time also the "place of demons", i.e. archaic remnants of the disappeared past. A forest zone also cannot be the center of a land empire. River civilizations are an exception, but they are no longer dominated by tellurocratic, but by thalassocratic motifs.

The tundra is the northern analogue of steppe and desert, but the cold climate makes it much less significant. This "peripherality" reaches its apogee in the ice, which, like mountains, are zones of deep

archaism. It is significant that the shamanic tradition among the Eskimos involves a lonely removal into the ice, where the other world opens up to the future shaman. Thus, ice – is a priestly zone, the threshold of another world.

Given these initial and most general characteristics of the geopolitical map, it is possible to define different regions of the planet according to their sacred quality. This method also applies to local circumstances, at the level of an individual country or even an individual locality. It is also possible to trace the identity of ideologies and traditions among the most seemingly different peoples.

In sacred geography, as is already clear, there are no "proper names", but only a greater or lesser degree of generalization. This degree – is of landscape property.

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A.G. Dugin / Elements / Web Archive

"Elements" №5, M., 2000

Alexander Dugin

From sacred geography to geopolitics

Part IV

From continents to metacontinents

If in the perspective of sacred geography the symbolic North clearly corresponds to the positive aspects, and the South – to the negative, then in a purely modern geopolitical picture of the world everything is much more complicated, and in some way, even the opposite. Modern geopolitics by the term "North" and "South" understands perfect other categories than sacred geography. Firstly, the paleocontinent of the North, Hyperborea, has not existed on the physical level for many thousands of years, remaining a spiritual reality aimed at by the spiritual gaze of initiates seeking the original Tradition. Secondly, the ancient Nordic race, race "white teachers, who came from the pole in the primordial era, do not at all coincide with what is commonly called today the "white race", based on physical characteristics, skin color, etc. North Traditions and its original population, the "Nordic autochthons" no longer represent a specific historical and geographical reality. Apparently, even the last remnants of this primordial culture disappeared from physical reality several thousand years ago.

Thus, the North in Tradition – is a meta-historical and geographical reality. The same can be said about the "Hyperborean race" – it is a "race" not biologically, but in a purely spiritual, metaphysical sense. (This topic of "metaphysical races" was detailed developed in the works of Julius Evola).

The continent of the South and the South of Tradition in general have also long been defunct in its pure form, as well as its oldest population. In some I mean, almost the entire planet has long become the "South" as the influence on the primordial polar narrowed initiatory Center and its envoys. Modern races of the South they are the product of numerous mixtures with races North, and skin color has long ceased to be distinctive a sign of belonging to one or another "metaphysical" race."

In other words, the modern geopolitical picture of the world is very small common with a fundamental vision of the world in its super-historical, supra-temporal cut. Continents and their populations in our era have moved extremely away from those archetypes that corresponded to them in the primordial era. Therefore, between real continents and real races (modern poop) geopolitics), on the one hand, and metacontinents and metaraces (caca-realities) traditional sacred geography, on the other hand, exists today not just a difference, but almost the opposite correspondence.

Illusion "rich North"

Modern geopolitics uses the concept of "north" more often everything with the definition of "rich" – "rich The North" as well as the "developed North". This is understood as the entire totality of Western civilization, focusing on development of the material and economic side of life. "The Rich One The North" is not rich because it is smarter, more intellectual or spiritual than the "South", but because it builds its social system on the principle of maximization of the material benefits that can be derived from public and natural potential, exploitation of human and natural resources. "Rich North" is racially associated with those peoples which have white flowers and this feature is at the heart various versions of overt or covert "Western racism" (especially Anglo-Saxon). Successes of the "rich North" in the material sphere they were elevated to the political sphere, and even "racial" is fundamental in those countries that stood at the forefront of industrial, technical and economic development — i.e. England, Holland, and later Germany and the USA. In this case, material and quantitative welfare it was equated to a qualitative criterion, and on this basis the most ridiculous prejudices about the "barbarism", "primitiveness", "underdevelopment" and "subhumanity" of the southern ones developed (i.e., peoples who do not belong to the "rich North"). Such "economic racism" it was especially clear the Anglo-Saxon colonial conquests, and later its embellished versions, entered the most crude and contradictory aspects of National Socialist ideology. Moreover, often Nazi ideologists simply mixed vague guesses about purely "spiritual Nordicism" and the "spiritual Aryan race." vulgar mercantile biological-commercial racism-Manglian pattern. (By the way, this is precisely the substitution of categories sacred geography was the category of material and technical development the most negative side of National Socialism that brought it in the end, to the political, theoretical and even military the collapse). But even after the defeat of the Third Reich, this type of racism the "rich North" has by no means disappeared from the political sphere life. However, its carriers became, first of all USA and their Atlanticist employees are in Western Europe. Of course, in the newest mondialist doctrines of the "rich North" question biological and racial purity is not emphasized, but nevertheless not less, in practice in relation to non-developed and developing the "rich North" still manifests itself to the countries of the Third World today purely "racist" arrogance, characteristic of both colonialist English and German National Socialist orthodox Rosenberg line. racist' arrogance, characteristic of both the colonialist English and German National Socialist orthodox Rosenberg line. racist' arrogance, characteristic of both the colonialist English and German National Socialist orthodox Rosenberg line.

In fact, "rich North" geopolitically means countries in which the forces that were directly opposite won: Tradition, the forces of quantity, materialism, atheism, spiritual degradation and spiritual degeneration. "Rich North" means something radically different from "spiritual Nordicism", from the "Hyperborean spirit". The essence of the North is sacred geography —this is the primacy of spirit over matter, the final and total victory of Light, Justice and Purity over the darkness of animal life the arbitrariness of individual preferences and the dirt of low selfishness. The "rich North" of mondialist geopolitics, on the contrary, means purely material well-being, hedonism, social consumption, a problem-free and artificial pseudo-paradise of those whom Nietzsche called "the last people.". Material the progressive technical civilization was accompanied by a monstrous spiritual regression of a truly sacred culture, and therefore from the point of view Traditions "wealth" of the modern "developed" The North cannot serve as a criterion for true superiority the supermaterial "poverty" and technical backwardness of the modern "primitive South".

Moreover, the "poverty" of the South on a material level is very often reversed the image is associated with the preservation of truly sacred forms in the southern regions civilization, and therefore, is sometimes hidden behind this "poverty" spiritual wealth. At least two sacred civilizations continue exist in the spaces of the South to this day, despite all attempts "rich (and aggressive!) North" to impose their own on everyone measures and ways of development. This is – Hindu India and the Islamic world. In relation to there are different points of view in the Far Eastern tradition, since some they are even seen as subcover "Marxist" and "Maoist" rhetoric some traditional principles that have always been decisive for Chinese sacred civilization. Be that as it may, even the southern regions which are inhabited by peoples who remain committed to the very ancient and half-forgotten sacred traditions, no matter in comparison with atheized ones and the extremely materialistic "rich of the North" seem to be "spiritual," "full-fledged" and "normal", while he himself is "rich" The North "from a spiritual point of view is completely" abnormal and "pathological".abnormal" and "pathological".abnormal" and "pathological".

Paradox "Third World"

The "poor South" in mondialist projects is virtually synonymous with the "Third World". This one is "third" the world was called the Cold War period, and this very concept assumed that the first two "worlds" – developed capitalist and less developed Soviet are more more important and significant for global geopolitics than anything else other regions. In principle, the expression "Third World" it has a derogatory meaning, since according to the very logic of the utilitarian the approach of the "rich North" is actually defined in this way equates the countries of the "Third World" to "nobody's" natural and human resource bases that only follow subordinate, exploit and use for your own purposes. At this is the "rich North" skillfully played traditional ones political, ideological and religious characteristics of the "poor Yuga," trying to put it at the service of his purely materialistic ones and economic interests are those forces and structures that are spiritual the potential far exceeded the spiritual level of the "North"

itself. He almost always succeeded in this, since the cyclical moment itself the development of our civilization favors the perverted and abnormal and unnatural trends, since, according to Tradition, we are now in the very last period of the "Dark Age", Kali Yuga. Hinduism, Confucianism, Islam, and the autochthonous traditions of the "non-white" peoples became only obstacles to implementation for the material conquerors of the "rich North." Inhelel, but at the same time, they often used certain aspects of Tradition to achieve their mercantile goals — playing on contradictions, religious characteristics or national ones problems. Such utilitarian use of aspects of Tradition for purely anti-traditional purposes it was an even greater evil than direct denial of the entire Tradition, since the highest perversion consists in making the great serve the insignificant.

In reality, the "poor South" is "poor" on the material level precisely because of its essentially spiritual nature orientation, which assigns a always secondary and unimportant place to the material aspects of existence. In our era, the geopolitical South has retained in general terms a purely traditionalist attitude towards objects of the outside world, — attitude is calm, detached and, in the end, the indifferent — in direct opposition to the material obsession of the "rich North", despite his materialistic and hedonistic paranoia. People of the "poor Yuga" in the normal case, being in Tradition, and still pores live fuller, deeper and dazher o s k o shn e e, since active complicity in sacred tradition endows aspects their personal life with that meaning, that intensity, that richness, which representatives of the "rich North" have long been deprived of tormented by neuroses, material fear, inner emptiness, the complete aimlessness of existence, which is only a sluggish kaleidoscope of bright but meaningless pictures.

One could say that the relationship between North and South in primordial times is polar opposite to the relationship between them in our era, since it is the South today that still retains ties with Tradition, while the North has finally lost them. But still, this statement does not quite cover the completeness of the real picture, since the true Tradition in its completeness cannot allow it towards himself such humiliating treatment as he practices aggressive-atheist "rich North" with "Third" peace". The fact is that the Tradition is preserved in Yugelish i n e r c and a l l n o, fragmentarily, partially. She occupies passive position and resists only in defense. Therefore the Spiritual North does not fully transition to the South at the end of time in the South, spiritual impulses only accumulate and persist those who came once from the sacred North. From the South, fundamentally, it cannot take active traditional initiatives. Conversely, mondialist the "rich North" managed to strengthen its perniciousness in such a way influence on the planet thanks to the very specifics of the northern regions predisposed to activity. The North was and remains a place the forces are advantageous, so geopolitical initiatives coming to one degree or another from the North have true effectiveness. therefore, geopolitical initiatives coming to one degree or another from the North have true effectiveness. therefore, geopolitical initiatives coming to one degree or another from the North have true effectiveness.

The "poor South" today has all the spiritual advantages over the "rich North," but it cannot serve as a serious alternative to the profane aggression of the "rich North." cannot propose a radical geopolitical project that can disrupt the pathological picture of modern planetary science spaces.

Role "Second World"

In the bipolar geopolitical picture, the "rich North" —the "poor South" has always had an additional component that was independent and very important. This is —"the second one the world". The "second world" is usually understood as socialist a camp integrated into the Soviet system. This is "the second the world" "was not truly" rich in the North, since certain spiritual motives latently influenced nominally the materialistic ideology of Soviet socialism, not for real "Third World", since in general it is oriented towards the material development, "progress" and other purely professional principles underlay the Soviet system. Geopolitically the Eurasian USSR was also located as "poor" territories Asia's on lands it is quite "civilized" Europe. During the period of socialism, the planetary belt" of the rich Severa" was open in eastern Eurasia, complicating clarity geopolitical relations along the North-South axis.

The end of the "Second World" as a special civilization suggests for the Eurasian spaces of the former USSR, two alternatives – or integrate into the "rich North" (represented West and USA), or slide towards the "poor South", i.e. turn into the "Third World". A compromise is also possible an option for part of the regions to withdraw to the "North", and part to the "South". As always, this is an initiative in recent centuries in the redistribution of geopolitical spaces in this process belongs "rich North", which cynically uses paradoxes the very concept of the "Second World", conducted geopolitical borders and redistributes zones of influence. National, economic and religious factors serve the Mondialists only as tools in their cynical and deeply materialistically motivated activities. It is not surprising that in addition to the deceitful "humanistic" one rhetoric is increasingly used and is almost openly "racist" arguments designed to instill in the Russians a "white" complex arrogance in relation to Asian and Caucasian southerners. Correlated with this inverse process – final discard southern territories of the former "Second World" to the "poor" South "accompanied by a play on fundamentalist tendencies, the on people's attraction to Tradition, on the revival of religion. designed to instill in the Russians a "white" complex arrogance in relation to Asian and Caucasian southerners. Correlated with this inverse process – final discard southern territories of the former "Second World" to the "poor" South "accompanied by a play on fundamentalist tendencies, the on people's attraction to Tradition, on the revival of religion. designed to instill in the Russians a "white" complex arrogance in relation to Asian and Caucasian southerners. Correlated with this inverse process – final discard southern territories of the former "Second World" to the "poor" South "accompanied by a play on fundamentalist tendencies, the on people's attraction to Tradition, on the revival of religion.

The "Second World", disintegrating, breaks along the line of traditionalism (southern, inertial, conservative type) – anti-traditionalism (active Northern, Modernist and Materialist type). Such dualism, which is just emerging today, but in the near future time will become the dominant phenomenon of Eurasian geopolitics predetermined by the expansion of the Mondialist understanding of the world in terms "rich North" — "poor South". An attempt saving the former Soviet Big Space is a simple attempt preserve the "Second World" as something independent and balancing on the border between North and South (in a purely modern way) understanding), cannot succeed while in doubt the fundamental concept of modernity itself will not be posed geopolitics, understood and conscious in its real form by that the side of all deceptive statements humanitarian and economic character.

The "second world" is disappearing. In the modern geopolitical picture of the world there is no longer a place for him. At the same time, the pressure of the "rich North" on the "poor South" that remains increases one on one with technocratic, aggressive materiality civilization in the absence of an intermediate authority that existed still — "Second World". Some other fate rather than a total split according to the rules dictated by the "rich." North, for "Vtorogomir" only possible through a radical rejection of the planetary logic of the dichotomous axis North-South, taken in a mondialist vein.

Project "Resurrection The North"

The "Rich Mondialist North" globalizes its dominance over the planet through the split and destruction of the "Second World". This is called "new world" in modern geopolitics in order. "The active forces of anti-tradition are consolidating their victory by the supra-passive resistance of the southern regions, which, at the cost of economic backwardness, preserve and defend the Tradition in its residual forms. The internal geopolitical energies of the "Second World" are faced with a choice – or integrate into the "civilized" system northern belt' and finally cut off ties with the sacred history (a project of left-wing mondialism), or turn into occupied territory with the permission of partial restoration of some aspects traditions (project of right-wing mondialism). It is in this direction that events are unfolding today and will continue to unfold in the near future the future.

As an alternative project, it can be theoretically formulated a different path of geopolitical transformations based on rejection mondialist North-South logic and a return to the genuine spirit sacred geography – as far as possible at the end dark Age. It is a project of the "Great Return" or, in a different terminology, "Great War of the Continents".

In very general terms, the essence of this project is as follows.

(1) "The rich North" is not opposed to "the poor" South "but" poor North. "Poor North" – this is the ideal, sacred ideal of a return to the Nordic origins of civilization. The North is "poor" because it is based on total masquetism, on radicalism devotion to the highest values of Tradition, on complete sacrifice material radiodukhoviy. "Poor North" geographically exists only in the territories of Russia, which, being in essence, "Second World", socio-politically until the last moment I opposed the final adoption of the mondialist one civilizations in its most "progressive" forms. The Eurasian northern lands of Russia – are the only ones planetary territories not fully developed 'rich North', inhabited by traditional peoples and constituting terra incognita of the modern world The path of the "Poor North" for Russia, it means refusal to integrate into the mondialist one belt, and from the archaization of one's own traditions and from information them to the folklore level of ethno-religious reservation. "Poor The North" must be spiritual, intellectual, active and aggressive. In other regions of the "rich North" too possible potential opposition from the "poor North", which can manifest itself in radical sabotage on the part of the intellectual western elite of the fundamental course of "trading civilization", rebellion against the world of finance for ancient and eternal values Spirit, Justice, Self-sacrifice. "Poor North" begins a geopolitical and ideological battle with the "rich." North", refusing his projects, exploding from within and from the outside his plans, undermining his impeccable effectiveness disrupting his socio-political machinations.

(2) The "poor South", unable to confront the "rich North" on its own, enters into a radical alliance with the "poor (Eurasian) North" and begins a liberation struggle against the "northern" dictatorship. It is especially important to hit representatives of the ideology of the "rich South", i.e. according to those forces that, working for the "rich North", they advocate "development", "progress" and "modernization" traditional countries, which in practice will mean only everything a greater departure from the remnants of the sacred Tradition.

3) "Poor North" of the Eurasian East together with "poor." South', which extends around the circumference of the entire planet, is concentrated own strength in the fight against the "rich North" of the Atlanticist West. At the same time, ideologically, the vulgar versions of Anglo-Saxon racism, the glorification of the "technical civilization of white peoples" and the accompanying mondialist propaganda are put to an end forever. (Alain de Benoist expressed this point in the title of his famous book, "The Third World and Europe: We Are United in the Struggle." — "L'Europe, Tiersmonde – meme combat"; speech naturally, it talks about "spiritual Europe", about "Europe" peoples of tradition", and not about "Maatstricht's Europe." hucksters.) Intelligence, activity and spirituality the true sacred North returns the traditions of the South to the Nordic Source and raises the "southerners" to the planetary uprising of the anti-confessional geopolitical enemy. The passive resistance of the "southerners" thereby acquires a foothold in the planetary messianism of the "northerners", who radically reject the vicious antisacred branch of those white peoples who became the path of technological progress and material development. A planetary supra-racial and supranational Geopolitical Revolution breaks out based on the fundamental solidarity of the Third World with that part of the "Second World" that rejects the

project "rich North". The passive resistance of the "southerners" thereby acquires a foothold in the planetary messianism of the "northerners", who radically reject the vicious and antisacred branch of those white peoples who became the path of technological progress and material development. A planetary supra-racial and supranational Geopolitical Revolution breaks out based on the fundamental solidarity of the Third World with that part of the "Second World" that rejects the project "rich North". The passive resistance of the "southerners" thereby acquires a foothold in the planetary messianism of the "northerners", who radically reject the vicious and antisacred branch of those white peoples who became the path of technological progress and material development. A planetary supra-racial and supranational Geopolitical Revolution breaks out based on the fundamental solidarity of the Third World with that part of the "Second World" that rejects the project "rich North". based on the fundamental solidarity of the Third World with that part of the "Second World" that rejects the project "rich North". based on the fundamental solidarity of the Third World with that part of the "Second World" that rejects the project "rich North".

In the process of struggle, the flame of the "resurrected spiritual North", the flame of Hyperborea transforms geopolitical reality. A new global ideology is born – the ideology of the Final Restoration, which puts the last point in geopolitical history civilizations, but not the point that the Mondialist ones want to put herald of the End of History. Materialistic, atheistic, anti-sacred, technocratic, Atlanticist version of the End canceled by another outcome – final Victory of the sacred Avatar, by the arrival of the Terrible Judge, who gives to those who elected voluntary poverty – the kingdom of spiritual abundance, and to those who preferred wealth based on the murder of the Spirit – eternal curse and torment of hell.

Vanished continents rise from the abysses of the past. Invisible metacontinents manifest themselves in reality. A new Earth emerges and New Heaven.

This is the path not from sacred geography to geopolitics, but on the contrary, from geopolitics towards sacred geography.

"Elements" №5, M., 2000

From sacred geography to geopolitics, part 2 (2000)

A.G. Dugin / Elements / Web Archive

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A.G. Dugin

"Elements" №3, M., 2000

From sacred geography to geopolitics

part II

East and West in sacred geography The Sides of Light in the context of sacred geography have a special qualitative characteristic. In different traditions and in different periods of these traditions, the picture of sacred geography may change in accordance with the cyclical phases of development of a given tradition. At the same time, the symbolic function of the Sides of Light often varies. Without going into details, we can formulate the most universal law of sacred geography in relation to East and West. (For a more detailed analysis of this topic, see the magazine "Dear Angel" vol. 1 – Rene Guenon "Atlantis and Hyperborea", and A. Dugin "Mysteries of Eurasia".)

The East in sacred geography, on the basis of "cosmic symbolism," is traditionally considered the "land of the Spirit," the land of Paradise, the land of Fullness and Abundance, the birthplace of the Sacred in its most complete and perfect form. In particular, this idea is reflected in the text of the Bible, which talks about the eastern location of the "Garden of Eden". Exactly this understanding is also characteristic of other Abrahamic traditions (Islam and Judaism), as well as many non-Abrahamic traditions – Chinese, Hindu and Iranian. "The East – is the abode of the gods," says the sacred formula of the ancient Egyptians, and the word "East" itself (in Egyptian "nether") meant "god" at the same time. From the point of view of natural symbolism, the East – the place where the sun rises, the Light of the World, the material symbol of the Divine and Spirit, "flows".

The West has exactly the opposite symbolic meaning. This, on the contrary, is "the country of death", "the world of the dead", "green country" (as the ancient Egyptians called it). West – "kingdom of exile", "well of alienation" in the words of Islamic mystics. The West – is the "anti-East", a country of "decline", decline, degradation, transition from the manifested to the unmanifested, from life to death, from completeness to poverty, etc. West – the place where the sun sets, where it "falls".

In accordance with this logic of natural cosmic symbolism, ancient traditions organized their "sacred space", founded their religious centers, burials, temples and buildings, comprehended the natural and "civilizational" features of the geographical, cultural and state territories of the planet. Thus, the very structure of migrations, wars, campaigns, demographic waves, empire-building, etc. was determined by the original, paradigmatic logic of sacred geography. Along the East-West axis, peoples and civilizations were built that had hierarchical characteristics – the closer to the East, the closer to the Sacred, to Tradition, to spiritual abundance. The closer to the West, the greater the decline, degradation and death of the Spirit. Of course, this logic was not absolute, but at the same time it was not both secondary and relative – as many "profane" researchers of ancient religions and traditions mistakenly believe today. In fact, sacred logic and adherence to cosmic symbolism were much more conscious, meaningful and effective among ancient peoples than is commonly believed today. And even in our anti-sacred world, at the level of the "unconscious," the archetypes of sacred geography are almost always preserved in integrity and awaken at the most important and critical moments of social cataclysms. And even in our anti-sacred world, at the level of the "unconscious," the archetypes of sacred geography are almost always preserved in integrity and awaken at the most important and critical moments of social cataclysms.

So, sacred geography unambiguously affirms the law of "qualitative space", in which the East represents a symbolic "ontological Plus", and the West – "ontological Minus". According to Chinese tradition, the East – is the yang, masculine, light, solar principle and the West – is the yin, feminine, dark, lunar principle.

East and West in modern geopolitics

Now let's see how this sacred-geographical logic is reflected in geopolitics, which, being a purely modern science, records only the actual state of affairs, leaving behind the scenes purely sacred principles.

Geopolitics in its original formulation in Ratzel, Challen and Mackinder (and later in Haushofer and Russian Eurasians) was based precisely on the characteristics of various types of civilizations and states, depending on their geographical location. Geopoliticians have recorded the fact of a fundamental difference between the "island" and "continental" powers, between the "Western", "progressive" civilization and the "Eastern", "despotic" and "archaic" cultural form. Since the question of Spirit in its metaphysical and sacred understanding in modern science is never raised at all, geopoliticians leave it

aside, preferring to evaluate the situation in other, more modern terms than the concepts of "sacred" and "profane", "traditional" and "anti-traditional", etc. Thus, the qualitative structure East – West in the context of sacred geography becomes a new paradigm for modern geopoliticians.

Geopoliticians record the fundamental difference between the state, cultural and industrial development of the regions of the East and the regions of the West in recent centuries. The picture turns out to be as follows. The West is the center of "material" and "technological" development. At the cultural-ideological level, it is dominated by "liberal-democratic" tendencies, an individualistic and humanistic worldview. At the economic level, priority is given to trade and technical modernization. It was in the West that theories of "progress", "evolution", "translational development of history" first appeared, completely alien to the traditional world of the East (and those periods of Western history when there was a full-fledged sacred tradition in it, as, in particular, this was the case in the Middle Ages). Coercion at the social level in the West acquired a purely economic character, and the Law of Idea and Power was gradually replaced by the Law of Money. Gradually, the specifics of the "ideology of the West" became the universal formula "ideology of human rights," which became the dominant principle of the westernmost region of the planet – North America, and primarily the United States. At the industrial level, this ideology corresponded to the idea of "developed countries", and at the economic level – the concept of "free market", "economic liberalism". The entire set of these characteristics, with the addition of a purely military, strategic unification of different sectors of Western civilization, is defined today by the concept of "Atlanticism". In the last century, geopoliticians spoke of an "Anglo-Saxon type of civilization" or "capitalist, bourgeois democracy." In this "Atlanticist" type, the formula of the "geopolitical West" found its purest embodiment.

The geopolitical East is the direct opposite of the geopolitical West. Instead of modernizing the economy, it is dominated by traditional, archaic forms of corporate, workshop-type production ("developing countries"). Instead of economic coercion, the state most often uses "moral" or simply physical coercion (the Law of Idea and the Law of Force). Instead of "democracy" and "human rights", the East gravitates towards totalitarianism, socialism and authoritarianism, i.e. to various types of social regimes, united only in the fact that at the center of their systems there is not an "individual", a "person" with his "rights" and his purely "individual values", but something extra-individual, extra-human – be it "society", "nation", "people", "idea", "worldview", "religion", "cult of the leader", etc. The East contrasted Western liberal democracy with a variety of types of illiberal, non-individualistic societies –from authoritarian monarchies to theocracy or socialism. Moreover, from a purely typological, geopolitical point of view, the political specificity of a particular regime was secondary compared to the qualitative division into the "Western" (= "individualistic-trade") system and into the "Eastern" (= "non-individualistic-force") system. Typical forms of such an anti-Western civilization were the USSR, communist China, Japan until 1945, or Khomeini's Iran. The East contrasted Western liberal democracy with a variety of types of illiberal, non-individualistic societies –from authoritarian monarchies to theocracy or socialism. Moreover, from a purely typological, geopolitical point of view, the political

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It is interesting to note that Rudolf Kjellen, the author who first used the term "geopolitics" itself, illustrated the difference between West and East. "A typical American sentence," Challen wrote, "is 'go ahead,' which literally means 'forward.'". This reflects the internal and natural geopolitical optimism and "progressiveness" of American civilization, which is the ultimate form of the Western model. Russians usually repeat the word "nichevo" (in Russian in the text of Challen – AD). This reveals the "pessimism", "contemplativeness", "fatalism" and "commitment to tradition" characteristic of the East.

If we now return to the paradigm of sacred geography, we will see a direct contradiction between the priorities of modern geopolitics – concepts such as "progress", "liberalism", "human rights", "trade system", etc. have become today for most positive terms – and the priorities of sacred geography, which evaluates types of civilization from a completely opposite point of view – such concepts as "Spirit", "contemplation", "submission to the Superhuman Force or the Superhuman Idea", "ideocracy", etc. in sacred civilization they were purely positive and still remain so for the peoples of the East at the level of their "collective unconscious". Thus, modern geopolitics (with the exception of Russian Eurasians, Germanic followers of Haushofer,islamic fundamentalists, etc.) assesses the picture of the world in exactly the opposite way than traditional sacred geography. But at the same time, both sciences agree in describing the fundamental patterns of the geographical picture of civilization.

next part >>>

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A.G. Dugin / Elements / Web Archive

"Elements" №4, M., 2000

Alexander Dugin

From sacred geography towards geopolitics

Part III

Sacred North and sacred South

In addition to sacred geographical determinism along the East-West axis, the problem of another, vertical, orientation axis – North-South axis is extremely important. Here, as in all other cases, the principles of sacred geography, the symbolism of the cardinal directions and their corresponding continents, have their direct analogue in the geopolitical picture of the world, which either develops naturally during the historical process, or is consciously and artificially constructed as a result of the purposeful actions of the leaders of certain geopolitical formations. From the point of view of "integral traditionalism," the difference between "artificial" and "natural" is generally very relative, since Tradition has never known anything similar to Cartesian or Kantian dualism, strictly distinguishing between "subjective" and "objective" ("phenomenal" and "noumenal"). Therefore, the sacred determinism of the North or South is not only a physical, natural, landscape-climatic factor (i.e. something "objective") or only an "idea", "concept" generated by the minds of certain individuals (i.e. something "subjective"), but something else, superior to both the objective and subjective pole. We can say that the sacred North, the archetype of the North, in history bifurcates into the northern natural landscape, on the one hand, and into the idea of the North, "Nordism," on the other hand. a concept" generated by the minds of certain individuals (i.e., something "subjective"), but something different, superior to both the objective and subjective poles. We can say that the sacred North, the archetype of the North, in history bifurcates into the northern natural landscape, on the one hand, and into the idea of the North, "Nordism," on the other hand. a concept" generated by the minds of certain individuals (i.e., something "subjective"), but something different, superior to both the objective and subjective poles. We can say that the sacred North, the archetype of the North, in history bifurcates into the northern natural landscape, on the one hand, and into the idea of the North, "Nordism," on the other hand.

The most ancient and original layer of Tradition clearly asserts the primacy of the North over the South. The symbolism of the North is related to the Source, to the original Nordic Paradise, from where all human civilization originates. Ancient Iranian and Zoroastrian texts speak of the northern country "Aryanam Vaeja" and its capital "Vara", from where the ancient Aryans were driven out by the glaciation that Ahriman, the spirit of Evil and opponent of the bright Hormuzd, sent upon them. The ancient Vedas also talk about the Northern country as the ancestral home of the Hindus, about Sveta-dvīpa, the White Earth, which lies in the far north. The Nordic, polar origin of the Hindu tradition and its symbolism is beautifully documented in the writings of the remarkable Hindu traditionalist Bala Lokamanya Ganandhar Tilak in the books *Orion* and *Northern Ancestral Homeland in the Vedas*. The ancient Greeks spoke of Hyperborea, a northern island with Thule as its capital. This land was considered the birthplace of the luminous god Apollo. And in many other traditions one can find traces of the oldest, often forgotten and fragmentary, Nordic symbolism. The main idea traditionally associated with the North is the idea of the Center, the Fixed Pole, the point of Eternity, around which not only space revolves, but also time, the cycle. North – is a land where the sun does not set even at night, a space of eternal light. Every sacred tradition honors the Center, the Middle, the point where opposites converge, a symbolic place that is not subject to the laws of cosmic entropy. This Center, symbolized by the Swastika (emphasizing the immobility and constancy of the Center and the mobility and variability of the periphery), was called differently in each tradition but he was always directly or indirectly associated with the symbolism of the North. Therefore, we can say that all sacred traditions are projections of the Unified Northern Primordial Tradition, adapted to certain historical conditions. The North – side of the Light, chosen by the original Logos in order to manifest itself in History, and any subsequent manifestation of it only restored the original polar heavenly symbolism.

Sacred geography correlates the North with spirit, light, purity, completeness, unity, eternity.

The south symbolizes something exactly the opposite – materiality, darkness, confusion, deprivation, multiplicity, plunge into the flow of time and formation. Even from a natural point of view, in the polar regions there is one long six-month Day and one long six-month Night. This is – Day and Night of gods and heroes, angels. Even degraded traditions remembered this sacred, spiritual, supernatural side of the North, considering the northern regions to be the abode of "spirits" and "otherworldly forces.". In the South, the Day and Night of the Gods are split into many human days, the original symbolism of Hyperborea is lost, and the memory of it becomes a factor of "culture", "tradition". The South in general often correlates with culture, i.e. with that sphere of human activity where the Invisible and Purely Spiritual acquire their material ones, rough, visible outlines. South – is the realm of matter, life, biology and instinct. The South decomposes the northern purity of Tradition, but retains traces of it in its materialized form.

The North-South pair in sacred geography does not boil down to an abstract opposition between Good and Evil. This is, rather, a confrontation between the Spiritual Idea and its coarse, material embodiment. In a normal case, with the primacy of the North recognized by the South, there are harmonious relations between these cardinal points – the North "spirituates" the South, Nordic envoys give Tradition to the southerners, lay the foundations of sacred civilizations. If the South refuses to recognize the primacy of the North, a sacred confrontation begins, a "war of the continents," and, from the point of view of tradition, it is the South that is responsible for this conflict with its crime of sacred norms. In the Ramayana, for example, the southern island of Lanka is considered the abode of demons who kidnapped Rama's wife, Sita, and declared war on the continental North with the capital Ayodhya.

It is important to note that the North-South axis in sacred geography is more important than the East-West axis. But being more important, it correlates with the most ancient stages of cyclical history. The Great War of the North and South, Hyperborea and Gondwana (the ancient Paleo-continent of the South) dates back to the "antediluvian" times. In the last phases of the cycle it becomes more hidden and veiled. The ancient paleo-continents of the North and South themselves are also disappearing. The baton of confrontation passes to East and West.

The change from the vertical North-South axis to the horizontal East-West, characteristic of the last stages of the cycle, nevertheless retains a logical and symbolic connection between these two sacred-geographical pairs. North-South pair (i.e. Spirit-Matter, Eternity-Time) is projected onto the East-West pair (i.e. Tradition and Profanation, Source and Sunset). The East is a horizontal projection of the North down. West – horizontal projection of the South up. From such a transfer of sacred meanings one can easily obtain the structure of the continental vision inherent in Tradition.

People of the North

The Sacred North defines a special human type, which may have its own biological, racial embodiment, but may not have it. The essence of "Nordism" lies in the ability of a person to elevate every object of the physical and material world to its archetype, to its Idea. This quality is not a simple development of the rational principle. On the contrary, Cartesian and Kantian "pure reason" is not able to naturally overcome the fine line between "phenomenon" and "noumenon", but it is precisely this ability that underlies "Nordic" thinking. The man of the North – is not just white, "Aryan" or Indo-European by blood, language and culture. Man of the North – is a specific type of human being endowed with the direct intuition of the Sacred. For him, space – is a fabric of symbolsearch of which points to the Spiritual First Principle hidden from view. The Man of the North – is the "solar man", Sonnenmensch, who does

not absorb energy like black matter, but releases it, pouring out streams of Creation, Light, Power and Wisdom from his soul.

A purely Nordic civilization disappeared along with ancient Hyperborea, but it was its messengers who laid the foundations of all existing traditions. It was this Nordic "race" of Teachers that stood at the origins of the religions and cultures of the peoples of all continents and skin colors. Traces of the Hyperborean cult can be found among the Indians of North America, and among the ancient Slavs, and among the founders of Chinese civilization, and among the Pacific aborigines, and among the blond Germans, and among the black shamans of West Africa, and among the red-skinned Aztecs, and among the cheekbones of the Mongols. There is no people on the planet who do not have the myth of the "sunny man", Sonnenmensch. The true spiritual, super-rational Mind, the divine Logos, the ability to see through the world its secret Soul – these are the defining qualities of the North. Where there is Sacred Purity and Wisdom, the North is invisibly present no matter what time or space point we are at.

People of the South

When the people of the South are in harmony with the people of the North, i.e. recognize their authority and their typological (not racial!) superiority, civilizational harmony reigns. When they claim the primacy of their archetypal relationship to reality, a distorted cultural type emerges that can be defined collectively as idolatry, fetishism, or paganism (in the negative, pejorative sense of the term).

As in the case of the Paleo-continents, pure northern and southern types existed only in ancient times. The people of the North and the people of the South opposed each other in the original eras. Later, entire peoples of the North penetrated into the southern lands, founding sometimes pronounced "Nordic" civilizations – ancient Iran, India. On the other hand, southerners sometimes went far to the North, carrying their own cultural type – Finns, Eskimos, Chukchi, etc. Gradually, the original clarity of the sacred-geographical panorama became clouded. But despite everything, the typological dualism of "people of the North" and "people of the South" has persisted at all times and in all eras, but not so much as an external conflict of two different civilizations, but as an internal conflict within the same civilization. Type of North and type of South, starting from some point in sacred history they oppose each other on a planetary level.

North and South in the East and West The type of people of the North could be projected to the South, East, and West. In the South, the Light of the North gave rise to great metaphysical civilizations, like the Indian, Iranian or Chinese, which, in the situation of the "conservative" South, retained the Revelation

entrusted to them for a long time. However, the simplicity and clarity of northern symbolism here turned into complex and varied intricacies of sacred doctrines, rituals and rites. However, the further to the South, the weaker the traces of the North. And among the inhabitants of the Pacific islands and southern Africa, "Nordic" motifs in mythology and rituals are preserved in an extremely fragmentary, rudimentary and even distorted form.

In the East, the North manifests itself as a classical traditional society based on the unequivocal superiority of the super-individual over the individual, where the "human" and "rational" are erased in the face of the superhuman and super-rational Principle. If the South gives civilization the character of "sustainability," then the East determines its sacredness and authenticity, the main guarantor of which is the Light of the North.

In the West, the North manifested itself in heroic societies, where the tendency towards fragmentation, individualization and rationalization characteristic of the West as such overcame itself, and the individual, becoming a Hero, went beyond the narrow framework of the "human-too-human" personality. The North in the West is personified by the symbolic figure of Hercules, who, on the one hand, liberates Prometheus (a purely Western, atheistic, "humanistic" tendency), and on the other – helps Zeus and the gods defeat the giants who rebelled against them (i.e. serves for the benefit of sacred norms and spiritual Order).

The south, in contrast, is projected onto all three orientations in exactly the opposite way. In the North it gives the effect of "archaism" and cultural stagnation. Even the northern, "Nordic" traditions themselves, under the influence of southern, "Paleo-Asian", "Finnish" or "Eskimo" elements, acquire the character of "idolatry" and "fetishism". (This is, in particular, characteristic of the German-Scandinavian civilization of the "Scaldic era.")

In the East, the forces of the South manifest themselves in despotic societies, where normal and just Eastern indifference to the individual turns into denial of the great Superhuman Subject. All forms of totalitarianism of the East are both typologically and racially related to the South.

And finally, in the West, the South manifests itself in extremely crude, materialistic forms of individualism, when atomic individuals reach the limit of anti-heroic degeneration, worshipping only the "golden calf" of comfort and selfish hedonism. It is obvious that it is precisely this combination of two sacred-geopolitical tendencies that gives the most negative type of civilization, since in it two

orientations are superimposed on each other, which in themselves are negative – South vertically and West horizontally.

Futurology as eschatology (2000)

A.G. Dugin / Dear Angel / Web Archive

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A.G. Dugin

"Dear Angel" №3, M., 2000

FUTUROLOGY AS ESCHATOLOGY

1. Different coordinate systems – different ideas about the future

When we ask ourselves the question of forecasting the future, projects, predictions, foresight, etc. We must first choose in which coordinate system we consider the course of history. This problem is usually overlooked, content with either scientific-like futurological models (if we are talking about a positivist approach) or emotional and deliberately vague prophecies (if we are talking about a mystical approach). But in both cases, the basic setup remains behind the scenes. She is, in fact, the most interesting.

The future can be viewed in several coordinate systems.

2. Tradition and religions see history as a cyclical process

First – cyclic. It is characteristic of all world religions and sacred traditions (except Judaism and Christianity, but this will be discussed in particular). It is common for this coordinate system to represent history as a cyclic, circular (more precisely, spiral) process, which at each turn repeats essentially a single model with differences in details. The annual cycle provides a clear example of how Tradition imagines history. The starting and ending point coincide – this is the New Year, the winter solstice. Birth of Light, spring, flowering, peak summer flowering, autumn wilt, lifeless cold of winter... And again World Spring. This is how the Hindu tradition, which teaches about the four centuries (souths) and the Greek (presented quite fully in Hesiod), presents human history. It all starts with the Golden Age, then comes the Silver Age, then the Bronze Age then Zhelezny. Then the End of the World, and it all starts all over again. New Humanity comes, old humanity disappears or dies in a universal catastrophe. It is clear that in such a perspective, in order to predict the future, it is most important to determine in what phase (in what century) humanity is currently located. If the Golden Age is underway, then we should expect the Silver Age. If Silver, then – Copper. If Copper, then – Iron, if Iron, then – disasters and New Gold. that –

Copper. If Copper, then – Iron, if Iron, then – disasters and New Gold. that – Copper. If Copper, then – Iron, if Iron, then – disasters and New Gold.

Let us immediately note that almost all traditions and religions, rooted in ancient times, consider our century exclusively in pessimistic tones, unambiguously identifying it with the Iron Age (Kali Yuga of the Hindus, "the great concealment, gaiba, Islamic esotericists, etc.). In other words, in the cyclical perspective inherent in Tradition, we live in greater or lesser proximity to the end of the entire cycle, in the last period of the Iron Age. This automatically colors the futurological theories of traditionalists with gloomy, catastrophic tones, which are somewhat balanced only by the confidence in the imminent onset of a new Golden Age (although it should be noted that this century will come for another humanity that will replace ours, so "joy" – is quite relative, judging from an egoistic point of view).

3. The origin of the idea of linear time – Judaistic pessimism

Other perspectives deal with linear time, which assumes the irreversibility of history, the unidirectionality of time. In physics, this is called an "irreversible process" or "non-integrable systems.". This position, despite the fact that it is a priority in modern civilization and dominates the scientific approach, is a rather unique ideological position and stands out sharply against the background of all religious and traditional teachings. Linear time and the associated concept of unidirectional history first appeared in the depths of the Jewish religion, which, precisely due to this approach and the theological features associated with it, was strikingly different from all the sacred teachings of other peoples, which did not fail to affect the entire ethnic history of the Jews, who themselves perceived themselves as bearers of unique knowledge and were perceived by other peoples as something anomalous.

In modern culture and science, irreversible time has long been divorced from its Jewish roots, isolated from religious terminology, and has become something taken for granted. But, nevertheless, we should not forget about this source.

So time flows in one direction. This approach makes the following coordinate systems possible.

The first theory is pessimistic. Theory of degradation. The quality of being is gradually deteriorating. The law of entropy dominates the story. After the first shock that led to the emergence of humanity, reality only cools down. It will all end with the "heat death of civilization.". This terrifying theory is based on some subtle observations and is somewhat similar to the traditional approach of sacred doctrines. The only difference is that the cyclical view presupposes the possibility of an exclusive spiritual path in all phases of the cycle (even in the darkest), since the pulsations of the ages are, ultimately, nothing more than an expression of the constancy of the Eternal Primordial, standing on the other side of time, but organizing time as if in its own image and likeness. The theory of degeneration considers the "decrease of being" as a completely irreversible process, and therefore the Deity himself considers him to dwell in time – in the Golden Age of the Source.

This pessimistic theory, despite its theoretical correctness and some persuasiveness (especially if we admit that the spiritual processes in human civilization repeat the physical processes of the material Universe, where everything that happens only produces entropy according to the second law of Clauswitz thermodynamics), has very few adherents, which may be explained by human psychology, which is unable to tolerate total pessimism. But it would not be correct to discount it. Generally speaking, such pessimism was characteristic of some extreme late Judaistic sects, –for example, the Sadducees and Pharisees, – who denied all those points of biblical doctrine where unambiguous refutations of such a view were given –in particular, the idea of the resurrection of the dead, etc. Generally speaking, such historical pessimism – albeit not as radical and consistent as in its pure version – is characteristic of all Jewish spirituality, which largely formed the Jewish type itself with its characteristic "Jewish melancholy", "sad irony", the tragedy of persecution, deprivation, etc.

4. Theory of evolution – technocracy and "new age"

The second theory – theory of evolution –, unlike the first, is extremely common in the modern world. It has no analogues in any tradition (even such a paradoxical and special one as the Jewish one). This is something completely new, which arose several centuries ago and represents the opposite analogue of unidirectional time to the theory of degeneration. In general, no one has yet raised the question of the origin of the evolutionist approach itself, which, of course, does not boil down to Darwin and his theories, preceding them in time. Rene Guenon wrote that the true source of this theory is dark and lurks in rather dubious organizations. However, under the hypnosis of the persuasiveness of scientific or scientific demonstrations and experiments, modern humanity has become so accustomed to the theory of evolution that history simply cannot imagine otherwise. The word "progress" for our contemporaries

it is something so self-evident that the very opportunity to look at things from a different angle seems absurd. And, nevertheless, we must not forget that those people who currently continue to adhere to traditional religious views (i.e. all Christians, Muslims, Hindus, Buddhists, most Jews, etc.), and this is, after all, the majority of the world's population, already at the level of their dogmas they profess views that exclude an evolutionist approach to history, i.e. rejecting one of the main postulates of modern thinking. This creates a delicate situation: either representatives of the evolutionist approach must somehow channel the presentation of their position, formalizing it into a kind of limited "cult", or present it in a polemical form, taking into account that we are talking about presenting not self-evident truths, but the opinions of a category of people who represent a minority of the planet's population.

Thus, if we are to be completely "politically correct," futurological forecasts concerning all of humanity should be based on the priority of a cyclical approach and only in second place take into account a coordinate system based on the concept of "unidirectional time.". Moreover, if the radical pessimism of extreme Judaism at least somehow echoes normal cyclical views, then evolutionism is a complete anomaly that falls out of all systems of religious views.

All this follows from simple logic and is based on the presumption that the point of view of all people and types of civilizations should be taken into account, no matter what position they would take. However, it is enough to take the most cursory look at the state of futurology, when we immediately become convinced that, in fact, things are exactly the opposite. The religious view and the cyclical and pessimistic ones are not seriously taken into account and analyzed today, since by default they are considered "remnants of dark eras.". Thus, the very spirit of modernity, which claims to be democratic and respect for other opinions, opens up as a rather obsessive and firmly insisting on its ideological approach. A small (relative to all humanity) community of Western technocrats, not associated with tradition, religion, or any ancient cultural tradition in fact, they impose their own idea of the future on the majority, and this idea, to one degree or another, contributes to the emergence of this "future". Moreover, such asymmetry lies much deeper than any specific futurological projects, which can be extremely diverse and contradictory. Evolutionism is most often not articulated or proclaimed: it is implied, and therefore the incorrectness of the approach to futurology is the general background for the vast majority of projects or forecasts. Evolutionism is most often not articulated or proclaimed: it is implied, and therefore the incorrectness of the approach to futurology is the general background for the vast majority of projects or forecasts. Evolutionism is most often not articulated or proclaimed: it is implied, and therefore the incorrectness of the approach to futurology is the general background for the vast majority of projects or forecasts.

This consideration concerns not only pure technocrats or the so-called. "scientific community", but also many neo-spiritualist movements, which, often without noticing it, are captured by the modern spirit to a much greater extent than they would like to think. This is the case with spiritualism, theosophism,

occultism, etc. Russian cosmism is a characteristic variation of such neospiritualism, thoroughly imbued with an evolutionist approach.

Generally speaking, futurology, based on an evolutionist approach, has two varieties – technocratic and neospiritualistic. Technocrats see the essence of the development of civilization in the development of technologies, information systems, and scientific methods. From their point of view, civilization and society are moving along the path of progressive rationalization of their existence, along the path of optimizing their existence and their capabilities. They identify technological progress with progress as such, and this is at the heart of technocratic futurology. All its versions boil down to predicting the further development of technical potential, which will expand the scope of progress in all directions – hence the idea of human exploration of the Universe, movement to distant regions of the galaxy, etc. Solutions to all crisis problems are seen in the tension of engineering thought capable of avoiding the worst. Thus, technocrats see the future in technical terms, highlighting a number of future problems and striving to give them the optimal technical solution, which is thought possible (and even, to some extent, inevitable) precisely because of the optimism arising from the underlying evolutionist approach.

Neospiritualistic futurology –, generalized under the name "Aquarius era" or "Aquarius conspiracy" –, assumes that technological progress will be duplicated by "spiritual" progress, i.e. humanity will somehow expand its psychological and intellectual capabilities, reaching "perfection.". The description of the "Aquarius era" among neo-spiritualists and representatives of the "new age" movement (which generalizes mass spiritualism today) is given in terms of "expansion of consciousness", the discovery of paranormal possibilities, etc. In this case, the problems of the future are seen in a slightly different way: "alien invasion", occult struggle with representatives of "dark forces" who want to prevent evolution, etc. At the same time, all traditional religions and sacred traditions are considered outdated, overcome, fragmented; they are not directly denied, but are considered subject to improvement through the "new consciousness", through entries into the "new age" context. If at first glance, New Age philosophy differs from pragmatic technocracy in its "tolerance" and "spiritualism", in fact, it unites much more – commonality of the evolutionist approach, tacit agreement that time moves unidirectionally and "for the better", i.e. both recognize "progress" as the only and uncontested truth that is not called into question. new Consciousness', through entries into the context of the "new age". If at first glance, New Age philosophy differs from pragmatic technocracy in its "tolerance" and "spiritualism", in fact, it unites much more – commonality of the evolutionist approach, tacit agreement that time moves unidirectionally and "for the better", i.e. both recognize "progress" as the only and uncontested truth that is not called into question. new Consciousness', through entries into the context of the "new age". If at first glance, New Age philosophy differs from pragmatic technocracy in its "tolerance" and "spiritualism", in fact, it unites much more – commonality of the evolutionist approach, tacit agreement that time moves unidirectionally and "for the better", i.e. both recognize "progress" as the only and uncontested truth that is not called into question. that time moves unidirectionally and "for the better", i.e. both recognize "progress" as the only and uncontested truth that is not called into question. that

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This last consideration perfectly explains why today mixed forms of futurological analysis are increasingly emerging, based simultaneously on a technocratic, scientific approach and on the neospiritualistic ideas of the "Aquarius era theory.". More and more authors are proposing mixed models, where technological progress is considered in conjunction with "spiritual" progress, and forecasts of new technologies are intertwined with parapsychological elements. A whole school of scientists and neo-spiritualists has emerged, located somewhere in the middle between the New Age and classical science, who strive to develop the so-called. "new paradigm", i.e. a common civilizational code for a "new stage in the evolution of humanity.". A particularly striking representative of this direction can be considered the physicist Fridtjof Capra, and the forerunner – of Russian cosmists from N.Fedorov to V. Vernadsky. The theory of the "noosphere" is, as it were, an intermediate and convenient concept, from which it is easy to move both to New Age "expansion of consciousness" and to a "technological breakthrough".

5. Christianity: a look at history and the future

Before moving on, we should dwell here on the Christian tradition. This tradition is also special among other sacred teachings; it has its own point of view on the meaning and direction of history. On the one hand, Christianity borrows from Judaism the idea of unidirectional degradation, which begins from the moment the forefathers are expelled from paradise and ends with an apocalyptic catastrophe – the end of the world. However, unlike Judaism, Christianity believes in the immediate vicinity of the end of the world a special unique event that gives the entire historical process a different meaning – this is the birth of the Lord Jesus Christ, the Son of God in human form. The fact of the voluntary saving Incarnation gives the history of degradation a radically different meaning. What seemed irretrievably lost during the downward historical trajectory is found again; suffering and exploits are not in vain, unidirectional entropic time and its laws are trampled upon by the free sacrifice of Divine Love. The entire fabric of history, both before and after Christ, seems to double: the chosen ones (and those who died earlier – Christ brought them out of hell together with the first man Adam and the patriarchs – and those living after Christ) are united with the Divine (which cannot be imagined in Orthodox Judaism), and the damned are rejected. The meaning of the unfolding story – the process of the mysterious department, the preparation of this department, which will become a fait accompli and a clear fact at the moment of the Last Judgment, which will put an absolute end to the story. The entire fabric of

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In such a perspective, there is neither the terrifying pessimism of the Judaistic approach, nor the stoic attitude towards the Spirit characteristic of cyclical religions (Islam, Hinduism, Buddhism, etc.). This is something three. However, the Christian idea of history has nothing in common with evolutionist doctrine, since on the outer plane we are talking about the recognition of the degeneration of the cosmos (as in Judaism), which, however, is superimposed on the paradoxical and "superintelligent" process of saving the elect through the volitional acquisition of God's grace and through the intense dramatic path of internal struggle. No improvement of humanity, no progress. On the contrary, the Christian Apocalypse gives a terrible picture of the end times that will precede the moment of the Second Coming: the triumph of the Antichrist, disasters, suffering, retreat, complete savagery and degeneration of the remains of the human race. The beast, the dragon, the horsemen of death, the star of wormwood, the bowls of wrath, the clusters of punishment. Human souls are like grapes thrown on a winepress. The gift brought by Christ in the grace of holy Baptism is not a moment of evolution. This is something paradoxical, bursting into the Universe from the world of divine fullness, like lightning. It is significant that the first students and best Christians are ordinary fishermen and publicans. A gift to them, not according to the logic of "evolution", but from the fullness of Divine Love, which chooses "its own" not according to external signs, taking into account special signs, the whole paradox of which in the Christian tradition is already obvious in the enumeration of the orders of bliss: "Blessed are the poor in spirit, for those are the kingdom of God; blessed are those who cry, for they will be comforted, etc." The beast, the dragon, the horsemen of death, the star of wormwood, the bowls of wrath, the clusters of punishment. Human souls are like grapes thrown on a winepress. The gift brought by Christ in the grace of holy Baptism is not a moment of evolution. This is something paradoxical, bursting into the Universe from the world of divine fullness, like lightning. It is significant that the first students and best Christians are ordinary fishermen and publicans. A gift to them, not according to the logic of "evolution", but from the fullness of Divine Love, which chooses "its own" not according to external signs, taking into account special signs, the whole paradox of which in the Christian tradition is already obvious in the

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In a word, the Christian view of futurology is unambiguous: apocalyptic catastrophes are coming, horror, the coming of the Antichrist, apostasy, the limit of degeneration, and only at the moment of the peak of this nightmarish process will Christ himself appear in the Second Coming, but no longer as a Born Man, but as God and the Son of God in all his transcendental greatness – "on the cloud.". And there will be no intermediate stage. I emphasize the Gospel: "I'm coming like a thief" (i.e. unexpectedly, suddenly. Or elsewhere, "The coming of the Son of Man will be like lightning". In morning prayers, Orthodox Christians pronounce the canonical formula: "Suddenly the Judge will come and every deed will be exposed.". All this clearly excludes the possibility of evolution. In the future, for a Christian, there are only trials, disasters and, finally, superhistoricalthe paradoxical moment of the Second Coming, when time disappears, will be abolished, and the material Universe – with its laws, elements and standards – will overturn into the eternal light world of the Divine Trinity.

6. Hidden conflicts on the "zero cycle"

So, we have identified several coordinate systems in which we can consider the problem of the future both in the sense of its design and in the sense of its prediction. Before approaching the question of our own version of the future (wishes, expectations, foresight, etc.), we have already encountered serious difficulties, since first of all it is necessary to decide on the choice of the plan in which our presentation should take place, and this choice is not at all as simple as it might seem at first glance. But already at this "zero cycle" of futurological research, we are faced with a very conflictual situation, since these coordinate systems are not only different and equally probable, there is a tense confrontation between them, they have the most serious suspicions about each other. For example: how can the cyclical doctrine of the Hindus be assessedclaiming that we live at the end of the "dark age (of the Kali Yuga), modern New Age optimists, expecting a new breakthrough in the evolution of already quite "highly progressive" humanity? It is clear that an orthodox Hindu (as well as a Muslim, a Buddhist, etc.) will see in such a mystical evolutionist (as well as in a technocrat) an "agent of influence of the dark goddess," since only a representative can talk about "progress" at the moment of peak "regression" "demonic worlds". By the way, an Orthodox Judaist and a Christian will have a similar position regarding futurological "evolutionism". Only a character symbolically called "Satan" can declare "degeneration" an "evolution" in the perspective of these traditions. that we live at the end of the "dark age (of the Kali Yuga), modern "new age" optimists, expecting a new breakthrough in the evolution of already quite "highly progressive" humanity? It is clear that an orthodox Hindu (as well as a Muslim, a Buddhist, etc.)

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But there are very few, if any, representatives of non-evolutionist consciousness among futurologists. And, of course, they evolutionists pay the bearers of the traditional approach in the same coin – considering them "dark", "obscurantist", "medieval", "primitive", "backward", etc. At the same time, opposition to the traditional view of the future on the part of "progressives" is most often carried out not through direct criticism, but through silence, ignoring the most alternative position, through the artificial creation of an atmosphere of polemics, research, analysis in which any deviation from the initially and implicitly specified framework is almost impossible. Since in futurological discussions the hosts are almost exclusively evolutionists, alternative coordinate systems are initially rejected.

The differences between non-evolutionist models are much more subtle. There are similarities and differences here. Thus, in particular, Judaism and the cyclical doctrine of other (most often Indo-European) traditions have a common element – the statement about the degradation of existence, but differ in their assessment of this degradation: Orthodox Judaism sees it as irreversible (but at the same time a number of heterodox Judaistic mystical teachings – Kabbalah, Hasidism, formerly Merkaba-gnosis and Essenes) and the messiah are not understood as a restorer of the golden age but as a restorer among the peoples of the earth of the central status of the Jews as a nation endowed with terrible knowledge about the entropic structure of reality, while for a Hindu or Buddhist – this is the same episode as autumn or winter, only on a cosmic scale.

Christianity differs from Judaism and from religions that affirm the cyclical nature of history (in this sense, the phrase of St. Paul the Apostle "there is neither Jew nor Hellene" is also indicative, i.e., it is not both who have the truth). For Christianity, only the moment of the New Year is important, that amazing point in history where time comes into contact with eternity. And the moment of the End of Times becomes the moment of a great event, the transcendental God becomes an immanent person, the Unknowable and Absolute is incarnated into the body, thereby granting the fertile opportunity for the creature to travel in the opposite direction – the body can now become a spirit, and the path of deification is open to man. What happened before Christ is not important. What is fundamental is what happens at the moment of his Coming. This Event changes the entire logic of history abolishing both the inescapable pessimism of the Jewish worldview and the need for endless repetition of Hindu cycles – south, kalpas, manvantaras, etc.

So, the futurological discussion between representatives will also theoretically take place in a rather conflictual mode, since the deep messages of different religions collide here, and this is not far from

identifying the opponent with the negative characters of the corresponding eschatological teachings. It is not surprising that in a Christian perspective, Judaistic futurology will have a "satanic character," since the denial of the divinity of Christ among the Jews will give the Jewish messiah ominous features in the eyes of an Orthodox Christian. The cyclical eschatologies of other traditions, which also deny the "revolutionary" meaning of the main event of history on Christianity, do not look much better – Incarnation.

Conversely, Judaism (if it wants to be what it is) cannot but consider Christian teaching to be heresy, and therefore decipher the eschatology of Christians as anti-Judaistic tendencies. This is the basis, in particular, of the demand of Israeli religious teachers to the Vatican, insisting that the Catholic Church officially plead guilty to the "Holocaust", i.e. the mass extermination of Jews by the Nazis on the grounds that Hitler was a Catholic. Since the "Holocaust" has the most direct relation for Judaism to the advent of the "Messianic era," the significance of such a requirement cannot be overestimated. Thus, modern Judaism strives to completely change relations with the Christian world: until very recently, Christian teaching insisted that Jews were guilty of the theological sin of deicide since Christ was crucified at the request of the Sanhedrin. Now, due to the weakening weight of Christianity in Western civilization and a certain strengthening of the position of Judaism, the rabbis are trying to accuse the Christian Church of a similar sin – and "Holocaust", more precisely, "Shoah", is actually "deicide" in Talmudic optics –.

At the same time, both Christians and Jews consider the main positive characters of other religious eschatologies (Kalki Hindus, Maitreya Buddhists, Mahdi Muslims, etc.) most often as the embodiment of the biblical "Gogs and Magogs" and messengers of the "prince of this world."

Consequently, in this case, too, the futurological forecast or project will initially be faced with the need to choose its own ideological camp, which will determine the framework and logic of the study in the future.

Thus, it has become abundantly clear that any discussion about the future can in no way claim to be "universal," "objectivity," "impartiality," "scientific," or "true." Futurology – the field of dramatic spiritual confrontation between some fundamental worldviews, the very history of which proves that there can be no pragmatic or syncretic consensus between them.

When we try to address the topic of futurology, future, desirable or probable, we must first clarify – who are we? What positions do we adhere to? What faith do we profess? What tradition do we belong to? What values do we protect?

Even the speeches of the prophets were deciphered depending on schools or mystical organizations. An Orthodox understands Ezekiel one by one, a Talmudist in a completely different way. What can we say about the vague guesses of our contemporaries – even the most insightful of them!

In our publication, we tried to outline the main lines of force of religious sacred teachings related to the problems of eschatology, the End of the World. This problem is extremely complex, but at the same time extremely relevant. At the border of the millennium, the concepts of the "end of the world", the "messianic era", the "apocalypse", etc. cannot but be the focus of our attention.

So, Eschatology and Tradition. Eschatology as part of the Tradition, as its most mysterious and, apparently, the most important part.

There are many complex passages and dark paradoxes in this extremely tense and difficult topic, much is in question, much requires deep spiritual, religious and existential choices. One thing is beyond doubt – "The future belongs to the End."

AD.

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Gnostic (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

GNOSTIC

The time has come to reveal the whole truth, to reveal the spiritual essence of that what reptiles call "political extremism.". We have confused them enough by changing the registers of our political sympathies the color of our heroes, moving from fire to cold, from "rightness" to "leftism" and back. All this was just intellectual artillery preparation a kind of ideological warm-up.

We scared and seduced both the far right and the far left, now both of them lost their bearings and strayed from the beaten paths. This is wonderful. As the great Evgeny Golovin liked to repeat: "He who goes against day, should not be afraid of night." There is nothing more pleasant than feeling when the soil it goes away from under your feet. This is the first flight experience. This will kill the bastards. Angels it will harden.

Who are we really? Whose menacing face is increasingly visible behind a paradoxical radical political movement with the frightening name "National Bolshevism"?

Today this can be answered without ambiguities or evasive definitions. Although for this you will have to take a short excursion into the history of the spirit.

In humanity there have always been two types of spirituality, two paths – "the path right hand "and" the path of the left hand. The first is characterized by a positive attitude towards the world around us; it sees harmony, balance, goodness, peace. All evil appears to be a special case, local a deviation from the norm, something insignificant, transitory, without depth transcendental reasons. "The path of the right hand" is also called "the path milk." He does not cause much suffering to a person, he protects him from

radical experiences, it leads away from immersion in suffering, the nightmare of existence. This path is false. It leads to sleep. Those walking along it will not reach anywhere...

The second way, the "left hand way," sees everything in reverse perspective. Not milky goodness, but black suffering; not quiet peace, but the tormenting, fiery drama of a split existence. This is – "the way of wine". It is destructive, terrible, anger and violence reign in it. On this path all reality is perceived as hell, as an ontological reference, as torture like immersion in the heart of some unthinkable catastrophe taking its toll a beginning from the highest heights of space. If in the first way everything seems good, then in the second – evil. This path is monstrously complex, but only it is true. On the it is easy for him to stumble, and even easier to perish. It doesn't guarantee anything. He doesn't seduce anyone. But only this path is correct. Who will pass through it - will gain glory and immortality. Whoever survives – wins will receive a reward that above being.

He who follows the "path of the left hand" knows that there was once a conclusion it will end. The prison of matter will collapse, transformed into a heavenly city. Chain the initiated are passionately prepared by the desired moment, the moment of the End, the triumph of the total liberation.

Two paths are not two different religious traditions. Both are possible in all religions, in all faiths, in all churches. There is no such thing between them no external differences. They concern the most intimate aspects of a person, his secret essence. They cannot be chosen. It is they who choose a person for themselves, like a sacrifice, as a servant, as a tool, as a tool.

The "way of the left hand" is called "gnosis", "knowledge". He is as bitter as knowledge, and also gives rise to sorrow and cold tragedy. Once upon a time in ancient times, when humanity still gave spiritual things a decisive influence significance, Gnostics created their theories at the level of philosophy, doctrine, cosmological mysteries, at the cult level. Gradually people degenerated they stopped paying attention to the sphere of thought, plunged into physiology, into search for individual comfort in everyday life. But the Gnostics did not disappear. They rescheduled a dispute about the level of things that are understandable to modern ordinary people. Some of them proclaimed slogans of "social justice" developed theories of class struggle, communism. The "Sacrament of Sophia" became "class consciousness", "the fight against the evil Demiurge, the creator of the damned world." I found it the nature of social battles. The threads of ancient knowledge stretch to Marx, to Nechaev, to Lenin, to Stalin, to Mao, to Che Guevara... The wine of the socialist revolution, the joy of rebellion against the forces of fate, the sacred Berserker passion for the total the destruction of what is black, for the sake of finding a new, unearthly Light...

Others contrasted the secret energies of the race, the noise of blood, with everyday life. Against confusion and degeneration, they raised up the laws of purity and new sacredness return to the Golden Age, the Great Return. Nietzsche, Heidegger, Evola, Hitler and Mussolini clothed the Gnostic will with national, racial teachings.

It is correctly said that the communists did not care much about the workers and Hitler – before the Germans. But not at all because of their cynicism. There were both obsessed with a deeper, more ancient, more absolute aspiration - the general Gnostic spirit, the secret and terrible light of the "path of the left hand.". What kind of workers are there, what kind of "Aryans"... The point is completely different.

Between "red" and "black", "white" and "brown" creative individuals, also called to the "path," rushed about in spiritual search of the left hand', to the path of gnosis. Confused in political doctrines, falling into to the extreme, unable to clearly express the metaphysical contours of his obsessions, artists from Shakespeare to Artaud, from Michelangelo to Eemans, from the troubadours to Breton they fed on the secret wine of suffering, greedily absorbing there are scattered fragments in society, in passions, in sects and occult brotherhoods a terrible teaching that leaves no opportunity to smile. Templars, Dante, Lautreamont... They have never smiled in their lives. This is a sign of special chosenness a trace of a monstrous experience that was common to all "travelers of the left." hands." The Gnostic looks at our world with his heavy gaze. With the same look, like his predecessors, links in the ancient chain of chosen ones of Horror. Repulsive the picture appears to his gaze. The West, distraught in consumer psychosis. The East is disgusting in its lack of intelligence and pitiful submission. A sunken world, a planet lying at the bottom.

"In underwater forests, the impulse is useless and the gesture stops..." (E. Golovin)

But the gnostic will not give up his work. Not now, not tomorrow, never. More moreover, there is every reason to triumph internally. Didn't we say naive optimists of the "right hand" will be taken to places by excessive ontological behavior trust? Didn't we predict the degeneration of their creative instinct until the grotesque parody that modern conservatives represent resigned to everything that their more sympathetic (but no less hypocritical) were horrified by predecessors a couple of millennia ago? They didn't listen to us... Now let them blame themselves and read New Age books or manuals marketing.

We have not forgiven anyone; we have not forgotten anything.

We were not deceived by the change of social scenery and political actors.

We have a very long memory, we have very long arms.

We have a very strict tradition.

Labyrinths of existence, spirals of thought, whirlpools of anger...

Article written in 1995, first published in 1995. in the newspaper «Limonka»

Golem and Jewish metaphysics (1994)

A.G. Dugin /Conservative Revolution / Web Archive

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A. Dugin

Conservative revolution, M., 1994

GOLEM AND JEWISH METAPHYSICS

Golem and the mystery of Israel

The figure of the Golem in the Jewish tradition, both Talmudic and Kabbalistic it plays a very important role, which is by no means limited to a purely magical curiosity an obedient machine gun in the service of a wizard. There is a secret in it associated with the depths of the Jewish soul, Jewish metaphysics. This is even more so it is important that the Abrahamic tradition as a whole (Judaism, Christianity, Islam) it has become virtually synonymous with the Tradition of the West and even the western sector of the East. Hence, the idea of the Golem has universal relevance and study may give us clues to some of the fundamental foundations of monotheism and creationism.

In his in-depth book "The Symbolism of Kabbalah", Gershom Scholem devoted to the subject matter The golem has an entire section consisting of several chapters, which once again proves the centrality of this symbol, since the works of this author are considered today the most serious and significant of all that has been written about the Jewish Tradition over the last 200 — 300 years, and especially about its mystical content. Among other aspects of Golem symbolism, which we will return to below, G. Scholem notes the fact that some traditional sources of the itself Adam, the First Man, is seen as the First Golem. Centrality of ontological adam's positions in monotheism of the Abrahamic type are obvious, and thus symbolism The golem, by the mere fact of such a connection between him and Adam, automatically finds itself in the very center of the religious Universe, in the heart of sacred doctrines.

What exactly is "Golem"?

This Hebrew word literally means:

(1) unformed item, a blank;

2) a pupa (insect);

3) the figure of a person (made of clay, snow, etc);

4) a dummy;

5) idiot, dunce, booby.

Etymologically, this is most likely the development of the root “gal”, i.e. “pile, heap, pile of ruins”. It’s interesting to note one detail right away. From the same root (which itself apparently goes back to a very ancient cult combination sounds characteristic not only of Semitic, but also of Indo-Aryan and Turkic and other languages), and another fundamental for Jewish mysticism occurred the word — “gilgul”, i.e. “circulation of souls”, “metamorphoses of souls”. Perhaps, that “the circulation of souls” was thought of as a change “of crude forms”, as revival alternately different “heaps”, “chest” of lower matter, their temporary individualization.

So the concept of “Golem” — is primarily the concept of “coarse form”, animated by something essentially external to itself, by something coming from the outside and leaving again. And in this sense “golemity” Adam — is a synonym for him “earthly nature”, his origin “from dust”, its emphasized and pure creativity.

God created Adam as a Golem and breathed soul into him. Scientists are similar to this rabbis created clay dolls and wrote theurgic spells on their foreheads or they put pentagrams into their mouths, which served as an analogue “of the soul” for these devices. It is curious to emphasize this correspondence between soul and name by resorting to a completely different tradition — to Hinduism, where the soul itself is called “nama”, i.e. “name”. Thus, the mechanism constructed by the rabbis it turns out to be more than just a whim or engineering developments of those who are having fun learned men, but a symbolic imitation of Creation itself, which helps the operator must comprehend its metaphysical and teleological background.

But what is special about the Golem figure? What is its specific “Jewishness”, since in all other traditions there are more or less developed doctrines “the dense form” in which the soul is clothed at birth? Why it’s gloomy does a creature from Talmudic legends inspire such anxiety and such melancholy? AND THE

in addition, many versions of these legends inevitably end in disaster fatal not only for the Golem himself, but, more importantly, for him the creator. If we continue to develop the parallel between Adam's creation by God and the construction of the Golems by the rabbis, whether the death of the rabbi would be under the rubble a collapsed clay giant, grown to incredible proportions, an analogue "Death of God", regarding which Nietzsche specified: "God died. We killed him. You and me." And the growth of the Golem itself, doesn't it resemble demographic population growth really accompanied to one degree or another by indispensable "atheization"?

The specific Judaism and specific tragedy of the Golem theme, on our view is connected in a purely Jewish understanding of the concept "of Creation" (i.e. with Jewish "creationism" itself, which is from the First Creation of Genesis as such, through Adam the Golem he finds his last, largely parodic one and a grotesque, but nevertheless deeply frank embodiment in clay doll from the medieval Jewish ghetto. Jewish and even Abrahamic (a strictly Abrahamic) religious perspective is characteristic precisely because God always finds himself in it under all circumstances external, extraneous to Being, as in the case of the Universe, so and in the case of the creatures inhabiting it. Yes, it is He who constructs this Universe it is He who adjusts its mechanisms. Yes, it is He who corrects them when they are falling into disrepair, but with all this, its essence always remains behind the scenes outward, from where He directs the mechanical functioning of the immanent Shadow Theater. This separation, the separation of God the Creator, his bearing beyond, gives the Jewish religious consciousness a skeptical attitude to cosmology, to mythology, to all those aspects of Tradition that, on the contrary, in one way or another, either immanence or Absolute Unity are emphasized Principle. In this sense, Judaism is uncompromising, and the distance of the Creature from the Creator never diminishes, never overcome, whether in times of suffering and the diaspora or on Great Shabbat, during the era of chiliasm. And dark, "insignificant" (in Heidegger's terminology) the side of this distance condenses in the grotesque the image of the Golem, a dull human apparatus that absorbs all hopelessness created once and for all being cut off from God once and for all. In the Golem, the Jew sees not just something external, funny or sad, with him he sees himself, his "I" and his own people, the chosen ones among others, not because of heroic or sacrificial virtues, but because of his bottomless desperate knowledge of the Absoluteness of Vain, through which the absoluteness of the distance between the Creator and Creature is expressed in Being. Jewish gnosis — is a gnosis of despair, and therefore Ecclesiastes' maxim — "multiplying knowledge multiplies sorrow" — primarily refers to Israel's knowledge God, as well as to his knowledge of himself. and in force his bottomless desperate knowledge of the Absoluteness of Vain, through which the absoluteness of the distance between the Creator and Creature is expressed in Being. Jewish gnosis — is a gnosis of despair, and therefore Ecclesiastes' maxim — "multiplying knowledge multiplies sorrow" — primarily refers to Israel's knowledge God, as well as to his knowledge of himself.

The most distinct and uncompromising metaphysical formulation is tragic the essence of Jewish "holemicism" was given by the famous Safed Kabbalist Isaac Lurya in his doctrine "Tsimsutsum" (in the doctrine "of reduction"). The meaning of this the teachings are as follows: In contrast to Neoplatonism, which speaks of "emanations Principle", i.e. about the gradual emergence of the Divine Essence from itself and its fixation into more and more dense sensory forms (which is in essence means the divine background of the manifested cosmos), doctrine "Tsimsutsum" asserts that the basic content of Being is the process of "reduction Divine", the Drawing of God towards his invisible center, the narrowing of the Principle, his exodus from the original fullness (Pleroma) of divine potencies. In such a way perspective Creation is only a tragic trace of the Divine Exodus the sensual seal of God's abandonment, a tragic symbol of the Absolute Vanity, which has no, even paradoxical, chance of redemption. Only recognition of this counter-emanational pneumatic compression, "contraction", and the rejection of all pantheistic illusions becomes a paradoxical virtue kabbalistic piety. And fundamental to everything mystical judaism's concept "Teshuba", "repentance", is identified here precisely with with this tragic recognition of doctrine "Tsimsutsum". "repentance", is identified here precisely with with this tragic recognition of doctrine "Tsimsutsum". "repentance", is identified here precisely with with this tragic recognition of doctrine "Tsimsutsum".

The logic "compression teachings" of Isaac Lurya correlates exactly with the representation about the "holemic nature" ("hardware") of the cosmos, the First Man, humanity. The only difference between them is that the mechanical Universe-Golem has no idea about his "abandonment", and a Golem person can guess. And then Golem is a man expresses his guess, a guess about the puppetry of his own nature through the creation of a puppet in its purest form, through the creation of a machine, an apparatus, dolls. Of course, this does not solve the main problem (it is in a Jewish perspective nothing at all allows it), but it conveys the taste of the scary as much as possible and the grotesque Gnosis, the Gnosis of Despair, Vain and self-parody. "The Knower silent" — says the famous maxim of the Chinese Taoist Lao Tzu. But it is not it muteness that is the main sign of the Golem in Talmudic traditions where rabbis tested for insight identify him precisely by this distinctive feature? And not the same idea is captured in the medieval ones legends telling about all-knowing automata dolls built by Albert The Great or Raymond Lulius?

Such is a special specific knowledge that flows directly or indirectly from the Jewish creationist Monotheism taken to its logical limit. Silent knowledge of the doll, subject to the arbitrariness of the operator, writing or erasing, obeying only your whim, the only letter in the word "emet" (truth). (According to legend, if you erase the Golem "alef" from your forehead, you get "met", then there is "death" and the Golem will freeze).

Broken vases.

There is a common belief that, contrary to the general pessimistic orthodoxy the position of Judaism, there was still some internal opposition in it a current corresponding to a more or less neoplatonic, emanationist perspective. By this they usually mean the Kabbalistic doctrine of ten sephirah, that is, about ten intermediate spiritual authorities between infinitely a distant Creator and an infinitely close disadvantaged Creation. But if deeper take a closer look at the doctrine of the Sephiroth, then in it we will notice a purely Jewish one sorrow, some "Golem's breath", some special taste of despair, which it will radically change the external similarity with "the doctrine of emanations". Clearest of all this essential difference is visible in the same Isaac Lurya, who presented the concept of sephir in the clearest and most authentic Jewish spirit. Despite the fact that that mythologicalism is essentially alien to the Jewish tradition as such, precisely when the Kabbalists themselves are paradoxical they turn to myth, the essential anti-mythologyism of Judaism manifests itself in everything its absoluteness. (Which, it seems to us, G. Scholem himself did not understand in detail who analyzed these topics). Concept I. Lury's take on this:

In the world of the Principle there was the Spiritual Archetype, Adam Kadmon, the First Form. He was full and perfect. But he decided to pour out his fullness outside. For this he prepared ten vases, that is, ten sephirah ("sephirah" in Hebrew "numeral", a "sefer" — "book", two ideas equally contained in the Kabbalistic sephir concepts). He arranged them hierarchically to fill each one from vases with light emanating from their own corresponding archetypal parts. The traditional arrangement of sephir is

1 — KETER (CROWN) 2 — HOKMA (WISDOM) 3 — BINA (KNOWLEDGE) 4 — CHESED (MERCY) 5 — HEBURAH (STRENGTH) 6 — TIFERET (BEAUTY) 7 — NETZA (VICTORY) 8 — MOVE (GLORY) 9 — IESOD (BASE) 10 — MALCUT (KINGDOM)

After this, Adam Kadmon emitted rays, but the unexpected happened. Vases sephir could not stand the Light and broke. Part of the Light returned to Adam Kadmon and some spilled down into the darkness. And since then, according to this concept, everything is not where they should be.

If we think carefully about this doctrine, it becomes obvious that if here we are talking about emanation, then about

the emanation is unsuccessful. And moreover, the sephirs themselves play the role of non-emanational here stages, and the role of mechanical structures, which, despite their divinity the creator, anyway, being essentially rude, golemic, hardware, unable to adequately perceive the completeness of the Principle.

This — is not just the metaphysical voluntarism of the Safed Kabbalist. IN THE this — is the whole intuition of Israel, but only this time clearly realized and clear expressed. Other Kabbalists (naturally, here we are talking only about Jewish Kabbalists, since a non-Jew who is also actively involved in Kabbalah — this is a completely different case) the same idea of Sephir mechanicality manifests itself only indirectly, through a specifically depersonalized, purely static their description is as if we were talking about an invisible, well-oiled mechanism, subordinate algebraic and combinatorial laws.

As for the failure of emanation, it is actually mythological the incompatibility and incomparability of the Creator and Creation is emphasized, and any full, direct contact between them cannot but end in disaster. Created mechanisms (Sephira or Golem vases) sooner or later fall out normal functioning and straying into a demonically grotesque mode the path of chaos, destruction, madness. And this does not contain any hidden information reproach to the Creator, — after all, the crazy degradation of the Creature only emphasizes and glorifies his archetypal Excellence.

And here the Kabbalists put forward a special theory regarding “the demonic Shekinah”. “Shekinah” — this is literally “abode”, but in Jewish mysticism this term means “the presence of God”, his “immanent self”, and even sometimes his “Wife”, his “energy”, his isolated projection. Although in general, the concept “Shekins” it carries a purely positive connotation, sometimes Kabbalists talk about “Shekin in exile” or even about “the demonic Shekin”, “the Whore of Babylon”, abandoned A husband-God and matter and sin that has fallen into the abyss. This “demonic Shekinah” embodies that part of the Light shed from the broken vases which didn't return to Adam Cadmon. This “demonic Shekinah” appears as it were an addition to the figure of the Golem and forms a new perverted pair with it - a symbol theologies of grief. If Golem — is something obviously non-divine, something raw, rough, something that poisons even the most merciful with its corpse attempts to breathe true light life into immanent space, a sign of the absolute of all-round vanity, then “the demonic Shekinah” — this is something consubstantial with the Principle but, being charged and stained with matter, it is never capable again restore lost original quality. Such “Shekinah” — this is a victim god Himself is the Creator, his payment for Transcendence. The breath of this anxious couples lies throughout the history of Israel, latently, implicitly, in parallel, and this the terrible alliance, Golem—Demonic Shekinah, appears clearly only then when Judaism is either no longer afraid or is simply forced by circumstances open your mournful and mysterious face — in the novels of Kafka, the philosophy of Michelstедter or the scientific concepts of Einstein, the theorist of absolute material futility Universe. that “demonic Shekinah” — is something consubstantial with the Principle but, being charged and stained with matter, it is never capable again restore lost original quality. Such “Shekinah” — this is a victim god Himself is the Creator, his payment for Transcendence. The breath of this anxious couples lies throughout the history of Israel, latently, implicitly, in parallel, and this the terrible alliance, Golem—Demonic Shekinah, appears clearly only then when Judaism is either no longer afraid or is simply forced by circumstances open your mournful and

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Collective messiah

In the context of this vision, the figure of the Messiah also appears in the Jewish tradition which not only historically does not coincide with the Christian understanding of the sacred the role of Jesus, but is fundamentally and essentially different from the Christian one The Messiah and even the metaphysically opposite to him. In the Jewish consciousness the Messiah —this is in no way the Mediator-From Above, nor the Messenger, nor the Divine A hero descending from the heavens of the Principle to correct a worn-out cosmos or saving a degraded human community, as has always been the case christians or central characters of non-Jewish eschatologies. Actually “the Jewish Messiah” is not a direct and triumphant revelation of the Transcendent what destroyed would overturn the entire gigantic thousand-year-old building “Houses The lamentation” (“Houses of Sorrow”) of the Jewish soul would negate all uniqueness chosenness, if only for the reason that such a Messiah did not appear I would be spiritually completely Jewish, that is, a being bearing all the burden “of transcendence Creator”. Therefore, according to an authoritative traditional Jewish source: “The Messiah will only be a signature under all

the deeds of the Jews, a period at the end of them long-suffering History". In other words, the Messiah will not bring anything new will not add any transcendental parameter to the universal Hebrew one consciousness. The Messiah will not appear as the discoverer of the value "of the Other World" but as an instant metahistorical flash of awareness of Absolute Deprivation as Absolute Abundance, as Absolute Prosperity — without any additional bringing something into Being. The Messiah's kingdom will be the moment the triumph of Jewish consciousness on a universal scale, when irony, grotesque, the squalor and ugliness of the Golem will be revealed in its "glorious" and "beautiful" aspect, as a maximum "wisdom" of a religion that truly and seriously affirms mismatch between Creator and Creation.

If the First Man was a Golem, then the last people (i.e. the Jewish community) led by the Messiah will be a single Golem, equal in poverty to the sorrow of the Universe The Universe, in eternal metaphysical exile, in metaphysical exile diaspora.

This is the uniqueness of Jewish soteriology: it, unlike all other soteriology does not appeal to anything that lies on the other side. In it, the concept of chiliasm or the Great Shabbat (Rest) is purely immanent earthly reality, which is, as it were "eternization", "perpetuation" that historical moment when Judaism will be able to transmute its own your own metaphysical vice at the source of your triumph, your pain — into your joy, your loss — into your gain, your tragic-comic and despised by everyone "golemness" and "mechanism" — into the highest form of the solemn victorious piety.

P. Vouliez in his book "Jewish Kabbalah" warned: "Teachers of Kabbalah they always keep the strictest secret regarding the connection between the Light of the Messiah and Shekinah". The reason for this is not that it contains some kind of symbolic or initiative secret. No. Simply in the traditionally Kabbalistic logical the identification of the Light of the Messiah with the Demonic Shekinah is fundamental the peculiarity of Judaism and Jewish eschatology, which runs counter to all non-Jewish ones religious concepts regarding the End Times and the Salvation of the World. If for all sacred traditions, an eschatological Savior comes to the End Times into fallen space are transcendental and as far as possible from degraded space Souls of the World (more or less equivalent to the Demonic Shekinah), and in this is where the meaning of Salvation lies, then for the Jews he is simply saving and saved they matchbeing strictly one and the same, equally otherworldly and immanent. Therefore, purely Jewish eschatology is complete and direct denial of all other eschatologies, their irreconcilable enemy. Essentially, Jewish eschatology denies

the transcendence of the Savior, his essential quality "is not of this world" kingdoms. (It is characteristic that the Kabbalists dispose of the so-called "souls of the Messiah" and his one's own soul at the lowest level of the spiritual hierarchy, in the sublunary mire, below the lowest of the sephir, Malkut). Without this it is impossible to understand the absolute incompatibility that exists between Judaism and

Christianity that cruelest rejection of Christianity, characteristic of all authentic ones representatives of the Jewish tradition.

It is impossible, strictly speaking, to assert the metaphysical continuity of these two religions, contrary to their obvious historical continuity. Judaism — is metaphysical and soteriological denial of Christianity, and Christianity — this in turn is a metaphysical and soteriological denial of Judaism. Jesus Christ destroyed the Old Man, the ancient Golem, paradoxical and a “providential” doll of rabbinic secret for Jewry. New people, “neither Jews nor Hellenes”, consubstantial with God the Word (Immanuel that this means “God is with us”), they accepted and recognized the non-Jewish Messiah. But Israel it wasn't him who was waiting. The fate of the Jewish people was not with him, but in the diaspora, in subsequent ones two thousand years of wandering, in great dispersion, in separating oneself from the non-Judaic mira, which chose completely different paths and completely different guidelines and for whom Golem — is only “a pathological machine”, and Jewish sorrow — only outcast complex. “Shekinah in exile”, according to Jewish orthodoxy, can only be saved by the light of his own despair, and only such light can become the true light of the Collective Messiah who will commit the most important act of the Jewish mission: it will put an end to the end of the Jewish mission Stories, crowns Golem himself and his tragic paredra, “fallen, to the kingdom Shekin”. will put an end to the end of the Jewish Stories, crowns Golem himself and his tragic paredra, “fallen, to the kingdom Shekin”. will put an end to the end of the Jewish Stories, crowns Golem himself and his tragic paredra, “fallen, to the kingdom Shekin”.

Two logos

Scholem in his book “The Origins of Kabbalah” pointed to the fact that the medieval European Kabbalists were in close contact with representatives of the so-called “Albigensian heresy”, Cathars, although these latter were “metaphysical anti-Jews”. He himself does not give a convincing interpretation of this fact, pointing out only that, apparently, they were brought together by the mutual mythological nature of the doctrines. We think, that's not the only thing. As a matter of fact, the Cathars, like the early Christians the Gnostics opposed the Orthodox Christian Church on a conceptual basis level most often under the banner of the idea “transcendental Christ”. Others in words, they reproached the historical Church for what it was considering The Son of God as the embodiment of a purely immanent Logos, as if “the prince of the world this”. They themselves insist that “this world” is special, by no means ordinary the Genesis Section, which is a negative exception to the ontological one norms, and therefore the immanence of the Logos (or the pure humanity of Jesus) (Christ) would be something obviously diabolical, unfree, negative for them. Christ the Logos of the Gnostics themselves, on the contrary, was a direct theophany of the First Principle which opens itself in all worlds and at once, directly, but only in our most infernal sector of Being, he acquires the most definite features opposite to the very fabric of existence, the very essence “of this world”. Thus, here the logos not only does not coincide with the Law, it denies him, he confronts him, he cancels him. In essence, the Logos of the Gnostics — this is anti-Torah, and some (Marcion in particular) have taken this idea to the logical end, denying the Old

Testament and declaring the Jewish God-Tetragrammaton —Demon Usurper. and therefore the immanence of the Logos (or the pure humanity of Jesus) (Christ) would be something obviously diabolical, unfree, negative for them. Christ the Logos of the Gnostics themselves, on the contrary, was a direct theophany of the First Principle which opens itself in all worlds and at once, directly, but only in our most infernal sector of Being, he acquires the most definite features opposite to the very fabric of existence, the very essence “of this world”. Thus, here the logos not only does not coincide with the Law, it denies him, he confronts him, he cancels him. In essence, the Logos of the Gnostics —this is anti-Torah, and some (Marcion in particular) have taken this idea to the logical end, denying the Old Testament and declaring the Jewish God-Tetragrammaton —Demon Usurper. and therefore the immanence of the Logos (or the pure humanity of Jesus) (Christ) would be something obviously diabolical, unfree, negative for them. Christ the Logos of the Gnostics themselves, on the contrary, was a direct theophany of the First Principle which opens itself in all worlds and at once, directly, but only in our most infernal sector of Being, he acquires the most definite features opposite to the very fabric of existence, the very essence “of this world”. Thus, here the logos not only does not coincide with the Law, it denies him, he confronts him, he cancels him. In essence, the Logos of the Gnostics —this is anti-Torah, and some (Marcion in particular) have taken this idea to the logical end, denying the Old Testament and declaring the Jewish God-Tetragrammaton —Demon Usurper. was a direct theophany of the First Principle which opens itself in all worlds and at once, directly, but only in our most infernal sector of Being, he acquires the most definite features opposite to the very fabric of existence, the very essence “of this world”. Thus, here the logos not only does not coincide with the Law, it denies him, he confronts him, he cancels him. In essence, the Logos of the Gnostics —this is anti-Torah, and some (Marcion in particular) have taken this idea to the logical end, denying the Old Testament and declaring the Jewish God-Tetragrammaton —Demon Usurper. was a direct theophany of the First Principle which opens itself in all worlds and at once, directly, but only in our most infernal sector of Being, he acquires the most definite features opposite to the very fabric of existence, the very essence “of this world”. Thus, here the logos not only does not coincide with the Law, it denies him, he confronts him, he cancels him. In essence, the Logos of the Gnostics —this is anti-Torah, and some (Marcion in particular) have taken this idea to the logical end, denying the Old Testament and declaring the Jewish God-Tetragrammaton —Demon Usurper. here the logos not only does not coincide with the Law, it denies him, he confronts him, he cancels him. In essence, the Logos of the Gnostics —this is anti-Torah, and some (Marcion in particular) have taken this idea to the logical end, denying the Old Testament and declaring the Jewish God-Tetragrammaton —Demon Usurper. here the logos not only does not coincide with the Law, it denies him, he confronts him, he cancels him. In essence, the Logos of the Gnostics —this is anti-Torah, and some (Marcion in particular) have taken this idea to the logical end, denying the Old Testament and declaring the Jewish God-Tetragrammaton —Demon Usurper.

It is important to note that the Cathars, however, were primarily oppositional it was Catholic orthodoxy, since they saw it as the worst mixture immanentist and transcendentalist concepts regarding Christ depriving, in their opinion, religious and spiritual orientation not only of metaphysical orientation consistency and initiatory power, but also elementary ontological logicians. And it was Christian

orthodoxy that was therefore the main persecutor and an enemy of the Gnostics, both early Christian and medieval. Now it becomes clear that they were looking for Cathars from the Kabbalists — completed, slender, consistent, but...

a completely opposite religious theory of its own, which could I would give them a perfect example of what the Gnostics themselves considered Absolute Evil, in contrast to contradictory attempts to reconcile the irreconcilable in the official exoteric theology. Catharism — is Christianity minus Judaism, and for in order to more fully understand the subtracted value, the Cathars sought comprehend the Jewish tradition in its foundations, in its paradoxical and mysterious kabbalistic depth.

The Albigensian gnosis is as follows: The Transcendental Principle emanates Svetova, " Good World". From him by virtue of the rebellion of Lucifer (Lucibella, as they called it Cathars) a piece refuses and is perverted beyond recognition. This is —an evil world in which the souls of creatures are imprisoned, as if in prison, once belonged to the Good World. Both of these worlds are in a living dialectical contact, in war. And finally, at the decisive moment of this drama, the Transcendent himself Principle sends his Particle (the Transcendental Christ) to return he destroyed all creatures fighting for the Transcendental (in all worlds) to the Source would all chimerical Creations (first of all, the Evil World). Such is Christ not so much God-Man as the Transcendent-Immanent Principle clothed with in various forms, depending on this or that world and never solidarity not from any of the shells. Thus, the center of Catharism — is the doctrine of the Transcendent Logos.

Let us compare with this the logic of Jewish gnosis: The Creator creates the World (partly good) — on the 1,3,4,5,6th days of Creation, partly — not so much on the second day of Creation formula "And God saw that this was good" no!). But be that as it may, for counting the superiority of the Creator that is incomparable with Creation, Creation begins get out of it. A series of disasters occur. (Before the Fall of Adam Kabbalah, as we can see, a number of other space disasters are still being claimed). The world is essential one. It is governed by the principle of imperfection versus perfection Creator. Major disasters end with a providentially chosen one the group of beings — the Jewish people — comprehends the absoluteness of the expulsion of Creation and recognizes the futility of any comparison of this Creation with the Creator. This is the moment of receiving the Law, the beginning of the revelation of immanent gnosis. Then small negative disasters will follow already providentially correlated with the Jews and those addressed to them for sacred pedagogical purposes. And finally, the Messiah will come, not God-Man, but Man-Nation, Man-People, in whom the immanent Logos, the Law, the Torah will find its completion, and the understanding of doom Creation will be the source of the Great Rest, the Great Shabbat.

So we see two directly opposite metaphysical positions. The first one — simple, straightforward, asserting the presence of Drama and the need for it overcoming. The second, complex, paradoxical, also

asserting the presence of Drama, but believing that overcoming it is impossible and, moreover, not necessary and in the end, the best sacred solution is to recognize her Absoluteness. If in extra-Jewish traditions there are always esoteric ones books of Salvation, Return, Good News, Endings, etc., then dominant Judaism — this is exactly “the Book of Creation” (“Sefer Yetzirah”), once and for all what happened and follows its own path to the Great Shabbat, which is not the end, not the edge, not the edge of Creation, but “the eternal center”, “the point of rest”, equidistant from all points on the periphery. Judaism knows only Creation and gnosis of Creation. It is through this gnosis that Jewry can be revitalized and kill apparatuses from dust, force silent slaves to serve themselves. And that is why Judaism remains “creationism” primarily the opposite to all types of “saving” religions who believe that it is possible to change what the Lord has established and to save what, from the point of view of Jewry, is not subject to Salvation.

The article was written in 1988 and was intended for the publication of G. Mairink's book "The Golem." .

Great Project (1998)

A.G. Dugin /Invasion / Russian Thing / Web Archive

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A.G. Dugin

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"Invasion", №13, 1998

"Russian Thing", Arctogea, 2001

GREAT PROJECT

Aggression of the ephemeral

We are so immersed in the moment, in the vicissitudes of political, economic, psychological problems, we perceive the hypnotic array of everyday life so painfully that we constantly lose sight of the main thing. The main thing is great, giving meaning, defining the highest goal – for us, all that is often there is only a phrase, slogan, verbal or emotional construction. Or just a cover, an external decoration for what we in practice affirm as basic and real, tangible, concrete. This is how our gravitational existence—works; we are flattened towards the earth. The same eccentrics who seriously, violating all conventions and social conventions, strive for something else, are accepted by us only when they are dressed in the uniforms assigned to them by academic scientists, artists in velvet caps or solemnly clumsy priests. Fiery souls have always complained about such materialization of humanity reproaching, awakening, exposing, shaming. But there were hardly times in ancient times when the hypnosis of the ordinary acted so completely and shamelessly, armed with powerful mass media mechanisms that typed up ephemeral reality – presented as the only reality – at its own discretion. The more illusory the Society of Spectacles, the more real the moment of the present seems to be, to which it applies the gigantic power of its suggestion. What happened yesterday, what it was like yesterday, an hour ago, seems to be of great antiquity. all the more real seems to be the moment of the present to which it applies the gigantic power of its suggestion. What happened yesterday, what it was like yesterday, an hour ago, seems to be of great antiquity. all the more real seems to be the moment of the present to which it applies the gigantic power of its suggestion. What happened yesterday, what it was like yesterday, an hour ago, seems to be of great antiquity.

Liberals against the Project

Humanity lives only because it has a Project. Great Project. It is the successes and failures on the way to its implementation that constitute the essence of the historical process. Human history is the history of the implementation of the Great Project. Of course, it's not easy. They often pay with millions of lives, blood, torture, torn pain, burning iron, immense suffering for choosing the path. And he can also be unfaithful. But again and again stubborn humanity licks wounds, the winds dispel the smoke of ashes, and the rays of the sun disperse the ghosts of war, and we take on a new Project, knowing in our souls that we will again pay in full, that everything may not turn out the way we intended, but that if we stop setting a high goal over ourselves, we will cease to be people with our specific species dignity, with our vertical gait with our brash and intelligent gaze – forward and upward.

Everyone has a project. Small or large. But there is also a certain sector of humanity – grumbling, cowardly, selfishly locked in its crust – which wants to destroy the Project, wants to stop History, cancel the heroes, establish a kingdom «of the last people» on earth. «What is truth?» – the last people ask and blink*. «The End of History» and «The Last Man» are openly taught by the ideologists of the new world order – Karl Popper, Daniel Bell, Francis Fukuyama, Jacques Attali, von Hayek, Milton Friedman, George Soros. For them «the era of the Project» is over. They calculated that humanity pays too much «history tax». They announced that with the end of the Soviet state, civilization overcame the last stronghold of the Great Project, which fell under the pressure of a smoldering mass of generalized banality.

The Merchant does not know the Project. He seeks to get away from the reality tax, from the tax for an inalienable life and a high, although sometimes completely meaningless, feat. The Merchant hates the Hero. And when the Hero suffers another catastrophe, – so sweet for him, so inscribed in his radiant-tragic, solar-Dionysian fate, – when he is torn apart by dogs, titans or bacchantes, the Merchant rubs his hands, and, after waiting, takes a breath: «The Great Project has once again been postponed».

Liberal scum today has set its sights on more. «The Great Project has fallen forever», – the last people proclaim, embarking on a new round of market reforms.

«Society should no longer have a goal, an orientation, a super task, or regulation. All this only leads to violence. Laissez-faire. Leave people alone, do not stop them from doing what they want, do not involve them in any historical adventures, do not impose myths and sacred tasks on them. Let them be who they are. Little people, with little problems. They only need the market. The galvanized enthusiasm of previous experiments cost us too much». – Thus, slurping, the crooked face of the reincarnated grandson of a great Soviet writer, singer of ascetic ethics and high, harsh and brilliant youthful heroism

dances in the liberal air. Everything is like in the theory of Wilfredo Pareto: «Grandfathers – revolutionary heroes; fathers – moderate conservatives; grandchildren – bastards and degenerates».

At the word «Project», the hand of a liberal naturally dials the number of the nearest police station. The most honest and consistent of them, guessing that by killing the Project they are killing the person himself, hint that this species has outlived its usefulness as such. And in tidy, Euro-repair halls, genetic engineers «of the new world order» produce clones with a corrected behavioral code: man – minus history, minus ideal, minus aggression, minus heroism, minus the Great Project. The ideal man of victorious mondialism. Single, forever teenage Cosmopolitan. Bio doll with perfect teeth, stripped with mi «Blend-a-honey». Artificial is more perfect than natural. From now on, history will be made in TV montages, and people – in test tubes.

Midnight enemy

We, «ours», will never defeat them unless we realize the full scale of the struggle. We are at the most dramatic moment in history where Man is at stake. And this drama is only sharper and more intense due to the fact that outwardly it seems as if there is nothing more banal, meaningless and average than our filthy, stupid time. When the night reaches a critical point, the point of absolute Midnight, the memory of the light of the sun is erased so much that it seems as if it never existed, and even the evening pain from the fading of the last rays is erased in the short human memory. When there is only darkness, there is nothing to compare it with, it ceases to be darkness and is free to pass itself off as anything. «What is light?»— the last people ask. And they blink.

Behind the rather random characters who have seized power over the most beautiful and touching people in the world, over a huge, luxurious and questioning country, stands the shadow of a very deep world process. The fact that they are shabby and frail, that they are frightened by mouse rustles and finely mow with stupid eyes, get confused in television wires and stumble on bureaucratic ladders, should not lead us into the temptation of neglecting their power. They are petty and pitiful precisely because they belong to an army of fighters against everything sublime and great, ideal and heroic. These are the landsknechts of the liberal campaign against the Great Project. The one who stands behind them, who intends to put an end to history, is a more sinister and serious figure. There are two poles, only two poles, two camps. They and us. They – are against the Project as such. We are – for the Project, and any one at that. If only he were great (and terrible).

Everything was different before. There were many projects. Their paladins fought mercilessly with each other, followed their own special paths, and stubbornly achieved their goal. But this was when there was still history. Now everything is different. And all the disobedient were shifted into one common ghetto. This is a gigantic piece of the planet that does not fit into the disgusted electoral standards «of the rich North», these are the scum of old cultures, ideologies and nationalities that were not included in the «golden billion». We did not have a passport to the liberal brave new world. Some of us, however, burned it deliberately...

The last Russian thing

Despite everything, regardless of all norms and decency, all ceremonies of consensus and diplomatic formulas of political correctness, we are obliged to declare our loyalty to the Great Project. Moreover, we must nurture, nourish, cherish, create our Project as if nothing had happened. I am absolutely convinced: enemies specifically strive to lure us into the specifics of the moment, hypnotize us with the moment, paralyze high creative energies with the magic of a difficult moment. Then, when their horde dissipates like smoke, their confidence and stability crumble into dust, we will remain surrounded by yawning post-reform abysses, and these same squealing hordes will ask us: «Well?! And where are your ideas, ideals, goals? What, did you waste money fighting us? And we – are just midnight ghosts, kishshuf. And nothing more». Like in the wonderful movie of the 30s «Dybuk», translucent, luteal ghosts walk through a crooked cemetery. And we will look confused and stupid. Winners of emptiness, succumbing to the momentary tricks of a ditch sophisticated in hypnotism. Brilliant tactics of positional maneuvers, fighting with shadows.

The Great Project must be born here and now. Contrary to the political situation. Brushing aside the ephemeral imperatives of struggle. Calmly and majestically, we Russians must re-realize ourselves in history, in the worlds of the spirit, in the complex pattern of mysterious religious history, in the magnetic logic of quality space, the sacred geography of the world.

We must wake up from the shock. Yes, the previous form of the Great Project collapsed. But we need to restore everything anew, rethink everything, demand everything again. Persistent, intense national work must begin to boil – in design bureaus, where the lights turn on at night and Russian engineers sneak to Whatman paper and computers to draw devices for the future Great Russia; in libraries and monasteries, where, in spite of the rampaging box, ancient Russian manuscripts, old-written books of prophecies and rituals should come to life under the gaze of ardent young men, a leisurely chronicle of our Fatherland, our people; on parade grounds, in groves, in clearings, in gyms, where Russian strongmen practice trajectories of new strikes, capture and attack techniques – contemplating the

spotted outlines of the enemy before furious eyes; in good oak halls, Russian merchants will begin to plan ingenious operations for an economic war against economic rabble drinking blood from our Motherland. All this should be the path to the Great Project. And again, as before, «no one will give us deliverance». Everything depends only on us. In it, in the future Great Project, one can initially distinguish the main power lines: liberalism, the West, capitalism, the new world order, mondialism, philistine materialism, individualism – evil. These are the enemies of the Great Project. capitalism, new world order, mondialism, philistine materialism, individualism – evil. These are the enemies of the Great Project. capitalism, new world order, mondialism, philistine materialism, individualism – evil. These are the enemies of the Great Project.

Justice, East, socialism, Eurasian flourishing complexity of peoples and cultures, high idealism, community and solidarity – good. The axis of our Great Project.

And based on the basic nerve, not paying attention to specific political figures, to the government, to the government and the opposition, to parties and unions, we, Russians, all together – supra-party and supra-factional – must draw up the Great Project, make a feasible contribution to it, a line, a device, a penny, a meter of space, a retail outlet, a car wheel, an icon, a fist, a string, skill, beauty, a sharply sharpened knife.

Now there can be no just a project. It is the Great Project that must come. There is no place to compete or choose one of several options. We must unite everything and everyone in our Project, in a common Project. Before the end of the world, Rus' will take on the entire burden of human history, which other peoples have abandoned.

Our time is coming. It's criminal to sleep through it.

Guy Debord (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

GUY DEBORD IS DEAD. PERFORMANCE CONTINUES

1. Exposed Charlie Chaplin
2. Uprising against the "Society of the Spectacle"
3. New march on Ostankino

On November 30, 1994, at the age of 62, Guy Debord committed suicide. His name has long become a myth. The Situationist International he created (at a conference in Cosio d'Aroschia on 27 July 1957) and chaired many years, went down in history as one of the most radical political entities of the 20th century. He was feared and admired by the crowds. He was one of the authors of and the main inspirers of the unsuccessful European revolutions of 1968. He died from hopelessness and awareness of the complete defeat of nonconformism in the West and total triumph of the System.

1. Exposed Charlie Chaplin

In the fun era of the early 50s, when avant-garde artist Michel Murr dressed up as a dominican, proclaims during Easter Week in Notre Dame a long super-radical Nietzschean sermon, when "the experimental studio arts", by exhibiting the work of a certain Congo and receiving a positive review from avant-garde critics, announces that the author of the works was an ordinary chimpanzee the young genius Guy Debord, a radical, bursts into the nonconformist universe deep and merciless. He amazes everyone with his energy, courage and talent and also the ability to drink surprisingly heavily. "In my life, I'm only I read and drank, – Debord himself later wrote. - Although I read a lot, I drank a lot much more. I wrote less than other people busy writing, but I drank I'm definitely bigger than other people who drink."

Deborah's first scandalous feat was a terrible attack against Charlie Chaplin on the occasion of his arrival in Europe in 1952. Debord called this snotty humanist comedian "a fraudster of feelings and a blackmailer of suffering.". The appeal was ending in the words: "Go home, Mister Chaplin!" The main

thing is already noticeable in this the line of the future Situationist Deborah – dislike for bourgeois surrogates mass cultures, especially when they are marked by false progressivism and Pharisaic humanism. The fight against the right and the exposure of the left – is as follows the essence of Deborah's position. In other words, a radical uprising against the System and its insidious totalitarianism, disguised as "democracy". Unsurprisingly, the more moderate leftists abandon Deborah in fear his uncompromisingness and consistency. Gradually, Debord himself formulates your inimitable criticism of the "avant-garde":

"One of the characteristic features of the developed bourgeoisie is at first recognition of the principle of freedom of intellectual or artistic creation, in the next stage – fight against this creativity, and finally – use the results of this creativity are in your own interests. The bourgeoisie must be supported in a small group of people there is a critical feeling and spirit of free exploration but only if these efforts are concentrated in a narrowly limited area and diligently restraining criticism from generalizations and transfer to the whole society in general.<...> People who stand out in the field of nonconformism are accepted The system into itself separately, but only through renunciation of global ones generalizations and with agreement to strictly limited and fragmented areas for creativity. That is why the term "avant-garde" is so convenient for bourgeois manipulation, suspicious and ridiculous in itself."

2. Uprising against "Society Of the performance"

Guy Debord's main work, which has become a modern classic, is "Society Of the performance". In it, the author pronounces a merciless verdict on modernity this "era of lonely crowds". "Similar to how rest is defined the fact that it – is not a work, so the performance is determined by the fact that it does not exist life". The modern world, therefore, is isolation, representation and death. Instead of a unifying living experience, the laws of images reign in it flashing pictures that only depict reality. Debord, developing the line Fromm, discovers that the social degradation of the liberal System has gone lately much further. At first "to be" turned into in "have". And today "to have" has disappeared, having turned into in "seem". At first, the bourgeois world subordinated it to its industrial world laws of nature then he subjugated culture. The performance destroyed history. "The end of history is a pleasant holiday for everyone who exists the authorities."

By suppressing the taste of the real in man and society, replacing state and experience "representation", the System has developed the most advanced one today method of exploitation and enslavement. Previously, she divided people into classes then she forced them into factories and prisons, today she chained them to tv. So she finally defeated Life.

"The incessant accumulation of images gives the viewer the feeling that everything is allowed, but at the same time it inspires confidence that nothing is possible. Look at everything, but don't touch anything. The modern world is becoming a museum where the main security guard is the very passivity of the visitors.

A brilliant definition of the essence of the society of the performance. Isn't it an epiphany she pushed the rebel Russians into the depths of this terrible truth in October 1993 to a hopeless assault on Ostankino, the highest symbol of the absolute lies of the System? Perhaps the rebels then intuitively embodied Deborah's precepts: "The formula to turn the world upside down, you need to look not in books, but in concrete experience. We need to leave the intended trajectory in broad daylight, so that nothing happens reminded me of being awake. Amazing encounters, unexpected obstacles, grandiose betrayals, risky charms – there will be plenty of all this in this revolutionary and tragic search for the Grail of a Revolution that no one didn't want to."

3. New march on Ostankino

After the failure of the 1968 revolution, Guy Debord became smaller and smaller pay attention to your International, and in 1972 it dissolved itself. Time from time to time, Debord still published articles and made several films, but bitterness the defeats were too deep. Even his uncompromising criticism of the System it was successfully swallowed by the System, its main work became a must a classic that everyone referred to, but few read. Expression "Society The performance," so intense and terrible in the mouth of Debord himself, became a common place in the political lexicon, having lost its revolutionary, nonconformist, a revealing charge.

Deborah himself was marginalized, isolated, and "recuperated". The Situationists disappeared, and only some "anarchists on the right" and european evolaists (in particular, Philippe Bayeux) tried, albeit unsuccessfully, to give his ideas some urgency again. But the West has advanced the path of the performance is much further than we can imagine. Never again death did not rule the world with such absoluteness and with what terrifying clarity like today in the liberal world. Guy Deborah's suicide – last point, supplied with blood a living person under sentence to the Performance Society. It is possible that after him there is no one left in the West who could finish it off s yourself, since no one there has the true "I" anymore.

Chirac's election, the successes of Proctor and Gamble, Madonna's last tour Henri Bernard-Lévy writes a new advertising text for the bourgeois Yves Saint Laurent biorobot Naomi Campbell, democratically curated in a test tube, smiles empty of the sperm of all four human races... More and more time passes from the moment the Witness dies unnoticed...

The beast sways its television screen body, gloomily crawling onto the confused one understanding nothing, agonizing, surrendering East.

But still... Still, we need, we need to rise again and again and go to Ostankino. Together with the living and the dead. Together with Guy Debord. This one ominous TV Tower – phallus of Satan, giving rise to the poisonous hypnosis of "society of the performance". By blowing it up, we castrate the very demon of violence hiding behind the dilapidated masks of the System puppets.

Sooner or later the endless performance will end. Then we will take revenge. Ruthlessly.

Article written in 1996, first published in 1996. in the newspaper «Limonka»

He who goes against the day (1997)

A.G. Dugin /Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Limonka", 1997

"Russian Thing", Arctogea, 2001

HE WHO GOES AGAINST THE DAY...

The theme «of the new man» – is central not only to the fate of communism in Russia, which turned out to be so tragic precisely due to the fact that the attempt to create such a «new man» was not crowned with success (the collapse of this undertaking automatically included all subsequent events – stagnation, Brezhnevism, perestroika and self-liquidation of the socialist empire). This problem in Nietzschean terminology («superman») played a huge role in Nazism. But this expression itself is by no means the result of the conceptual creativity of the Reds or Browns... The problem affected much wider layers – of the conservative revolutionaries of Europe, and in general the entire Russian intelligentsia on the eve of the Revolution, so that the Bolsheviks and fascists borrowed the concept «of the new man» from the wider cultural environment. But the pre-revolutionary intelligentsia itself did not invent this topic. It goes back to much older roots – in sacred teachings, in the field of initiation and esotericism. Moreover, the term «new man» is an axial concept of esotericism, since it means «initiate» who has undergone an initiatory ritual.

This applies not only to the expression «new person», but also to any use of the word «new» in the context of the sacred tradition. The logic is this: Tradition separates two types of existence. One type is natural, it is also called «dilapidated». This is existence by inertia, any given, cash, etc. This «old» aspect indicates not just old age, antiquity, but a special quality even of those phenomena that seem «new». So, for example, a baby born from a bodily mother automatically becomes dilapidated, entering the dilapidated world, becoming subject to its dilapidated laws and norms. Natural, «born from below», in Tradition there is «dilapidated».

The second type of existence is «new». It implies not just a temporal sequence, but some internal quality of being. Thus, «new» may be «the consecrated elder» or the oldest eras of the Golden Age. «New» being means a transition to a special, transcendental, spiritual level, where all existential norms and patterns are fundamentally different from the course of things natural to bodily reality. The path to the «new» world» goes through the initiation ritual, when the old, bodily in a person dies and the new is

born. What comes into the world according to natural laws – due to inertia – is obviously dilapidated. That which, having appeared, consciously and volitionally chooses the unnatural, not taken for granted path of radical overcoming, transformation, complete transformation, is truly «new».

New means «born again», having undergone an initiation ritual, having overcome the natural present structure of one's own existence. «The new» being characterizes «the new man». «New heavens and new earth», which the Apocalypse speaks of, is not just a prophetic description of what is coming in the physical world, but a vision of a special eternal and transcendental reality that exists on the other side of time and space, that is, already now and already here, because The Kingdom of God is within us.

«New Testament» of Christianity, the New Israel as the Orthodox Church and, finally, «the new man», about whom the Apostle Paul directly speaks in his letters – all these are not just metaphors, but precise and strict definitions of the esoteric and initiatory nature of the unique Tradition, internal and esoteric in relation to old, external and exoteric Judaism. «New birth» – Christian initiation – there is baptism in the Church, «birth again». At this moment, the seed «of the new life» – the seed of the Holy Spirit, the new super-created Personality, is placed in the soul of the convert.

So, Tradition in connection with the «new» always speaks precisely about birth, about new origin, about resurrection, which is possible only after a special initiatory death. The term «new birth» emphasizes that we are talking about a special organic and holistic phenomenon, in all such bodily birth, but only in the spiritual sphere and as a result of a conscious volitional decision and effort. Such a method cannot become an attribute of education or upbringing. Education involves improving what is already there, its evolution, trimming the material that is available. Therefore, the educational process deals only with the dilapidated, only improving its quality, sharpening and improving what is available.

Initiative birth – something completely different. We are talking about the real «break of consciousness», about the transition from one (old) to a radically different (new). Hence, by the way, the traditional initiatory name change after initiation. And this time it's not a metaphor. The old creature in initiation completely disappears and dies. The bearer of a new name – is already a new personality, structured in a new way, possessing different organs, a different perception, a different existential and even physiological structure.

Among the archaic peoples, in the most rigid initiatory practices, we are talking about the ritual dismemberment of the initiate, about the eating of his subtle body by entities of a subtle plane, and about a new light introduction of a mysterious transcendental ray into his shell. In shamanic initiation

we are talking about boiling the body of a neophyte with perfume; among the Tibetans, this is the Chod ritual – the process of tearing apart the initiated by female «guardians of the threshold», dakinas, etc. Only after «the rupture of consciousness» does the cultivation of the spiritual grain begin. Until this moment, there is, strictly speaking, nothing to cultivate.

Only a person who has undergone initiation can become a new person. This quality can only be acquired in a strictly initiatory-type organization. Outside the initiatory context, any conversation about «new» will be demagoguery. Moreover, the very idea of raising «a new person» already contains a contradiction. They bring up only the dilapidated, they give birth to the new.

And the Bolsheviks, and Russian intellectuals, and fascists, and many avant-garde artists of the 20th century, of course, were intuitively drawn to initiation, but this craving was vague, vague, unclear, too approximate. Therefore, their «new man» remained only an intention, a romantic dream, an abortive half-established monster. There are certainly reflections of this «new» in the leather commissars and radiant SS men... But this «new» is reflected as if in a distorting mirror. The cry of the transcendent is crushed by the down pillow of the bastard human.

There is not and will not be political success for those movements and forces that strive to resist the modern world and continue to be in solidarity with it in some way. A radical break, an absolute divorce, a harsh and irreparable retreat into the sphere of the Other.

There should be nothing human in us, nothing dilapidated, nothing average, nothing banal.

We do not transfer initiation experience. Either he is there or he is not. And no amount of the tricks of New Age mystics and neo-spiritualists can hide their fatal affinity with the dilapidated world of modern degradation.

Evgeny Golovin likes to repeat the brilliant phrase: «Anyone who goes against the day should not be afraid of the night».

What separates us from the genuine world, the new world and the new man, from the new heavens and the new earth, is the terrible and solemn barrier of the great veil. Few people can tear it apart – after all, this veil of death, the black iconostasis of the great midnight.

All troubles, defeats, failures have internal causes. Strictly speaking, there is nothing outside at all. Therefore, it is wrong to complain about objective fate – we ourselves generate this illusion with our laziness, our stupidity, our cowardice. Homo Novus – strictly initiatory concept. His lamps are rearranged, he is wearing a royal robe.

Jump into the abyss without thinking. If you manage to swim out on the other side, you will find a gift that is no more valuable in all of reality. If you perish – the loss is also not great. Make room for others...

There is a prediction that in recent times on earth only an insignificant handful among bipeds will be true people, while the rest – are lower demons who have acquired ghostly flesh oozing with rot. Look around, do these faces remind you of anything? After all, the spitting image of demons from the paintings of the Last Judgment scurries along the escalators, crams into buses, crawls into the TV...

Lately there has been a growing premonition that soon, very soon, a blessed moment will come when a new person will judge and execute the old man. Of course, we cannot know the exact dates, but the sweet day of Wrath is approaching.

Then you will dance with us...

Headless (2000)

A.G. Dugin /Russian Thing / Acephalus / Web Archive

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A.G. Dugin

Internet site "Lenin", 2000

"Russian Thing", Arctogea, 2001

WITHOUT A HEAD

(About Bertrand de Born)

Whenever he wished, he always knew how to force Henry the King and his sons to act on his orders, but he always wanted one thing: that they – father, son and brother would fight with each other all the time. He also wanted the French king and the English king to always fight among themselves. When they concluded peace or a truce, he immediately tried to destroy this world with his sirvents, instilling in everyone that he had disgraced himself by concluding peace and making concessions. And from this he received great benefits, but he also endured a lot of troubles.»

Jehan de Nostradame.

This is not an essay about Bertrand de Born, although the man was ours. «Oh, yellowed sheets...», oh, Marquis de Sade... What should a subject do in dark times? Wozu subject? It is difficult to say how they (the subjects) treated themselves before, –was slavery so necessary for the fullness of the self-perception of the true lords, as Gottfried Benn believed? He himself is more interesting, and not the surroundings, and not the scenery, against the backdrop of which he carries out his intelligent circular escapades. A person, even the most socialized person, is always alone. And models scroll through his mind, where he alone is, and everyone else, too, in a sense, is, but only reflect him. No doubt – are reflected in different ways, so it even becomes interesting. And in her loneliness, in her rich and excited, in her rectified loneliness, she suddenly appears. Another one you can really flatter in front of. She, Lady. «And since he really couldn't find such a lady, he decided to create one for himself».

Bertrand de Born realized everything earlier than others and began to make a Troubadour video: he borrowed white hands from one, red lips from another –, a luxurious pelvis from a third – a naughty mane from a fourth –.

Dame Audyart keeps

Courtly charm stock;

what is for you now,

I'll confiscate some, what's wrong?

Nothing bad. To your health. He created a female Comforter from fragments...

Oh, when would you wish like you,

The Composite Lady!

A savior from oppressive human loneliness, not even entertained by war.

Why did Bertrand de Born want war so much? So he dodged and insisted on it? So cunning that it would finally come true? He loved opening. When something (apparently whole) reveals itself and reveals its pain, its blood, its hidden tragic incompleteness, another world, another silence, transcendental peacemaking emerges. Of course, we have read Denis de Rougemont and are familiar with his thesis about the sectarian origins of the poetry of Provençal troubadours (trouvères). Of course, there were some Cathars, dualists, and Bogomils from their native Byzantium. And from Guenon (and Evola) we know that the Composite Lady is a Gnostic doctrine. But this amazing man, depicted by Dante as a hellish acephalus, apparently brought something of his own to the unconditional solemnity of the adept, something piercingly modern...

How do they think with their hearts? What do they think in the center of hell? How does the thought of the head in hell differ from the thought of everything else? Not idle questions, questions for comrades with tickets.

He was driven by individualized madness, and by asking what race he was, you would not get an answer, but the back of your head. Bertrand de Born on the other side of the nation.

Dispute without damage to the parties

Without a hot bloody shake-up,

Pointless, hopeless,

Became an ignoble parable

It all ended in sleep and food:

And youth without a sich is dashing

It becomes hot dust.

An ideal evolaist, a ladies' man and a bully, obsessed with war. The paladin of the holy heart, who does not understand anything in the lunar labyrinths of slumber, – is an absolutely solar type. There is nothing beyond love, poetry and battle.

It doesn't matter who fights with whom, it doesn't matter who loves whom, and which Lady appears naked in front of someone's not very chaste eyes... What is important is the impulse... There is a subject moving inside, vaguely, indistinctly, not coinciding with anything, forcing only opening. It exits through the upper opening in the neck. He announces himself, splashes the light wave upward... He is cramped to any limits, but he is especially indignant at the insidious closed dialectic of how heart pairs move upward, accumulate under the cranial vault, and are thrown back into the veins. This endless cycle of the same should be broken. One day – once and for all – the rising elastic wave should not meet the cranial border (previously, for this purpose, a special hole was made in the skull, the memory of which was preserved in the ritual cutting of the caesura, but this was before the birth of Bertrand de Born) don't meet her and move towards the big dome of hell. Does Hell Have a Head? Or did someone's double-edged tongue completely tear her away? Once and for all? Someone brought headless forefathers out of hell, someone showed us the Path...

The great Origen got it for such suspicions, so passions, passions... We didn't say that. We are talking only about the human factor. How cramped it was for him to live.

The brilliance of mornings and the light of evenings,

And the loud whistling of nightingales,

And a blooming cereal

Giving the carpet clearings

Festive diversity,

And a sure sign of joy

And even Easter is in bloom

Anger does not soften mine

Ladies – as before, the gap

Deep; but I am patient

Lady, I was soft...»

I would like to put punctuation marks in a different way: «Ladies (as before): the gap is deep». Oh, this deep gap Ladies... What is it worth... You are supposedly plunging there, but in fact through and through. You think it is, but in reality – «Ladies gap». The lady is not the answer, she is – a gap in the plane of loneliness, from where you fall not somewhere, but nowhere. Aggressive narcissistic monster – «he is patient». But nothing will happen, and any adventuristic turn will only sharpen the pressing issue of Bertrand de Born. It will never end, but «he was softened»... Early, early «softened». Early. Feudalism attracts protagonists with its frenzied subjectivity and repels them with its limited scale. But there are sectors in it where there is a desire to overcome the scales imposed by decadent decadent theology. It's already in Eurasian, it's interesting. This leads to unusual conclusions.

«Truver» – it's Catalan «seeker». «Seek» —means to be dissatisfied with the urgent, to strive for transcendence. The lady was considered a way out. But what kind of Lady was she... The more abstract the Lady, the more specific the feeling towards her. Some trouters fell in love with the heroines of novels and gave their real blood and rough lives for the ink figures of someone's second-rate imagination. Traditionalists would say: clearly we are talking about the Doctrine-Sophia. Yes, but not really. There was also a Lady, the seal of war, a magnet of blood, an impetus to fall in order to fall seriously. Evola felt that there was something not that there was a subtle authority here – the Everstovo Spider-Woman, pumping out the blood of the guests in love (through provoked suicide), – which was involved in the matter, and which was somehow connected with the sacrament of the severed head. She sits behind a thin partition of sleep and pulls. Come on, like, come on, kill for me, paint with venous flowers, you'll get a kiss. Leah? Was her name Leah?

Anyone, even the most complete man, is dominated by a very Tall (giant) Woman, with blade teeth and a smile that extinguishes the Moon. He wins and becomes rowdy, smiles and puts down poetry,

occasionally looking over his shoulder on the night that he hides in the depths of himself. She hits with a strange light when the arteries open themselves to the Sky. How She squeals in the light... «Lady, I was soft...» The myth of Androgyne is interesting and sweet (ask the eunuchs), but where is the place for the myth of the Man, of the man in hell, not broken or calmed, and illuminating his path with the eye sockets of an unnecessary head? This bothered Bataille. This worries us.

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Hesychasm of St. Palamas. "The theology is most natural" (2000)

A.G. Dugin / Dear Angel / Web Archive

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Hesychasm of St. Palamas

"Dear Angel" №1, M., 2000

"THE MOST NATURAL DEITY."

Saint Gregory Palamas (1296-1359), Athonite monk, is one of the brightest figures in the Orthodox constellation Christian esotericism. This esotericism is best known in the tradition of hesychasm, from the Greek word hesychia – "rest", "peace", "silence", "loneliness", "silence". We can say that it is in this aspect that the Orthodox Church has preserved the most a deep connection with the basis of Christian Revelation, because. the tradition of hesychasm –, like any genuine and orthodox one esotericism– insisted on the full realization of the sacred christian doctrine through the personal experience of the practitioner christian ascetic.

Gregory Palamas in the entire chain of the hesychastic tradition that goes on from the Apostles through the Desert Fathers to the Athonite monks of the 14th centuries and beyond to the traditions of Russian Orthodox eldership, preserved until the 20th century, it is occupied by a unique place, because his very life and the controversy that caused him metaphysics and its formulations of initiatory practices in the bosom Orthodoxy can be a bright monument to the unambiguous confirmation by the entire Orthodox Tradition of its fidelity to the esoteric grain, contrary to attempts to translate the church dogmas in the sphere of social ritual or individual mysticism, as happened with Catholicism and later with Protestantism, which generally broke all connection with the Spirit Revelations. Below is the text by Gregory Palamas, taken from the Russian translation of the Greek "Kindness", is bright an example of the doctrines of Christian initiation and Christian esotericism in all their distinctive features. This text it is a brilliant rebuke, given intolerantly and the pretentious Church of the "outsiders", seeking to impose their own a limited point of view not only for the flock, but also for the active one esoteric monks who logically belong to the number "internal".

Objecting to the detractors of hesychasm, Saint Gregory lists everything those points that distinguish esotericism from exotericism, etc therefore, for us this evidence is extremely valuable. Here we can find keys taken from the Christian heart Orthodox Traditions that allow you to clearly understand the difference between the "external" and "internal" sides of the tradition and, having understood this using

the example of Christianity, see the same thing the division in other traditions will not be any for us labor.

Let us briefly show what the essence of the controversy is. The main one there was a complaint against hesychasts from exoterics "accusation of "deification" of the body. This is where all the other reproaches flowed. This question is just the case cannot be resolved by a simple appeal to competence or incompetence of either critics or criticized. The situation is much deeper, because in two possibilities of attitude towards the body, towards bodily reality in general, etc especially to the human body, two metaphysical ones manifest themselves positions defining either "external" or "internal". Moreover, this difference in the choice of two possibilities is not the issue of choosing a denomination, the topic of interfaith disputes - both of them coexist within the same sacred traditional form, the same religion. This is why it is given the problem becomes extremely difficult because one truth Revelations here seem to bifurcate, turning with one face to "external" and others to "internal".

In principle, it is a question of whether we confine ourselves to dualism - - the spirit is good, the body is vile; the mountain is cleaner, the length is dirtier, etc.-- or we, "without denying this dualism," strive overcome it, seeing the key to this overcoming in concreteness Revealed tradition. This is exactly the controversy that unfolded between St. Gregory Palamas and his opponents (firstly varlaam's turn). Hesychasm insisted on the possibility, and even on the imperative "necessity" of flesh transformation, etc not only in the perspective of the coming universal Resurrection, but "here and now", in current and concrete practice, in the practice of monastic alchemical transformation, i.e. IN the process of "initiation and spiritual realization". And the names they give are extremely indicative this initiatory practice is the disciples of St. Gregory Palamas Callistus and Ignatius Xanthopouli, because they all have exact ones equivalents in the esoteric and initiatory doctrines of others traditional forms. "In the instruction of the hesychasts" they list synonymous names for the initiatory process: the path reasonable, a commendable act and faithful contemplation the most extensive prayer, sobriety of mind, smart work, work future century, angelic residence, heavenly life, divine behavior, land of the living, mysterious an appreciation, a complete spiritual meal, a paradise made by God, heaven, heavenly kingdom, God's kingdom, darkness exceeding light, life in Christ is hidden, God-seeing, deification the most natural. Strictly speaking, "deification the Most Natural "and was blamed on the militant hesychasts" exoterics, because such a prospect can necessarily be accessible only to an exceptional minority capable of like Enoch, Elijah, and Christ himself, to do all his being, including the "body", by the pure spirit. This includes attacks against the claim of St. Palamas who are in the process of smart doing things to the contemplator reveals the "uncreated Light", Tabor Light of Transubstantiation. His opponents, remaining on positions of dualism and creationism characteristic of exotericism that is, spreading the spirit and body, the Creator and Creation on opposite sides, they rejected the possibility of "inside" Creation coming into contact with "outside" the created. And in fact, it's really impossible for the majority, but for those who have known the "darkness that has exceeded light," for the chosen ones,

this is possible and necessary, which she confirmed Orthodox Church, siding with St. Gregory and having canonized him as a saint, and his teaching as a teaching orthodox.

But it was not only the purely restrictive side of exotericism opened and put in its place by the triumph of St. Gregory and hesychasm glorified in him. There was a limit here claims of Christian individual and non-initiative mysticism, which, on the contrary, spread in Catholicism and especially in Protestantism, depriving these traditions of doctrinal clarity and replacing normal and orthodox esotericism. This is easy to see in the reasoning of St. Gregory Palamas regarding the external or internal finding of the mind relative to the body. Individualistic and purely exoteric mysticism seeks to "free" the mind from the body as from a burden forces the mystic to "come out" of the body, to surrender to the elements of "visions" and be passively passionate about the emotional and sentimental by the flow. But the body remains at that "the Untransfigured" and "uninitiated" so that it is quite easily reproduced ecstasy (literally, ex-taz in Greek, "losing your temper"), dualism of spirit and matter, "soul" and body is not in any way it is filmed, and the mystic is forced to always "return" from the trance the same place from where he went to Neshgo. All this, ultimately as a result, it only leads to aggravation of dualism and has none the chances of taking the creature, its spirit, beyond limitations of individuality. As a result of degeneration such mysticism, incapable of radical transformation and to the final exit beyond the individual limit, maybe lead (and leads in practice) to sterile moralism and sentimentalism, which manifested itself so grotesquely in modern Protestant or completely profane societies West. True esotericism, which St. insists on. Gregory Palamas speaks of the need, on the contrary, to stoop into the body, immerse yourself in it with your mind, although this can sometimes be extreme a complex, dangerous and difficult task, very far from easy, but essentially illusory joys of mystical ecstasy. And that's all after the imprisonment of the mind or spirit in the body, after purification and understanding the body from the inside, after a terrible struggle with the animating ones this body is the lower spirits, the mind can begin the true ascension to God based on the transformed and enlightened flesh, which has become eternal from an eternal enemy an ally, a mysterious "body of glory", an "angelic body". AND THE such an ascent of an ascetic who has absorbed into himself transformed flesh will be active (since "Kingdom Heavenly "power" is needed) ascension beyond the personal souls to the highest Unity of the life-giving Trinity. And not only that the transubstantiated body of the contemplator himself, but also the entire cosmos transformed by the uncreated Light of Tabor, he will appear then "support" for exaltation, an open book of life, external and a pure God-bearing symbol, and not just rejected and a graceless creation. Therefore, hesychasm has as the microcosmic and macrocosmic aspects are strong different from anthropological and cosmological views representatives of the "external" tradition. Hence the importance of breathing sacred anatomy and sacred geography for everyone representatives of hesychasm. a support"" for exaltation, an open book of life, external and a pure God-bearing symbol, and not just rejected and a graceless creation. Therefore, hesychasm has as the microcosmic and macrocosmic aspects are strong different from anthropological and cosmological views representatives of the "external" tradition. Hence the importance of breathing sacred anatomy and sacred geography for everyone representatives of hesychasm. a support"" for exaltation, an open book of life, external and a pure God-bearing symbol, and not just rejected and a graceless creation. Therefore, hesychasm has as

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Here we should also talk about the term "hesychasm" itself. His the meaning of – "peace", "peace", "silence" – is traditional to designate the highest initiatory center. This is the place also often called the "Heart of the World", and it is the heart that plays in the practice of hesychasts plays a major role, being the spiritual center of everything human being. In the Bible, this center is called a city "Salim", Hebrew for "Peaceful", "The Calm", and his melchizedek is considered king. It is very important that St. Apostle Paul calls Christ himself High Priest by rank Melchizedekov, unlike the Jewish priesthood, the successor is the rank of Abraham, subordinate to Melchizedek. It is possible to say that the initiatory Christianity of the Hesychasts was associated with "Salim" and "heart"chin Melkhisedekov, then time as an exoteric "outer" Church inherits creationist and dualistic proportions of the order of Abraham. IN THE normally, there are positions between both hierarchical relations – exotericism is subordinate to esotericism, "Abraham brings tithes to Melchizedek," but when it appears conflict precisely to the highest and true – hesychastic and Melchizedek – beginning must be unconditionally given priority. The fact that the Orthodox Tradition enters into in this case, it is decisive and unambiguous that glorifies the Saint Gregory Palamas and condemns his opponents, once again proving that normal logic is in this branch of Christianity completely preserved, while in other forms it is Christian tradition degradation has actually turned everything that should be done proportions. that's it time as an exoteric "outer" Church inherits creationist and dualistic proportions of the order of Abraham. IN THE normally, there are positions between both hierarchical relations – exotericism is subordinate to esotericism, "Abraham brings tithes to Melchizedek," but when it appears conflict precisely to the highest and true – hesychastic and Melchizedek – beginning must be unconditionally given priority. The fact that the Orthodox Tradition enters into in this case, it is decisive and unambiguous that glorifies the Saint Gregory Palamas and condemns his opponents, once again proving that normal logic is in this branch of Christianity completely preserved, while in other forms it is Christian tradition degradation has actually turned everything that should be done proportions. The Church inherits creationist and dualistic proportions of the order of Abraham. IN THE normally, there are positions between both hierarchical relations – exotericism is subordinate to esotericism, "Abraham brings tithes to Melchizedek," but when it appears

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Be that as it may, the tradition of hesychastic esotericism, and its the Athonite "pole", Saint Gregory Palamas, is the soul Orthodoxy and, naturally, the soul of Russian Orthodoxy, c which the traditions of old age have preserved secrets through the centuries "smart doing" and "deification of the most beautiful.". The last one the brightest representative of this "initiative, esoteric" holiness was Saint Seraphim Sarovsky, whose life is also full of symbolic references to ""light Transformation"" (See testimonies Motovilova). I would like to believe that in Russian Orthodoxy and before there are still many people who remain faithful to the esoteric spirit of the "inner" Church, despite the terrible profanation of this religion as from the direct enemies of everyone faith, atheists,so it is from hidden media protestant or Catholic sentimentalism, moralism, laicism and mysticism, completely alien to the true "central", "heroic", "gnostic-realistic" the spirit of operational Orthodox esotericism.

In the text of the Russian translation we preserve the old spelling "Kindness".

DEAR ANGEL

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Hippopotamus vs Leviathan (2000)

A.G. Dugin / Elements / Web Archive

"Elements" №7, M., 2000

Alexander Dugin

Hippopotamus vs Leviathan

We decided to devote this issue of "Geopolitical Notebooks" entirely to classical texts on geopolitics, which (despite the extreme popularity of the word "geopolitics" in our society) were never published by anyone. One gets the impression that by "geopolitics" we often mean something that has practically nothing to do with real and concrete science. Most often, this term refers to a narrow regional analysis of the strategic position of states or conflicting peoples. In fact, geopolitics begins with a planetary vision, with the identification of fundamental global forces and their dispositions. And only in light of the convergence of interests of these planetary "monsters" – Hippopotamus (continental forces, Heartland) and Leviathan (sea powers, World Island – narrower and more local tensions between states and ethnic groups should be considered. It is this global approach, which forms the basis of geopolitics as a science (just as the law of universal gravitation forms the basis of physics as a science), that for some reason is constantly overlooked in most publications unauthorizedly called "geopolitical studies".

To finally prove the unacceptability of such a perversion of geopolitics, we publish three basic texts that lie at the origins of this science. They have long become classic and textbook. Without getting to know them, it makes no sense to talk about geopolitics at all.

Let us especially note that among the three authors whose texts we present to your attention, one – Halford Mackinder – is a supporter of Leviathan, Atlanticism and the "World Island", and the other two – Karl Haushofer and Karl Schmitt – are staunch defenders of Hippopotamus, Eurasianism, continentalism and "Middle Earth". But they all start from the same picture of the world, choosing opposite poles in it.

For Russian geopoliticians, it is natural and logical to take Behemoth's point of view, since the borders of Russia and the "geographical axis of history" practically coincide. Therefore, our continentalism should theoretically be even more radical, unambiguous and absolute than the continentalism of the German classical authors of the Eurasian orientation. In practice, this sometimes contrasts sharply with Russia's real international course, which may explain the obsessive attempts to distort geopolitics as a discipline from the moment when it became impossible to hush it up at all.

We will look at the current geopolitical picture of the world, starting from the most important modern geopolitical text by Samuel Huntington, who formulated with the utmost brevity and expressiveness the main civilizational problems of the "post-Cold War planet."

This issue of Geopolitical Notebooks should be considered not just as a journal publication, but as a teaching aid necessary for all those who seriously want to engage in geopolitics or simply use this word in the proper sense.

"Elements" №7, M., 2000

Homeland is death (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

HOMELAND-DEATH

The stepfather of my close friend, a fierce anti-Soviet, died just before the end Council of Deputies, literally on the eve of Gorby coming to power. In its final agony he repeated with horror: "This (i.e. The Council of Deputies) will last forever... Not really it will never end... No one can change anything..."

Literally a few years from the reality that a dying person considered in the full sense of the word "eternal," – he was born, lived and he died with her, – not a trace remained. Igor Shafarevich in his book "Socialism as a phenomenon of world culture' gives the example of a dynasty of Chinese usurpers, who came to power for only a few years, but introduced their era and began rewrite history in such a way as to justify your future in advance thousand-year reign.

Many things seem to us unshakable, absolute, eternal, stony immobile, but a light blow of the breeze is enough and they disappear, dissolve, dissipate, like a ghost or fog. Psychoanalysis in this case speaks of "complexes", those. self-hypnosis of personality, transforming an insignificant detail and an accidental one experiencing an insurmountable psychological barrier that makes existence man's endless nightmare.

Today there are no more Brezhnev chimeras posing as guardians of eternity: slogans, party committees, portraits, KGB officers, and OVIRs disappeared. And everything happened fast, instant, lightning fast. Seemingly eternal disintegrated in an instant massive thrones and solid quarries turned out to be as fragile as ripples on the water.

But human consciousness is structured in such a way that it necessarily succumbs to hypnosis erecting idols endowed with fictitious eternity even if the sad fate of their predecessors was grimly accomplished before their eyes.

And again, a massive mental illness develops out of nowhere a new picture of the disease, woven from complexes. Instead of party caste the "rich" have appeared, and now their power seems absolute and invulnerable. In politics, everything is divided between several of the most dexterous characters. The same is true in a culture where a new officialdom has formed the clan is united no less than Brezhnev's and does not allow it into its midst outsiders.

And just like at the end of stagnation, it seems that social magma freezes loses the last flexibility. The circulation of the elites has practically stopped even before it could start in earnest. All places, even second-class ones benches, distributed. All zones of influence, electoral districts and privatizations industrial sectors are divided.

It is, but it is an illusion. This is hypnosis, this is a complex. And the complex, as you know, the matter is not external, but internal. It is not an outside aggressor who makes a person a slave and he himself. No one can ever humiliate a hero – neither the zone nor the Council of Deputies, neither concentration camp nor liberalism. Hero – is just a healthy person who has lost his temper complexes, which therefore are no longer affected by the spell of endless crumbs Tsakhesov, united in a trade union. They all exist only because of ours voluntary castration due to self-hypnosis. We are so afraid of death that we prefer die, but don't think about her, don't face her, don't challenge her. And so we betray our dignity and entrust our destiny to a System founded by in mutual responsibility of mediocrities, fools and scoundrels. We create ourselves that illusion, the insurmountability of which we then complain about. Actually, the power Systems are built on perfect fiction, on vulgar deception, on the primitive a thief's trick. It takes as a basis a small human weakness - the unwillingness to die "here and now" – and inflates it to gigantic ones proportions. In traditional society, this problem was solved easily – through initiation rite. A person went through initiatory death and then through experience I discovered that one form of existence is followed by another, and therefore death is just an episode, a syncopation, a transition. If and after initiation of a person he obeyed certain norms, so only based on his awareness of their sacredness spiritual justification, and not out of selfish fear. Initiation – is that distinguishes man from animal. Having lost their initiation, people turned into inferior, trembling sheep. They accepted the System and began to believe in it vile myths. Pseudo-values and pseudo-authorities appeared. Ephemeral and the accidental began to be considered eternal. And on the contrary, spirit, mind, depth they were discredited as something marginal, ineffective, unnecessary.

We live in a world that is about to collapse. It's about to dissolve. Our society built on ideas and principles that no one paid for, that no one paid for he did not wash himself with blood, which was not snatched from anyone in a mortal struggle. We are passive they surrendered one ideology and just as passively and sluggishly attracted the scattered fragments of other ideologies, often completely contradictory to each other. We are ruled by complete idiots, and exactly the same idiots lead the opposition - the second echelon, striving for power. The last flashes of heroism, characteristic for a brief stage of fair struggle, 1991-1993, irrevocably faded. Even there was not enough fire to kindle the most fiery hearts. Bolotny moss ate everything. Once again it seems like there will be no end to this... But on the very in fact, we are present at the very last line.

The true elite, which will replace this whole unreal farce, must grow from regions of death. One modern poet (Roman Neumoev) is strange he called death "homeland.". Death will dissolve fear complexes will reveal the rays of the present; like fallen leaves, televisions will disappear into oblivion banks and exchanges, government analysts and Kremlin intriguers – all this paranoid panopticon brazenly posing as reality.

In the closest "showdowns," normal people do not have their own shares. The greedy crowd has already distributed even the scraps among themselves. But this scum will disappear soon.

We must live and act as if none of this already exists "here and now." As if we had already died, and before us they prostrate pure horizons of spiritual reality, flooded with heavenly rays of thought and cosmic passion tormented from below by crimson tongues. We need a NEW one PARTY. Party of Death. Party of total vertical. Party of God, Russian an analogue of Hezbollah, operating under completely different laws and contemplating completely different pictures. For the System, death – is, indeed the end. For a normal person – this is just the beginning.

Heydar Dzhemal once told me a historical episode: one Italian a general from the Republic of Salò at the end of the war, sending his people to the faithful death, he admonished them with these words: "Don't you really think so?" that you will live forever?"

Great argument. Most people continue, contrary to all logic live and act as if they were immortal. A sense of justice demands from us that we help humanity dispel this misunderstanding.

Our Motherland, Motherland-Death, demands this from us.

Article written in 1994, first published in 1994. in the newspaper «Limonka»

I swear by the evening time (1997)

A.G. Dugin / Templars of the Proletariat / Web Archive

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A. Dugin

Templars of the Proletariat, Moscow, 1997 | Russian Thing, Moscow, 2001

I SWEAR BY THE EVENING TIME

1. "Truly a man at a loss."

2. In the battle against "progress"

3. The taste of wormwood

4. What to do?

1. "Truly a human being at a loss"

Belief in progress – pure fiction. A relic of the optimistic 18th century. No religion teaches about progress. On the contrary, they all claim that humanity is following a course of degeneration, decline, and the Fall. From gold centuries to iron. Surah of the Koran, which the brilliant Heydar likes to quote Jemal, says: "I swear by the evening time: truly a man at a loss."

It was not only sacred teachings that understood human unprofitability. Already in the 20th century some outwardly modern ideologies latently turned to the idea of the cyclical a time that involves degradation, which must be replaced by a new one golden age. The most striking of these ideologies were National Socialism and bolshevism. The capitalist bourgeois regime was perceived as the limit of degeneration against which the red and brown romantics put forward brilliant prospects New World, restored golden age. Active pessimism of radicals he turned the will of the masses to achieve two goals: the destruction of the degenerate (old) humanity and the creation of a fundamental new paradise civilization. Cleansing and the bloodshed of the Bolsheviks and Nazis had a mystical background. This is not an excess of sadism, cruelty, inhumanity. It was simply obvious to the elite: "truly a man at a loss"! The evening time is inexorably approaching by midnight. But in the womb of darkness a New Dawn is already brewing. New world. Great Noon prophet Nietzsche. Communism. Paradise on earth.

2. In the battle against "progress"

The word "progress" contains the doctrine of "prince of peace." this, the liberal "antichrist" of the consumer society. Decline passed off as rising, illness – for health, crisis – for prosperity, pathology - for the norm, monster – for a person, reptile – for the standard of morality.

Logically, representatives of everyone should be against "progress" religions, all traditions. This is the right, conservative flank. Against "progress" fascists and conservative revolutionaries, builders of the New Middle Ages, speak out. For them, "progress" – materialism, the triumph of "trading", cosmopolitan mentality. And the most paradoxical thing is that it is against "progress" genuine communists, who initially opposed the instrumental, are fighting manipulative improvement of the situation of workers in capitalist countries (the trick of the Antichrist) the romantic, mystical perspective of the "class." struggle "to the last drop of blood, the dawn of the Revolution.

"Man at a loss" – this is obvious to a Christian, a Muslim, buddhist, fascist, Bolshevik. "Man" must be overcome. New A person must replace the one whose historical mission has ended. It is not progress, but a revolution. Not a gradual improvement (but in fact a gradual one degeneracy), but a radical change in all conditions, systems, proportions and parameters.

United Front – traditionalists and revolutionaries. One enemy, one method, one goal. Burning New... Luxurious gardens of the newfound paradise after grinding a bloody battle that turns the sinking carcass of humanity inside out...

3. The taste of wormwood

Defeats accumulate. Religions are perverted, forgetting about their own the core. Society is dropping traditions. Questions of spirit are of interest only to university ones bespectacled. The priests obediently consecrate the jars. Mullahs sell real estate. Lamas are fighting for the environment.

The Nazis were defeated, dispersed and squeezed out of society.

They listen gloomily to their marches, hiding in the cracks.

The grandiose structure of the Soviets collapsed. The party elite smoked and fell asleep the displaced masses, the lazy security officers went crazy. Only grandmas with pans are waved at Anpilov rallies with pioneer ties. This is all that remains of the great experiment...

The evening time absorbed all those who remained faithful to the inevitable dawn even in the dead of night. Consistently, trump cards were lost "spiritual battle" (defeat of Tradition), battle for the nation (fascist collapse) regimes), class struggle (the fall of the world socialist camp). None of the exercises directed against the inexorable logic of bourgeois degeneration, against "progress", against the "antichrist", from now on it is not effective, not effective, not enough is enough. The "unprofitability" of the human factor has even corroded me what was initially aimed at getting rid of it, at overcoming it.

Material factors finally subjugated the souls of people. The nations scattered in a cosmopolitan mixture. Capital defeated Labor, making it its puppet with your tool.

Our defeat is total. Our valuables crumbled to dust. Our textbooks and the classics cause a bewildered shrug even among ourselves. We have been overcome "progress", covered by the "Antichrist", bought up on the stock exchange... We were driven into a common ghetto, where a Christian elbows with socialists and a Muslim wins a millimeter of space from a fascist corroded by mania persecution.

The general taste of wormwood, the taste of total defeat.

Is it over?

4. What to do?

You can, of course, give up and complain about the inevitability of cyclical ones laws. Midnight is midnight. But it means nothing more and nothing less than betrayal. With our passivity, sleepiness, confusion, we seem to be we say: "All our predecessors fell in vain. Rivers of blood of friends and enemies poured out only to please the demon of fate, the Moloch of history, the voracious automatic degradation." Insisting on your own is also ridiculous for everyone. If something doesn't work, doesn't produce results, it's stupid to plug your ears and hide them in palms of the eye. The fact of defeat cannot be canceled on the basis of self-hypnosis.

We only have one way. Only one way out. Only one possibility. The modern world has been pushed to its periphery, underground, into the zone of garbage and waste all those ideas, strengths and qualities that once ruled civilization. Saint and creator, genius and martyr, preacher and visionary, conqueror and the emperor huddles in the common basements of our time. On the surface they rule loss moneylenders, degeneracy pawnbrokers manipulating the force of gravity, which saddled human cattle, the eschatological microbes of the latter times. But all destitute, disinherited, discarded, humiliated, the trampled must, are obliged to gather for the last action.

Damned of all colors, political beliefs, castes, orientations, genders, nationalities, faiths and persuasions, deprived of a place in the world of "progress" and liberal values, refugees and veterans of all the lost wars of history anointed with one goal – Uprising. A revolution, united and indivisible, like Love like the Motherland, like the Church, like Death. Only a common denominator will save us Denials. Denial of those in the center. And in the center there is just "decreasing a human being"...

Camouflaged in millions of police and bank accounts, puny little Tsakhes, naked rickety freak, with ghosts of thoughts and prosthetic senses. As soon as the veil of illusions is blown away from him, a pitiful handful will remain before us snotted... It's easy, it's so easy – to take the Antichrist by the protruding lip...

But to do this, we must fuse together everything that is opposed to the modern world, "progress". No monopoly on truth c our catacambes. No theological disputes. No doctrinal discussions. "Pistis Sophia", Koran, Apocrypha, Gospel, "Capital" and Mein Kampf are equally true and true. It shouldn't be in our fight there are factions and sects. We are all equally robbed and rejected. We have a common one the enemy. It's time to create an even newer type of party. Religious, nationalist, bolshevik, occult, subversive. Beyond all separative lines.

The Act of Rebellion – is what will make us brothers. Only in him will we understand each other friend. Only with him will we try our teaching.

From now on, theory can only be that which unites the uncombined. AND THE he verifies his truth with an explosion of desperate resistance. Despite everything we throw out the banner of War over the last unsundered bunker. Its color is less than the whole thing resembles a whitish sheet of defeat. All the colors of what we lived came together in it lives, thoughtful thoughts, burned passions. It bears the signs of all religions and orders.

Stupid bipeds of cosmic midnight, we are sure, no matter what, let's defeat you!

I swear by the pre-evening time.

Article written in 1995, first published in 1995. in the newspaper «Limonka»

Ignoramus (1999)

A.G. Dugin /Invasion / Russian Thing / Web Archive

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A.G. Dugin

Newspaper "Zavtra", 1999

"Invasion", 1999

"Russian Thing", Arctogea, 2001

IGNORAMUS

The prophet is ignorant

At one time, I was very interested in this fact: in ancient times, in traditional society, the status of a prophet was applied only to a very specific category of people, and the most important condition was their illiteracy, lack of official education, and sometimes even inability to read. Of course, not every ignoramus was recognized as a prophet; there were many of them, but there were only a few prophets. But nevertheless, obtaining a normative (naturally religious, traditional) education was an insurmountable obstacle to becoming one.

This technical detail was intended to emphasize that a prophet is only one who draws his knowledge, his vision of the foundations of reality from a direct source, vertical to the educational culture of society. At the same time, the most interesting thing is that in traditional society there was no idea at all about secularism, about «secularization», about the separation of the spiritual and the practical. And even more so, religious education was permeated with a priority contemplative, transcendental orientation. And yet the prophet had to be free from this sublime, God-centered form of preparation. His mission was to be completely independent of any restrictions, so that individual (albeit sacralized) traits would not cloud the clarity of direct and non-indirect contact with the element of the Divine.

The value of prophecy was in the complete extinguishing of the individual principle, not in the complication and improvement of the personality, but in its extreme simplification, in its extinguishing, in its diminution. The prophets were unhappy, isolated, and often beaten. This is their lot. They did not become heads of religious schools, did not taste respect and honors. They were attracted by the area of loss, poverty, and instability. Their being revolved around an axis radically different from their individual

human structure. The Orthodox dogma regarding what the Holy Spirit said through the prophets during the Old Testament period of sacred history confirms everything. Please note: long before Christ, when the Trinity mystery was first fully discovered, the Third Person of the Most Holy Trinity, obviously not counting on the possibility of understanding in the Old Testament context, came into direct contact with people. And those, through whom this transcendental speech passed, they obviously could not consciously and personally accommodate it, since the religious context in which the prophecies were carried out was radically unable to either capture the content of the coming New Testament freedom or recognize the foundations of the trinity metaphysics.

In order to correctly, as accurately as possible, convey this incomprehensible speech, the prophet must be free from all conventional knowledge. It must be a blank white sheet on which the pen of the divine mind will write its mysterious writings. He must be an ignoramus, a simpleton. Prophet-ignorant...

Not understood not only by others, but (and this is the most important thing) by oneself. Not competent in the knowledge of not only external truth, but also the truth that is expressed through it.

Alien to himself.

Exhausted, scorched by his inner secret, which, nevertheless, does not belong to him.

Poor in spirit

In Orthodoxy, despite the fact that the New Testament truth has now become accessible and universally preached, a very similar theme remains, reflected in the ranks of bliss: «blessed are the poor in spirit, for those are the kingdom of heaven». «The poor in spirit», no matter how they try to rationalistically interpret them, are still clearly simple people, people deprived of general spiritual knowledge, deprived of education, what appears outward «in spirit» and «in wisdom». In a sense, this rite of bliss places (as in the case of the prophets) the ignorant and the feeble-minded over the educated and the sage.

Of course, not every fool is blessed. But pay attention to the metamorphoses of the Russian language: «blissful» people call fools, fools, and the weak-minded. The most amazing thing is that in this case «madness» is no longer simply placed above reason, but also, in a sense, above Christian Orthodox culture, above the special New Testament rationality.

It turns out that again, as in the ancient times of law, the element of the Divine so exceeds human capabilities that not just its improvement and improvement, but its radical overcoming is a prerequisite for a real and effective approach to uncreated trinity existence.

The poor man dissolves the individual within himself in spirit, dissolves the pulsating lump of the mind, and unlaces the intricacies of consciousness. He does not read, does not write, does not receive an education, does not build a path in life. The poor man lives in spirit like a grass or a bird, like a snake or a dove, like a wind or a swamp, like the first flower of spring and the last leaf of autumn. «Smart», «fool», «educated», «cultured» at the peak of his insight into the essence of things also achieves transparency, a feeling of enthusiastic unity, where the things of the world are intertwined into a single indivisible wreath of triumph. But this is – a moment, an accident, an ecstatic moment, from which sobering invariably comes, immersion in the labyrinths of rational duality. For «smart» this state is – just a promise, a flat map of an inaccessible country. For the poor in spirit – this is his homeland, familiar and filled with non-individual simple light, the light of existence.

The poor man is incomprehensible and incomprehensible in spirit, neither bad nor good. His mouth is half open and his shirt is not washed. He is unkempt and unacceptable in his unjustified, unfounded and enduring dark delight, in his bestial howl, in his «looseness». He did not gather in Christ, he was dissolved in Christ. But he is blessed, and the most wise and purified elders will envy his lot. His path is straight, since he is not going anywhere, is in no hurry, and knows nothing. And through him the Holy Spirit continues to broadcast indistinctly, superhumanly, mercifully and menacingly.

Malamatya

It is not only in the Christian context that there is a tradition of sacralization of holy fools. In Islam there is a sect «malamatya», which is based on the same spiritual premise: the abyss between the human and the Divine is so great that the wisdom of pious knowledge of God and moral standards do not bring a person closer to the Creator. From the deepest despair, fused with the deepest delight, representatives of the sect «malamatya» solemnly and nervously move into the worlds of madness. They denigrate themselves in the eyes of the intelligent and pious, but they also remain outcasts among sinners, fools and libertines. They leave the soil of consciousness, the architecture of refined Islamic dialectics, going nowhere.

Many consider them «saints», revere their graves as «mazars». Others see this as a perversion of religious instinct. «malamatya» himself does not care about both. They bet on the minimum and try to slip through the narrow gate. They don't know what they are doing, but they do it persistently and zealously. They extinguish themselves like candles and also try to dispel the remaining smoke.

Then another flame is lit through them. A mad flame of impossible intimacy. Breath «of the world of neighbors», from which the mountain ranges tremble.

Orthodox foolishness

The analogue «malamatya» is the Orthodox holy fools. And again they oppose their choice not to the secular world, but to the Orthodox, Christian world. They remind: it is commendable to take the path of Christian piety, to righteously improve one's personality, but one cannot lower the logic of the Divine to the human rational-moral bar; the distance is so enormous that great and small merge before the eyes of the Lord, and what a person is proud of is disgusting to God.

Holy fools sometimes violate Orthodox commandments (or pretend to violate them), specifically looking for a reason to be put to shame, strangled, beaten, insulted, humiliated. If a pious Christian accumulates virtues, then a holy fool, wandering around bazaars, accumulates slaps and slaps on the head, ridicule and curses. This is his stupid wealth, his flattery, his ministry.

Sometimes holy fools help people. At the royal feast, the famous Russian holy fool poured the proposed royal cup out the window, which earned him blows. But the huge fire that broke out at that time in Pskov, as if by magic, went out on its own. The fool saved thousands of lives with his stupid and impolite behavior, shameless towards the Tsar Father.

And it wasn't the fool himself who did it. The right hand of the Lord moved his oblique, clumsy sinewy muscles, covered with unhealthy gray skin.

Pseudo-messages and tzaddikim

In Judaism, the theme of sacred ignorance is developed in detail. The Jewish «Mashiach» himself, according to legend, must be uneducated. A series of Jewish pseudo-messiahs – from Sabbatai Zevi through Baruchia Russo to Jacob Leib Frank – proved their «messianism», in particular, by the lack of orthodox rabbinic education.

There is something clearly stupid about these pseudo-messages. They shock, sometimes with their pompous artificial greatness, sometimes with their unexpected baseness. Sabbatai Zevi, who was gathering Jews to return to Israel (he was the first historical Zionist to preach «aliyah») and is ready to ride a lion with a seven-headed serpent, suddenly becomes afraid of punishment and, imprisoned by the Pasha, converts to Islam. For the Jews this is – a shock. Only a small handful of followers (known as «denme», «werewolves») remain loyal to Sabbatai and call his act «sacred apostasy». Jewish rationalism here is desperately trying to master and justify the logically most ridiculous things, from the horror of losing the pulsating current of radiant transcendental stupidity that their cold souls so lack.

The first Hasidic tzaddikim belong to a similar category; their authority was fundamentally not legalistic, not scribalistic, not formalistic. The source of their strength and abilities was based on direct experience of contact with another world in which they were at home. If the rabbinic formalists described in detail the route to get there, the Hasidim went wherever their eyes looked, and dead ends and pools turned out to be bridges to an unknown paradise for their eyes, cloudy with sorrow.

The first tzaddikim are very similar to Russian holy fools. The worse they are, the better they are. The more anti-Semitic Cossacks kick them, the more they scold the «Mitnaged» scientists from their own, the calmer it is on their inflamed soul, drowned in the worlds of the heavenly chariot.

Parallel hierarchy

These examples indicate: there is not one spiritual hierarchy, but two. If the first affirms the spiritual tradition, clearly outlines the boundaries of virtue and sin, self-improvement and decline of the individual, shows the path of education and self-improvement, then the second, being burdened by these boundaries, as a burden imposed on the free omnipotence of the Divine, strives to overcome them, – at the cost of abandoning individuality and reason. Apart from considering their truth to be the best, without trying to impose it on others as a norm (after all, any norm quickly cools down and gives way to pharisaism and alienation), people of the second spiritual hierarchy humbly choose madness, ignorance, and modest ignorance of the heights and lowlands of our world as their lot. «The law is not written to fools», tragic, hysterical, painful, soul-wasting grace is written to them. Man – that sounds

stupid, people of a parallel hierarchy, bearers of poor spirituality, say. They affirm and show on themselves. People of the first hierarchy, if they are attentive, are in no hurry to deny the stupid secret, the challenge of blissful idiots. Not being able to throw themselves into the sweet black pool, they peer intently into it, and if they persist in their own way, then little by little they recognize its message, learn (they learn all the time, unlike fools and ignoramuses) to respect the mystery of the poverty of the mind. In certain cases – when unearthly logic in holy fools becomes completely obvious – they are canonized along with saints. But the most consistent fools strive to avoid such positive attention from the first hierarchy. The mystery and untranslatability, the deliberate indecipherability of their message drives them into forbidden holes. Secret saints... Secret righteous people... Secret madmen... The world rests on them and it will only stand as long as the second hierarchy is kept secret.

Tai River...

Prophet, people, fool...

Favorite fairy-tale character of our people – fool and simpleton. His straightforward stupidity defeats the sophisticated tricks of smart enemies. The simple-minded mob of his nature saves exalted kings.

Ivan the Fool – bearer of such virtues that are considered vices in ordinary society. He is lazy, stupid, strives to avoid responsibility, relies on chance, is agitated, incapable of prudence, disrespectful, uneducated, does not work on himself, does not learn anything and does not want to. He acts by playing and dodging external pressure. He professes passive antinomianism, indifference to norms and laws, to virtues and vices. In uncensored versions of Russian fairy tales, Ivan the Fool goes beyond all possible standards of decency. What he doesn't do there with the apple tree, skulls, mountains, devils, bast shoes, Baba Yaga and her daughters, – it's a shame to repeat.

He knows no prohibitions, if he is left alone, he sleeps on the stove all the time, if he is forcibly woken up and sent somewhere, he begins to have fun and play the fool. Everything he can do comes out inadvertently. The personal moment in his ethos is completely absent. He achieves everything by allowing events to develop according to their internal logic.

In Ivan the Fool, the individual principle is minimalized. He hides from himself and allows the Other to act through himself, freeing his being for something more valuable than himself. Ivan the Fool – head of the second secret hierarchy, pole of parallel spirituality.

Historians of folk legends are unanimous in their conclusion: this character skillfully encrypts information about an ancient priestly caste, forced out of the official socio-political context into the realm of legends. But fairy tales – the first and basic form of spiritual education of a human being. Like fairy tales, so are the people. At an older age, people's distrust of teachers increases and the defense mechanism intensifies. And the first words in life heard by a child's soul are preserved forever.

From the first years, Russian people learn about the parallel hierarchy, that «blessed are the poor in spirit». This is how our worldview, our collective psychology, is formed. And this cannot be torn out of us.

When we hear this at the liturgy, we are already ready inside. This is a repetition.

Yes, blessed... Naturally, blessed... And it is the poor in spirit...

Of course, we honor the usual hierarchy. But, in fact, not very much, we pretend more, even more precisely, we honor rather out of indifference to her. It does not affect us, our soul looks in a different direction. In reality, we love only madness, that passionate, enthusiastic state when a respectable, well-dressed person dissolves, and fountains of colorful life begin to flow from under his skin. We want all this to end quickly, so that it never ends.

We don't like to learn and don't want to teach. Everything is already clear: the stupider, the truer. A foolish people, a prophet people, a forest king for himself.

What our worst enemies say about us is more like the truth than formal self-praises in response, drawn up according to a template. We really are degenerates and not like everyone else. It is impossible to drive on our roads, but it is a pleasure to walk through the swamps; they are paved with granite of our strange faith.

Do you know why in Russian-Soviet houses all the corners are slanted (whoever glued the wallpaper will understand what I mean)? Because in living nature there are no straight lines, our houses are built by lively and cheerful (often drunk) people. We are precisely «dreaming about a great empire on our

knees». And on our knees, and dreaming. And we are satisfied with tears, and we are encouraged by persecution, and we love to lose everything out of stupidity, so that the Higher Mind itself does everything in its own way, so that we do not interfere under its feet, so that we know our place, a small place the size of a mustard seed, a bitter mustard seed larger than the Universe.

Immanent revolution of tantra (2000)

A.G. Dugin / Dear Angel / Web Archive

Table of Contents "Sweet Angel" №2

A.G. Dugin

"Dear Angel" №2, M., 2000

THE IMMANENT REVOLUTION OF TANTRA

1. Tantrism and pseudo-tantrism

Everything is in the modern complex of neospiritualistic doctrines more often you can find appeals to tantrism, various schools, circles and movements usurping the name. Basically, this is not surprising, since the general tendency of neospiritualism is towards "awakening" of gross psychic energies and provocation direct obsession of their followers with lower entities subtle plan, inevitably involves sexual energy, serving as an intermediate authority between the vegetative body and mental level of a person. Hence increased interest in Tantric practices. In parallel with this is the metaphysical "anti-nomism" of Tantra on the vulgar the neo-spiritualist level is understood as carte blanche for everyone forms of debauchery and promiscuity, which are often only for covers are referred to by the exotic term "tantrism". Except to go, for neospiritualist pseudogurus (from Cagliostro to Rajnesha and Moon) has always been characterized by more than just financial vampirism against their fooled followers, but also cynical and crude sexual use of naivety there are no known hysterical young ladies looking for charlatans from visiting people what miracles. Naturally, neospiritualistic "teachers" found in "tantrism" an excellent field of activity for combinations of all types of "interested" quackery, overshadowed by the initiatory authority of the Sacred Tradition. what are neospiritualistic "teachers" found in "tantrism" an excellent field of activity for combinations of all types of "interested" quackery, overshadowed by the initiatory authority of the Sacred Tradition. what are neospiritualistic "teachers" found in "tantrism" an excellent field of activity for combinations of all types of "interested" quackery, overshadowed by the initiatory authority of the Sacred Tradition.

True tantrism has nothing to do with these fakes. Tantra – is a sacred initiic tradition that stages its goal is the implementation of higher transcendental aspects reality and based on strict esoteric discipline that is adequate only in the traditional context civilizations. All tantric injunctions and rituals are valid only within a certain school, chain, "kula", and outside it they are they not only lose their meaning, but turn into dangerous and perverted cults similar to inferior demon worship and vulgar Satanism, in the

case when they do not cover this is ordinary banal debauchery. Tantric initiation it has its analogues in many esoteric traditions, excellent from Hinduism. In particular, elements similar to tantrism are possible find in some Sufi orders, and especially in the phenomenon "malamatya". Within Christianity, something similar occurs in the Orthodox tradition of the "fools", and also in some heretical sects such as the "whips". Also, in the west up to there are still several initiative organizations tantric type, basing their rituals on Hermetic and a purely Western esoteric tradition. Be that as it may, tantrism – is a special sacred tradition of the esoteric type, designed for narrow, qualified a minority, a spiritual elite, and not just any, but having one a special psychophysical and intellectual constitution, which the Way of the Left Hand corresponds most of all. in the west to there are still several initiative organizations tantric type, basing their rituals on Hermetic and a purely Western esoteric tradition. Be that as it may, tantrism – is a special sacred tradition of the esoteric type, designed for narrow, qualified a minority, a spiritual elite, and not just any, but having one a special psychophysical and intellectual constitution, which the Way of the Left Hand corresponds most of all. in the west to there are still several initiative organizations tantric type, basing their rituals on Hermetic and a purely Western esoteric tradition. Be that as it may, tantrism – is a special sacred tradition of the esoteric type, designed for narrow, qualified a minority, a spiritual elite, and not just any, but having one a special psychophysical and intellectual constitution, which the Way of the Left Hand corresponds most of all. which the Way of the Left Hand corresponds most of all.

2. Tantric metaphysics

And yet even authentic and authentic tantrism stands out a general series of initiative exercises. He is paradoxical and unusual not only for a profane society or an exoteric one culutras, but also for esotericism itself. And it's not even a matter of his practices, which sometimes have the appearance of "scandal", etc "provocativeness". The metaphysics of tantrism itself has paradoxical unusual character, contrasting with ordinary ones norms of orthodox esotericism.

The metaphysical pole of tantric metaphysics is the idea "destructive transcendence.". In a sense, this one itself metaphysics can be called the metaphysics of Horror. No wonder therefore, one of the central figures of Tantra is hindu god Shiva, "destroyer" and "transformer" Rene Guenon pointed out that in the case of Shiva the term "trans-formation" is necessary be taken literally in its etymological meaning as "exit." beyond the world of forms," i.e. to the Third World region, Swar, lying on the other side of the "formal manifestation" of the first two mirov – Bhur (Earth, physical world) and Bhuvas (Atmosphere, the subtle world). Direct appeal to the Superformal Principle, ignoring to some extent all intermediate authorities and gives rise to a taste of antinomianism and destructiveness, inseparable from the teachings of Tantras.Detection is "destructive transcendence' cancels all those aspects of sacredness, which are associated with the arrangement and preservation of secondary ones cosmological aspects of the Universe, which is more typical soft paths of Tradition, including for the "affirmative" esotericism.

Total horror and fire of the Universe c the perspecific of tantrism is not a negative, but a positive phenomenon since this reveals direct and indirect the collision of the Principle itself, in its explicit and perfect form, with the totality of his manifestations, which acquired little illusory autonomy and self-sufficiency. At the same time, destruction in direct it is not the manifestations of the Principle themselves that are subjected to the meaning of the word but only an illusion, "avidya," that forced them to count themselves themselves "independent", and this illusion is already not genuine ontological reality.

Horror in tantrism has two aspects. Firstly, the main thing is terrible the goddess of Tantra, Kali, who is Shakti, the energy of Shiva in the darkest state alienated from him. Kali sows death and an illusion, since he imagines himself to be self-sufficient and independent. That is why the last, dark age called Kali Yuga in Hinduism, the period of Kali rule. This one the immanent horror of the "black Goddess" is for a tantrist an expression of the essential quality of modern reality, for sure determines the nature of the moderate state of the ontology, where the highest spiritual and heavenly energies of the Principle are hidden from the earthly the world is an impenetrable veil of the dark psychic world central power in which the terrible black usurps the essence, the "goddess of Horror", coincides in many of its features with the Christian idea of the devil, "the prince of this world." But this immanent horror is a transcendental analogue "transcendent Horror". This second aspect manifests itself in the sudden discovery of the Principle itself, which also appears in a terrible guise, but this time in relation to what imbued with the quality of the "dark age", the "black goddess". It is possible to say that Kali is terrible for people and Shiva is terrible for herself Kali. But the path of the tantrist is not a stampede from this nightmare theophany, but just in contrast, c and Shiva is terrible for herself Kali. But the path of the tantrist is not a stampede from this nightmare theophany, but just in contrast, c and Shiva is terrible for herself Kali. But the path of the tantrist is not a stampede from this nightmare theophany, but just in contrast, c overcoming fear and horror. At the first stage, tantrist overcomes the horror of Kali by identifying with herself since in the "dark age" the nature of people cannot exist at all none other than dark and demonic. Therefore, the initiate into tantra does not just consciously go to "demonization" of one's being in such identification, but only reveals an already existing, objective fact, bashfully veiled and hidden in the traditions of the Right Hand Path. Shakti (immanetic nature of reality) in our world and in our the sacred cycle is essentially terrible, and those schools that they see her in attractive, blissful forms of jesktoko they are mistaken – this is how one could express the main idea the first stage of tantric realization, the stage of identification adepta with Shakti, which is expressed in the basic tantric formula "saham," "I am She", i.e. "shakti", or even more precisely "Kali".

Overcoming the "second horror" is ritual initiative marriage of Shakti (Kali) with Shiva. At this moment the end of the "black goddess" herself comes to be identified with the one who inspires her with sacred horror – with the absolute ascetic Shiva The eternal and immovable transcendental Principle, meaning for kali herself immediately ends her independent existence, her death, the terrible defeat of her forces and her armies in the great excitement of the Universe, which it is called upon to do implement. The

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